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THE OLD TESTAMENT

THE MOFFATT TRANSLATION

THE OLD TESTAMENT

A NEW TRANSLATION BY

JAMES MOFFATT,
D.D., D.LITT., M.A. (OXON)

VOLUME I
GENESIS—ESTHER

9993

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THE OLD TESTAMENT. A NEW TRANSLATION. VOL. I.
—D—
PRINTED IN THE UNITED STATES OF AMERICA

TO

THE VERY REV.

SIR GEORGE ADAM SMITH

FROM WHOM I LEARNED HEBREW

AND MORE THAN HEBREW

UNITED THEOLOGICAL SEMINARY

DEC 10 1956

PREFACE

The aim I have endeavoured to keep before my mind in making this translation has been to present the books of the Old Testament in effective and intelligible English. No translation of an ancient classic can be quite intelligible, it is true, unless the reader is sufficiently acquainted with its environment to understand some of its flying allusions and characteristic metaphors. But something may be done and, I am convinced, ought to be done at the present day to offer the unlearned a transcript of the Old Testament literature as it lies in the light thrown upon it by modern research. The Old Testament is not always what it seems to those who read it in the great prose of the English version or indeed in any of the conventional versions. What it is may be partly suggested by a new rendering such as the following pages present. It is a fresh translation of the original, not a revision of any English version. A real translation is in the main an interpretation, and an interpretation may of course be novel without being either welcome or persuasive; its effectiveness depends largely upon the extent to which the interpreter has been able to see the original and to convey his impressions of what he has seen, although it also depends to some extent upon the willingness of the reader to detach his mind for the time being from time-honoured associations. But if the methods I have employed are at all successful, the result may well be that the literature of the Old Testament becomes at any rate a new book for some readers here and there, more interesting perhaps and less obscure.

Dr. Johnson once observed that the first excellence of a translator lay in producing pages "such as may be read with pleasure by those who do not know the original." But there is pleasure and pleasure, in this kind of work as in any other. The ideal of a translator is to let his readers enjoy part of the pleasure which the original once afforded to its audience in some far-off century, and I venture to hope that this translation may occasionally give such a pleasure, in some degree, to those who cannot consult the Hebrew scriptures. To the best of my ability I have tried to be exact and idiomatic. Only those who have made the attempt know how hard it is to translate any part of the Old Testament adequately, much more to undertake the whole of it singlehanded.

But I feel sure that any serious effort, however imperfect it may be, to render the Old Testament into the English of our day will be welcomed by the increasing number of those who desire to understand as precisely as possible what any passage meant, by way of pleasure and profit, for the people to whom it was originally addressed.

I

The primary difficulties are started by the text. The traditional or "massoretic" text is often desperately corrupt. At a number of places, for example in Genesis xxxv. 22, Judges iii. 1, 1 Samuel xiii. 1, Jeremiah iii. 1, and Zechariah vi. 15, it is broken or defective, though our English version usually conceals this. At other points it is in such disrepair that no conjecture can heal it. Such passages I have been content to leave with three dots (. . .). A longer line of dots, in the poetical books, means that a line of the original text is either missing or too defective to be restored with any certainty. Few scholars will judge that these marks occur too often; indeed, some may think that they ought to have been used more frequently. But wherever I was satisfied with some correction or conjecture which at least made tolerable sense, I preferred to adopt it. When the choice lay between a guess or a gap, I inclined to prefer the former, feeling that the ordinary reader, for whom this version is designed, would have a proper dislike of gaps. I can assure him that they have been reduced almost to a bare minimum, and that wherever one does occur it means that the translator could not candidly patch up the text, even by using any of the patches devised by his predecessors.

Since nearly every page contains some emendation of the traditional text in the interests of accuracy and point, it has been impossible to annotate them. Scholars and students will recognize them readily, and I must ask the general reader to believe that none has been admitted except upon what the translator regards as sufficient evidence. This may seem to involve a large act of faith. But very few, apart from those who have done some first-hand work upon the subject, realize how uncertain and precarious is the traditional text of some books in the Old Testament. It would have swollen the book inordinately to have justified either the readings or, for the matter of that, the renderings, one after another. Besides, to do this would be, in the words of the translators of the Authorized Version, to "weary the unlearned, who need not know so much, and trouble the learned, who know it already."

II

Even when a more or less sound text has been secured, it has to be rendered into adequate English, and here the common problem of translators is doubled, for one is never quite sure how far the influence and associations of the Authorized Version have acclimatized certain Oriental expressions in our language. The Old Testament is a collection of Oriental books, Oriental in thought as well as in form. No translation can hope to be faithful and forcible unless it manages to preserve as much as possible of the Oriental flavour of the original texts, and yet there must also be an effort to bring this far-off world nearer to the modern mind, an effort which may occasionally forbid the translator to be literal.

Again, several of the most characteristic Hebrew terms, religious, social, and psychological, have no English equivalent which exactly corresponds to their original meaning. Something is dropped as they are passed from Hebrew into English. Even the rhythm of the prose as well as of the verse cannot be carried over into our modern language without a certain amount of alteration, if the version is not to be pedantic. Furthermore, the habit of playing upon words, acrostics, euphemisms, paranomasia, and verbal tropes of this kind, baffle the translator, who may be reduced to the desperate expedient of suggesting within brackets (as, for example, at Gen. iii. 20), the point of some allusion or piece of popular etymology.

One crucial instance of the difficulty offered by a Hebrew term lies in the primitive name given at the exodus by the Hebrews to their God. Strictly speaking, this ought to be rendered "Yahweh," which is familiar to modern readers in the erroneous form of "Jehovah." Were this version intended for students of the original, there would be no hesitation whatever in printing "Yahweh." But almost at the last moment I have decided with some reluctance to follow the practice of the French scholars and of Matthew Arnold (though not exactly for his reasons) who translate this name by "The Eternal," except in an enigmatic title like "the Lord of hosts." There is a distinct loss in this, I fully admit; to drop the racial, archaic term is to miss something of what it meant for the Hebrew nation. On the other hand there is a certain gain, especially in a book of lyrics like the psalter, and I trust that in a popular version like the present my choice will be understood even by those who may be slow to pardon it.

III

The books of the Old Testament are, for the most part, books which have been either made out of books, or edited more or less

drastically by later hands. Sometimes a book has passed through both of these processes. Now, I have avoided complicating the translation with unæsthetic marks of sources; but, particularly in the earlier historical books, I have been obliged as an honest translator to distinguish one or two of the strata which have been fused and confused in the traditional text. This has been done only when I found it to be absolutely necessary, for example, to disentangle two separate forms or fragments of a story. Thus, it is known to most people that the first five or six books of the Old Testament were compiled from several sources. Two of these require specially to be separated here and there; one is a Judahite narrative (J), the other is a narrative originating in Northern Israel (E), neither compiled earlier than the ninth century B.C. Wherever it has been necessary to mark an extract from the former, it is printed in italics, while any material from the latter appears within single square brackets ([ ]). When a passage occurs both in italics and also within these brackets, as for example in the case of Exodus iv. 13–16, this denotes an extract from the combined edition of J and E, made a century or two after they had begun to circulate separately. All the rest of the text I have left in ordinary type, without making any attempt to indicate the various sources from which it has been drawn. The only other mark which requires a word of explanation is the double square brackets ([[ ]]). This denotes, throughout the entire Old Testament, passages which are either editorial additions or later interpolations.

Occasionally, as in Genesis ii. 11 and x. 3, I have marked the correct pronunciation of a proper name.

The books are printed, to facilitate reference, in the order of the English Bible.

JAMES MOFFATT.

GLASGOW, *September*, 1924.

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THE OLD TESTAMENT

without commentary

GENESIS

appears

2 THIS is the story of how the
4a universe was formed.
1 When God began to form the
2 universe, the world was void and
vacant, darkness lay over the
abyss; but the spirit of God was
3 hovering over the waters, and
God said, "Let there be light,"
4 and there was light. God saw
that the light was good, and he
separated the light from the
5 darkness; God called the light
Day and the darkness he called
Night. Evening came and
morning came, making one day.
6 Then God said, "Let there be
a Vault between the waters, to
7 divide them"; so God made the
Vault, dividing the waters un-
der the Vault from the waters
8 above the Vault, and God called
the Vault heaven. Evening
came and morning came, mak-
9 ing the second day. Then God
said, "Let the waters below the
heaven be gathered into one
place, to let dry land appear."
10 And so it was. God called the
dry land Earth, and the gath-
ered waters he called Sea. God
11 saw that it was good. And
God said, "Let the earth put
out verdure, plants that bear
seed and trees yielding fruit of
every kind, fruit with seed in
12 it." And so it was; the earth
brought forth verdure, plants
bearing seed of every kind and
trees yielding fruit of every kind,
fruit with seed in it. God saw
that it was good. Evening 13
came and morning came, mak-
ing the third day. Then God 14
said, "Let there be lights in the
Vault of heaven to separate day
from night, to mark out the
sacred seasons, the days and the
years; let them shine in the 15
Vault of heaven, to shed light
on the earth"; and so it was.
For God made the two great 16
lights, the greater light to rule
the day, the lesser light to-
gether with the stars to rule
the night; God set them in the 17
Vault of heaven to shed light
upon earth, to rule the day 18
and the night, and to separate
the light from the darkness.
And God saw that it was good.
Evening came and morning 19
came, making the fourth day.
Then God said, "Let the waters 20
teem with shoals of living crea-
tures, and let birds fly over the
earth under the open Vault of
heaven." So God formed the 21
great sea-monsters and every
kind of living creature that
moves, with which the waters
teem, and also every kind of
winged bird. God saw that it 22
was good, and God blessed
them; "be fruitful," he said,
"multiply, and fill the waters
of the sea; let the birds multiply
on earth." Evening came and 23
morning came, making the fifth

24 day. Then God said, "Let the
earth bring forth every kind of
living creature, animals, rep-
tiles, and wild beasts." And so
25 it was. God made every kind of
wild beast, every kind of ani-
mal, and every kind of reptile;
and God saw that it was good.
26 Then said God, "Let us make
man in our own likeness, to re-
semble us, with mastery over
the fish in the sea, the birds of
the air, the animals, every wild
beast of the earth, and every
reptile that crawls on earth."
27 So God formed man in his own
likeness, in the likeness of God
he formed him, male and female
28 he formed both. And God
blessed them; God said to them,
"Be fruitful, multiply, fill the
earth and subdue it, mastering
the fish in the sea, the birds of
the air, and every living crea-
ture that crawls on earth."
29 God also said, "See, I give you
every plant that bears seed all
over the earth, and every tree
with seed in its fruit; be that
30 your food. To every wild beast
on earth, to every bird of the
air, and to every living creature
that crawls on earth, I give all
the green growth for food."
31 And so it was. God saw all that
he had made, and very good it
was. Evening came and morn-
ing came, making the sixth day.
2 Thus was the universe and its
2 array all finished. On the
seventh day God ceased his
work, he desisted from working
3 on the seventh day; so God
blessed and consecrated the
seventh day, because on it he
desisted from all his work of
creation.

4*b* *At the time when God the Eter-*
5 *nal made earth and heaven, there*
was as yet no shrub on earth, and
no plant had sprung up; for God
the Eternal had not sent rain on
earth, and there was no one to till
the soil—though a mist used to rise 6
from the earth and water all the
surface of the ground. Then God 7
the Eternal moulded man from
the dust of the ground, breathing
into his nostrils the breath of life;
this was how man became a living
being. In the land of Eden, to 8
the far east, God the Eternal then
planted a park, where he put the
man whom he had moulded. And 9
from the ground God the Eternal
made all sorts of trees to grow
that were delightful to see and
good to eat, with the tree of life
and the tree that yields knowledge
of good and evil in the centre of
the park. From Eden a river 10
flowed to water the park, which on
leaving the park branched into
four streams; the name of the 11
first is Pison (the one which flows
all round the land of Havîlah,
where there is gold—fine gold in 12
that land!—and pearls and
beryls), the name of the second 13
is Gihon (the one which flows all
round the land of Ethiopia), the 14
name of the third is Hiddekel (the
one which flows west of Assyria),
and the fourth river is the Euphra-
tes. God the Eternal took man 15
and put him in the park of Eden,
to till it and to guard it. And 16
God the Eternal laid a command
upon the man: "You are free to
eat from any tree in the park,"
he said, "but you must not eat 17
from the tree that yields knowledge
of good and evil, for on the day
you eat from that tree you shall
die."

Then said God the Eternal, "It 18
is not good for man to be alone;
I will make a helper to suit him."
So from the ground God shaped 19
every wild beast and every bird of
the air, bringing them to the man
to see what he would call them;

whatever the man called any living creature, that was to be its name.
20 *So the man named all the animals and the birds and every wild beast, but no helper could be*
21 *found to suit man himself. Then God the Eternal made a deep sleep to fall upon the man; while he slept, he took one of his ribs, closing up the flesh in its place;*
22 *the rib he had taken from the man God the Eternal shaped into a woman, and brought her to the*
23 *man. Then said the man,*

This, this at last, is bone of my bones,
and flesh of my own flesh:
this shall be called Wo-man,
for from man was she taken!

24 *(This is why a man leaves his father and mother and cleaves to his wife, till they become one*
25 *flesh.) Both of them, the man and his wife, were naked, but they felt no shame.*

3 *Now the serpent was cunning, more cunning than any creature that God the Eternal had made; he said to the woman, "And so God has said you are not to eat fruit*
2 *from any tree in the park?" The woman said to the serpent, "We can eat fruit from the trees in the*
3 *park, but, as for the tree in the centre of the park, God has said, 'You must not eat from it, you must not touch it, lest you die.'"*
4 *"No," said the serpent to the*
5 *woman, "you shall not die; God knows that on the day you eat from it your eyes will be opened and you will be like gods, know-*
6 *ing good and evil." So, when the woman saw that the tree was good to eat and delightful to see, desirable to look upon, she took some of the fruit and ate it; she also gave some to her husband,*
7 *and he ate. Then the eyes of both were opened, and they realized that they were naked; so they stitched some fig-leaves together and made themselves girdles. In* 8
the cool of the day, when they heard the sound of God the Eternal walking in the park, the man and his wife hid from the presence of God the Eternal among the trees of the park; but God the Eternal 9
called to the man and asked him, "Where are you?" "I heard the 10
sound of you in the park," he answered, "and I was afraid, because I was naked; so I hid myself." He said, "Who told you 11
that you were naked? Have you been eating from the tree which I forbade you to eat?" The man 12
said, "The woman you gave me as a companion, she gave me some fruit from the tree, and I ate it." Then God the Eternal said to the 13
woman, "What is this that you have done?" The woman said, "I ate because the serpent beguiled me." So God the Eternal said to the 14
serpent, "Since you have done this,

A curse on you of all creatures!
a curse on you of all beasts!
On your belly shall you crawl
and eat dust all your days!
And I will set a feud between you 15
and the woman,
between your brood and hers:
they shall strike at your head,
and you shall strike at their heel."

To the woman he said, 16
I will make child-birth a sore pain for you,
you shall have pangs in bearing;
yet you shall crave to have your husband,
and he shall master you.

To the man he said, "Since you 17
have listened to what your wife said and have eaten from the tree of which I forbade you to eat,

Cursed is the ground on your account,
you shall win food from it with suffering all your life;

18 *thorns and thistles shall it bear for you,*
and you must eat plants of the field;
19 *in the sweat of your brow you must earn your food,*
till you return to the ground from which you were taken;
for dust you are,
and you return to dust."

20 [[The man called the name of his wife Eve (Life), because she was the mother of all living
21 persons.]] [[And God the Eternal made skin tunics for the man and his wife, and clothed them.]]
22 *Then said God the Eternal, "Man has become like one of us, he knows good and evil. He might reach his hand now to the tree of life also, and by eating of it live*
23 *for ever!" So God the Eternal expelled him from the park of Eden, to till the ground from*
24 *which he had been taken; he drove the man out, and set kherubs at the east of the park of Eden, with the blade of a sword flashing in every direction, to guard the path to the tree of life.*

4 *Now the man had intercourse with his wife Eve; she conceived and bore Cain (Got) saying, "I have got a man from the*
2 *Eternal." Next she bore his brother Abel. Abel was a shepherd, while Cain was a farmer.*
3 *In course of time, Cain brought some produce of the ground as a*
4 *present to the Eternal, while Abel brought some of the first-born from his flock, that is, some fat slices from them. The Eternal favoured*
5 *Abel and his present; he did not favour Cain and his. So Cain*
6 *was furious and downcast. "Why are you furious?" said the Eternal to Cain, "Why are you downcast?*
7 *If your heart is honest, you would surely look bright? If you are sullen, sin is lying in wait for you, eager to be at you—but you ought to master it." But Cain* 8
quarrelled with his brother Abel, and, when they were out in the open country, Cain attacked his brother Abel and killed him.
Then the Eternal asked Cain, 9
"Where is your brother Abel?"
"How do I know?" said Cain;
"am I a shepherd to my brother?"
He answered, "What have you 10
done? Listen, your brother's blood is crying to me from the
soil! And now you are cursed 11
off the country that has opened to swallow down the brother's blood you shed; after this, the fields will 12
not yield you their produce, when you till them; you must go stumbling and straying over the earth."
Cain said to the Eternal, "My 13
punishment is more than I can bear. You are expelling me from 14
the country, banishing me from your sight; I must go stumbling and straying over the earth, and anyone who catches me will kill me." So the Eternal said to him, 15
"Well then, whoever kills Cain, seven times over shall the murder be avenged"; and the Eternal set a mark on Cain, to prevent anyone from catching and killing him. Then Cain left the pres- 16
ence of the Eternal to stay in Nôd (Wanderland), east of Eden.

When Cain had intercourse 17
with his wife, she conceived and bore Hanôk; Cain built a town and called it after his son Hanôk.
Irad was born to Hanôk, and Irad 18
was the father of Mehujaêl, Mehujaêl the father of Methushael, and Methushael the father of
Lemek. Lemek married two 19
wives; the name of one was Adah, the name of the other Zillah.
(Adah bore Jabal, the ancestor of 20
shepherds who live in tents: his 21
brother's name was Jubal, the ancestor of all who play the lyre and

22 *the pipe. Zillah bore Tubal-*
Cain, the smith who forged bronze
and iron tools, and Tubal-Cain's
23 *sister was Naamah.) Lemek*
said to his wives,

Adah and Zillah, listen to me,
O wives of Lemek, hear what I say:
The man who wounds me, him I
slay,
I slay a boy for a blow:
24 *if Cain be avenged seven times,*
then seventy and seven times Lemek!

25 *Adam again had intercourse*
with his wife, who bore a son and
called him Seth, saying, "God has
set up another child for me in-
stead of Abel, whom Cain killed."
26 *Seth also had a son born to him,*
called Enosh; he was the first to
worship the Eternal by name.

5 Here is the list of Adam's de-
scendants. When God formed
man, he made him to resemble
2 God; male and female, he
formed them both and blessed
them, calling them human on
the day when they were formed.
3 After living a hundred and
thirty years Adam became the
father of a son resembling him-
self, in his own likeness, whom
4 he called Seth; Adam lived
eight hundred years after the
birth of Seth, and was the father
5 of sons and daughters. Thus
Adam lived for nine hundred
and thirty years in all; then he
6 died. After living a hundred
and five years Seth became the
7 father of Enosh; Seth lived
eight hundred and seven years
after the birth of Enosh, and
was the father of sons and
8 daughters. Thus Seth lived for
nine hundred and twelve years
9 in all; then he died. After living
ninety years Enosh became the
10 father of Kenan; Enosh lived
eight hundred and fifteen years
after the birth of Kenan, and
was the father of sons and
daughters. Thus Enosh lived 11
for nine hundred and five years
in all; then he died. After liv- 12
ing seventy years Kenan be-
came the father of Mahalalel;
Kenan lived eight hundred and 13
forty years after the birth of
Mahalalel, and was the father
of sons and daughters. Thus 14
Kenan lived for nine hundred
and ten years in all; then he
died. After living sixty-five 15
years Mahalalel became the
father of Jared; Mahalalel lived 16
eight hundred and thirty years
after the birth of Jared, and
was the father of sons and
daughters. Thus Mahalalel 17
lived for eight hundred and
ninety-five years in all; then he
died. After living a hundred and 18
sixty-two years Jared became
the father of Hanôk; Jared lived 19
eight hundred years after the
birth of Hanôk; and was the
father of sons and daughters.
Thus Jared lived for nine hun- 20
dred and sixty-two years in all;
then he died. After living 21
sixty-five years Hanôk became
the father of Methuselah. For 22
three hundred years Hanôk
lived close to God after the
birth of Methuselah, and was
the father of sons and daugh-
ters. Thus Hanôk lived for 23
three hundred and sixty-five
years in all; Hanôk lived close 24
to God, and then he disap-
peared, for God took him away.
After living a hundred and 25
eighty-seven years Methuselah
became the father of Lemek;
Methuselah lived seven hun- 26
dred and eighty-two years after
the birth of Lemek, and was the
father of sons and daughters.
Thus Methuselah lived for nine 27
hundred and sixty-nine years in
all; then he died. After living 28
a hundred and eighty-two years

LXX – 4 ἐπὶ τὸ ὄνομα κυρίου τοῦ θεοῦ –

Lemek became the father of a
29 son, whom he called Noah, *saying, "Now we shall 'know a' relief from our labour and from our toil on the ground that the Eternal*
30 *cursed."* Lemek lived five hundred and ninety-five years after the birth of Noah, and was the father of sons and daughters.
31 Thus Lemek lived for seven hundred and seventy-seven
32 years in all; then he died. After living five hundred years Noah became the father of Shem, Ham, and Japheth.

6 *Now when men began to multiply over all the world and had*
2 *daughters born to them, the angels noticed that the daughters of men were beautiful and they married anyone of them that they chose.*
3 *So the Eternal said, "Human creatures are but flesh; my spirit is not to be immortal in them; they shall not live more than a*
4 *hundred and twenty years."* (*It was in these days that the Nephîlim giants arose on earth, as well as afterwards whenever angels had intercourse with the daughters of men and had children born to them; these were the heroes who were famous in the days of old.*)
5 *When the Eternal saw that the wickedness of man on earth was great, and that man's mind was*
6 *never bent on anything but evil, the Eternal was sorry that he had ever made man on the earth;*
7 *it was a grief to him. So the Eternal said, "I will blot him off the earth, this man that I have formed—man and beast and reptile and bird; I am sorry that I*
8 *ever made them." However Noah had found favour with the Eternal.*
9 Here are the descendants of Noah. Noah was an upright man, blameless among the men of his day; Noah lived close to God. Noah was the father of 10
three sons, Shem, Ham, and Japheth. Now in God's sight 11
the earth was corrupt, the earth was full of insolence and outrage. God saw that the earth 12
was corrupt, for every human being upon earth had corrupted his life. So God said to Noah, 13
"I have resolved to put an end to every human being, for they have filled the earth with insolence and outrage; I will destroy them and the earth together. Build a barge of cypress 14
wood, build cabins inside the barge, and cover it with pitch, inside and outside. This is how 15
you are to build it; the barge is to be four hundred and fifty feet long, seventy-five feet broad, and forty-five feet high; you must put windows in the 16
barge, eighteen inches from the roof, and make a door in the side of the barge; also put three decks in it. For I am sending 17
a deluge of water on the earth, to destroy every living creature under heaven; every thing on earth shall perish. But I will 18
make a compact of my own with you; you shall enter the barge, you and your sons and your wife and your sons' wives along with you. And you shall 19
take into the barge two living creatures of every kind, to keep them alive along with you; one is to be a male, and one a female. Two of every kind, bird, 20
beast, and reptile, are to join you, that they may be kept alive. Go and gather anything 21
in the shape of food, to be food for you and for them." Noah 22
did so; he did all that God had ordered him.

Then said the Eternal to Noah, 7
"Go into the barge, you and all

your household, for I have adjudged you, among all the men of to-day, to be upright before me.
2 *Take seven pairs, male and female, of every clean animal, and one pair, male and female of the unclean animals, and seven pairs,*
3 *male and female, of the birds of the air, to maintain life over all*
4 *the world. For after seven days I will make it rain on earth for forty days and forty nights, and I will blot off the earth every living*
5 *creature that I ever made." Then Noah did all that the Eternal or-*
10 *dered him. At the end of the seven days the waters of the deluge*
7 *covered the earth; and Noah went into the barge along with his sons and his wife and his sons' wives, driven by the waters of the deluge.*
8 *Pairs of animals clean and unclean, of birds and of reptiles,*
9 *male and female, accompanied Noah into the barge, as God had*
16 *ordered Noah. Then the Eternal*
12 *shut him in. For forty days and forty nights rain fell upon the*
17 *earth; the waters rose, lifting the barge and raising it above the*
22 *earth. Everything with the breath of life in its nostrils, whatever*
23 *was on the dry land, died; the Eternal blotted every living creature off the earth, men, beasts, reptiles, and birds; they were blotted off the earth, till only Noah and his company inside the barge were left.*

6 Noah was six hundred years old when the deluge of water
11 flooded the earth. In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on that day the fountains of the great abyss all burst, and the sluices of heaven were opened;
13 on that very day Noah, with Shem and Ham and Japheth, Noah's sons, and Noah's wife, and the three wives of his sons, went into the barge, with every 14
kind of beast, with every kind of animal, with every reptile that crawls on earth, and with every kind of bird and winged creature; they accompanied 15
Noah into the barge, pairs of every creature, as God had or-16*a*
dered him. The deluge cov-17*a*
ered the earth for forty days. The waters swelled and rose 18
high on the earth, and the barge floated on the surface of the waters; the waters swelled 19
mightily on the earth, till every 20
high mountain under heaven was covered—the waters swelling twenty-two feet higher, till the mountains were covered. And every living creature per- 21
ished, bird, beast, and animal, every reptile that crawls on earth, and every man. For a 24
hundred and fifty days the waters swelled over the earth.

But God remembered Noah 8
and all the living creatures and the animals that were with him in the barge; God made a wind blow over the earth, till the waters abated; also, the foun- 2*a*
tains of the abyss and the sluices of heaven were closed; and at the end of the hundred 3*b*
and fifty days the waters began to subside. In the seventh 4
month, on the seventeenth day of the month, the barge grounded on the mountains of Armenia. Till the tenth month 5
the waters steadily subsided, and on the first day of the tenth month the tops of the mountains were seen; on the first day 13*a*
of the first month of the six hundred and first year the waters had dried off the earth; on the twenty-seventh day of 14
the second month the earth itself was dry.

6a *At the end of forty days the*
2b *downpour from heaven ceased, and*
3a *the waters went back steadily*
6b *from the earth. Then Noah*
opened the window he had made
7 *in the barge, and sent out a raven,*
which went flying here and there
till the waters had dried off the
8 *earth. He waited seven days and*
then sent out a dove, to see if the
waters had drained off the earth;
9 *but, as the dove could find no rest*
for the sole of her foot, she flew
back to him in the barge; he put
his hand out, caught her and took
her in beside him in the barge.
10 *After waiting seven days more, he*
sent the dove out of the barge
11 *again; in the evening the dove*
came back to him, and there, in
her beak, was the fresh leaf of an
olive! So Noah knew that the
waters were drained off the earth.
12 *After waiting seven days more, he*
sent out the dove, but she never
came back to him. Then Noah
removed the covering of the
13 *barge and looked out. There*
lay the surface of the ground, all
dry!
15 Then said God to Noah,
16 "Leave the barge, you and your
wife and your sons and your
17 sons' wives, and take out every
living thing that is with you,
every creature, bird and beast
and reptile, that they may
swarm on earth and be fruitful
18 and multiply on earth." So
Noah came out, along with his
sons and his wife and his sons'
19 wives; also every beast, every
reptile, every fowl, everything
that moves on earth, all came
out of the barge arranged in
20 families. *Then Noah built an*
altar to the Eternal; he took some
clean beasts and birds of every
kind and burned them in sacrifice
21 *on the altar, and when the Eternal*
smelt the soothing fragrance the
Eternal said to himself, "Never
again will I curse the ground,
though the bent of man's mind is
indeed towards evil from his
youth; never again will I destroy
every living creature as I have
done. So long as earth remains, 22
seedtime and harvest, cold and
heat, summer and winter, day
and night, shall never cease."
And God blessed Noah and his 9
sons, bidding them, "Be fruitful
and multiply and replenish the
earth. The dread of you and 2
terror of you shall be on every
beast of the earth and every
bird of the air; for they are now
in your power, with every rep-
tile of the land and every fish
within the sea. Every moving 3
thing that is alive is to be food
for you; I give you them all as
once I gave you the green
growth. Only, you must never 4
eat flesh with the life (that is,
the blood) in it. And I will 5
avenge the shedding of your
own life-blood; I will avenge it
on any beast, I will avenge
man's life on man, upon his
brother-man; whoever sheds 6
human blood, by human hands
shall his own blood be shed—
for God made man in his own
likeness. As for you, be fruitful 7
and multiply; breed freely on
earth and subdue it." Then 8
said God to Noah and also to his
sons, "I now ratify my compact 9
with you and your descendants,
and with every living creature 10
in your company, with any bird
or beast or animal whatsoever
that leaves the barge, with
every beast of the earth: I ratify 11
my compact with you, that
never again shall all living crea-
tures be swept away by the
waters of the deluge, that never
again shall there be a deluge to
destroy the earth. Here," said 12

God, "is the symbol of the compact that I make with you and all the living creatures in your company for endless generations: in the clouds I set my rainbow, as a symbol of the compact between myself and the earth; whenever I cloud over the earth, once the rainbow appears in the clouds, then I will remember my compact with you and every living creature whatsoever, and the waters shall never again become a deluge to destroy every creature. When the rainbow appears in the clouds, I will look at it to remind me of the lasting compact between God and every living creature whatsoever upon earth. This," God said to Noah, "is the symbol of the compact that I ratify between myself and every creature upon earth."

The sons of Noah who came out of the barge were Shem, Ham, and Japheth [[*; Ham was the father of Canaan*]]. *These three were the sons of Noah, and from them people spread all over the earth. Noah the farmer was the first man to plant a vineyard; he drank some of the wine and, becoming drunk, lay uncovered inside his tent. When* [[*Ham the father of*]] *Canaan saw his father naked, he told his two brothers outside; Shem and Japheth then took a plaid, which they laid over their shoulders, and walking backwards they covered up the nakedness of their father; as their faces were turned back, they did not see their father's nakedness. When Noah wakened from his wine and learned what his youngest son had done, he said,*

A curse on Canaan!
May he be slave and thrall to his brothers!
He added,

O thou Eternal, bless the tents of Shem!
let Canaan be his slave!
May God enlarge Japheth!
May he be welcome in the tents of Shem,
and have Canaan as his slave!

After the deluge Noah lived three hundred and fifty years. Thus Noah lived for nine hundred and fifty years in all; and then he died.

Here are the descendants of Shem, Ham, and Japheth, the sons of Noah (they had sons born after the deluge):

The descendants of Japheth were the Cimmerians, Magog, the Medes, the Ionians, Tubal, Meshek, and Tiras; the descendants of the Cimmerians were Ashkĕnaz, Riphath, and Togarmah; the descendants of the Ionians were Elishah, Tartessus, Cyprus, and Rhodes, from whom the seaboard nations spread. Such were the sons of Japheth according to their lands, languages, and national families.

The descendants of Ham were Ethiopia, Egypt, Put, and Canaan; the descendants of Ethiopia were Sĕba, Havîlah, Sabta, Raamah, and Sabteca; the descendants of Raamah were Shĕba and Dedan. *Ethiopia produced Nimrod, the first man on earth to be a despot* (*he was a mighty hunter before the Eternal; hence the proverb, "Like Nimrod, a mighty hunter before the Eternal"*). *His empire at first was Babylon, Uruk, Akkad, and Kalneh, in the land of Shinar; from which he pushed out into Assyria, building the great city of Nineveh and its suburbs, also Kalah, and Resen which lies between Nineveh*

and Kalah. From Egypt sprang
13 *Lud, the Anamin, the Libyans,*
14 *the Naphtuhim, Pathros, the Casluhim, and Crete (from which the*
15 *Philistines came). From Canaan sprang Sidon first of all, then the*
16 *Hittites [[the Jebusites, the Amor-*
17 *ites, the Girgashites, the Hivites,*
18 *the Arkites, the Sinites, the Arvadites, the Zemarites, and the Hamathites]]; after that the Canaanite*
19 *families spread abroad, their territory extending from Sidon in the direction of Gerar, as far as Gaza, and as far as Lesha in the direction of Sodom and Gomorrah and Admah and Zeboiim.*

20 Such were the descendants of Ham according to their national clans, languages, and lands.

22 The descendants of Shem were Elam, Assyria, Arpachshad, the
23 Lydians, and Aram; and the descendants of Aram were Uz,
31 Hul, Gether, and Mash. Such were the descendants of Shem according to their national clans, languages, and lands.

21 *Shem, the ancestor of all the Hebrews, the older brother of Ja-*
24 *pheth, had also descendants; from Arpachshad sprang Shelah, and*
25 *from Shelah Eber. Two sons were born to Eber, one called Peleg (Division) because the inhabitants of the earth were divided up in his day, and his brother called Jok-*
26 *tan. From Joktan sprang Almo-*
27 *dad, Sheleph, Hazarmâveth,*
28 *Jerah, Hadoram, Uzal, Diklah,*
29 *Obal, Abimael, Shĕba, Ophir, Havîlah, and Jobab; all these*
30 *were descendants of Joktan, who lived between Massa and Sĕphar, towards the hill-country of the East.*

32 Such were the national clans descended from Noah, according to their origin, from whom the nations on earth spread after the deluge.

In the days when the whole 11
earth had one language and one
vocabulary, there was a migration 2
from the east, and men came upon
a plain in the land of Shinar,
where they settled. Then they 3
said to one another, "Come on,
let us make bricks, and give them
a good burning." Then, as they
had bricks for stone and asphalt
for mortar, they said, "Come on, 4
let us make a name for ourselves
by building a city and a tower
whose top reaches to heaven; it
will keep us from being scattered
all over the wide earth." Down 5
came the Eternal to see the city
and the tower which human beings
had built. "They are one peo- 6
ple," said the Eternal, "and they
have one language; if this is what
they do, to start with, nothing that
they ever undertake will prove too
hard for them. Come, let us go 7
down and make a babble of their
language on the spot, so that they
cannot understand one another's
speech." Thus did the Eternal 8
scatter them all over the wide
earth; they gave up building the
city. Hence it was called Baby- 9
lon, because it was there that the
Eternal made a babble of the
language of the whole earth, and
there that the Eternal scattered
men all over the wide earth.

These are the descendants of 10
Shem. When Shem was a hundred years old, he became the father of Arpachshad, two years after the flood; Shem lived five 11
hundred years after the birth of Arpachshad, and was the father of sons and daughters. After 12
living thirty-five years Arpachshad became the father of Shelah; Arpachshad lived four 13
hundred and three years after the birth of Shelah, and was the father of sons and daughters. After living thirty years Shelah 14

became the father of Eber;
15 Shelah lived four hundred and
three years after the birth of
Eber, and was the father of
16 sons and daughters. After liv-
ing thirty-four years Eber be-
17 came the father of Peleg; Eber
lived four hundred and thirty
years after the birth of Peleg,
and was the father of sons and
18 daughters. After living thirty
years Peleg became the father
19 of Reû; Peleg lived two hundred
and nine years after the birth
of Reû, and was the father of
20 sons and daughters. After liv-
ing thirty-two years Reû be-
21 came the father of Serug; Reû
lived two hundred and seven
years after the birth of Serug,
and was the father of sons and
22 daughters. After living thirty
years Serug became the father of
23 Nahor; Serug lived two hundred
years after the birth of Nahor,
and was the father of sons and
24 daughters. After living twenty-
nine years Nahor became the
25 father of Terah; Nahor lived a
hundred and nineteen years
after the birth of Terah, and
was the father of sons and
26 daughters. After living seventy
years Terah became the father
of Abram, Nahor, and Haran.

27 Now these are the descend-
ants of Terah: Terah was the
father of Abram, Nahor, and
Haran, while Haran was the
28 father of Lot. *Haran died dur-*
ing the lifetime of his father in
Chaldæan Ur, the land of his
29 *birth. Abram and Nahor mar-*
ried; Abram's wife was called
Sarai, and Nahor's wife, called
Milkah, was the daughter of
Haran the father of Milkah and
30 *Iskah. Sarai was barren, she had*
31 *no children.* Then Terah took
Abram his son, and Lot his
grandson, Haran's son, and
Sarai his daughter-in-law, the
wife of his son Abram, and
led them from Chaldæan Ur to
reach the land of Canaan. But
when they reached Harran, they
stayed there, and in Harran 32
Terah died at the age of two
hundred and five.

Said the Eternal to Abram, 12
"Leave your country, leave your
kindred, leave your father's house,
for a land that I will show to you;
I will make a great nation of you 2
and bless you and make you fa-
mous for your bliss; those who 3
bless you, I will bless, and anyone
who curses you I will curse, till
all nations of the world seek bliss
such as yours." So Abram went 4
away, as the Eternal had told
him, and with him went Lot.
When Abram moved out of
Harran, he was seventy-five
years old; he took Sarai his wife 5
and Lot his nephew, with all
the property and the serfs they
had acquired in Harran; off they
started for the land of Canaan,
and to the land of Canaan they
came. *Abram passed on through* 6
the land as far as the oracular oak
at the shrine of Shechem. The
Canaanites still occupied the
country, but the Eternal appeared 7
to Abram and said, "I give this
land to your descendants." He
built an altar on the spot to the
Eternal who had appeared to him;
then he moved on to the hill east 8
of Bethel, and pitched his tent
between Bethel on the west and Ai
on the east; there also he built an
altar to the Eternal, and wor-
shipped the Eternal. Then 9
Abram travelled on, still south-
ward.

There was a famine in the land, 10
and, as the famine was severe in
the land, Abram went down to
stay in Egypt. As he neared 11
Egypt he said to Sarai his wife,

"Come, I know you are a hand-
12 *some-looking woman; when the*
Egyptians see you, they will say,
'This is his wife,' and they will
13 *kill me and let you live. Do say*
you are my sister, that I may be
kindly treated for your sake, and
that my life may be spared on
14 *your account." When Abram en-*
tered Egypt, the Egyptians did
notice that the woman was very
15 *handsome; the courtiers of the*
Pharaoh saw her and praised her
to the Pharaoh, and the woman was
taken to the palace of the Pharaoh,
16 *who treated Abram kindly for her*
sake, presenting him with sheep,
oxen, he-asses, male and female
17 *slaves, she-asses, and camels. But*
the Eternal struck the Pharaoh
and his household with severe dis-
eases on account of Sarai the wife
18 *of Abram. So the Pharaoh called*
Abram and said to him, "What is
this you have done to me? Why
did you not tell me that she was
19 *your wife? Why did you say,*
'She is my sister,' and so move
me to marry her? See, there is
20 *your wife! Take her and be-*
gone!" And the Pharaoh gave
him an escort, who led him away
with his wife and all that he had;
13 *Abram left Egypt, along with his*
wife and all that he had, ac-
companied by Lot, and went up
to the Negeb.
2 *Abram was very rich in cattle,*
3 *silver and gold; he travelled on*
4 *from the Negeb to Bethel, to the*
site of the altar he had erected
there at the first, and there he
5 *worshipped the Eternal. Lot,*
who accompanied Abram, also
had flocks and herds and tents.
6 Now the country could not sup-
port them both together; their
possessions were so large that
they could not live side by side.
7 *A dispute arose between the herds-*
men of Abram and the herdsmen
of Lot. (*The Canaanites and the*
Perizzites still lived in the coun-
try.) *So Abram said to Lot,* 8
"Let us have no dispute, you and
I, my herdsmen and your herds-
men; we are kinsmen. The whole 9
land lies before you, does it not?
Pray, separate; if you go to the
left, I will go to the right, or, if
you go to the right, I will go to the
left." Then Lot, looking round, 10
noticed that the whole of the Jor-
dan basin was well watered in
every direction (*that was before*
the Eternal destroyed Sodom and
Gomorrah); *it was like the Eter-*
nal's own park, like the land of
Egypt on the way to Zoan. So 11
Lot chose all the Jordan basin.
Lot went east. They parted
company; Abram lived in the 12
land of Canaan, while Lot lived
in the towns of the Jordan
basin, *moving his tent up country*
towards Sodom. (*The men of* 13
Sodom were vicious, they sinned
openly against the Eternal.)
After Lot had parted from him, 14
the Eternal said to Abram, "Look
abroad now from where you are,
north, south, east, and west; the 15
land you see I give it all to you
and to your descendants for all
time. I will make your de- 16
scendants as numerous as the dust
on the ground, so that if the dust
of the ground could be counted,
your descendants could be counted.
Up, traverse the length and 17
breadth of the land, for I give it
to you." Then Abram moved his 18
tent and went to live beside
Mamre's oaks at Hebron, where
he built an altar to the Eternal.

Now it was during the reign 14
of Amrâphel king of Shinar that
Arioch king of Ellasar, Kedor-
laomer king of Elam, and Tidal
king of the Guti, joined him in 2
attacking Bera king of Sodom,
Birsha king of Gomorrah, Shi-

nab king of Admah, Shemeber king of Zeboiim, and the king of
3 Bela (that is, Zoar), all of whom formed a league in the valley of Siddim (that is, the Salt Sea);
4 for twelve years they had paid homage to Kedorlaomer, but when they rebelled in the thirteenth year, Kedorlaomer and
5 his fellow-kings came in the fourteenth year and routed the Titans at Ashteroth-karnaim, the Zuzim at Ham, the Emim
6 on the plain of Kiriathaim, and the troglodytes in their highlands of Seir, driving them as far as El-paran which lies close
7 to the desert. They then turned back to En-Mishpat (that is, Kadesh), ravaging all the country of the Amalekites and of the Amorites who inhabited Hazazon-tamar.
8 Out marched the king of Sodom, the king of Gomorrah, the king of Admah, the king of Zeboiim, and the king of Bela (that is, Zoar) to confront them in the valley of Sid-
9 dim, facing Kedorlaomer king of Elam, Tidal king of the Guti, Amrâphel king of Shinar, and Arioch king of Ellasar—four
10 kings against five. The valley of Siddim was all petroleum wells, and, when the kings of Sodom and Gomorrah fled, some people fell in, while the sur-
11 vivors fled to the hills. The five kings captured all the possessions and all the provisions of Sodom and Gomorrah and
12 went away; they also carried off Lot, the son of Abram's kinsman, who lived in Sodom, and
13 his possessions. Then one of the survivors went and told Abram the Hebrew, who was living beside the oaks of Mamre the Amorite, a kinsman of Eshcol and of Aner, who were allies of
14 Abram. As soon as Abram heard that his kinsman had been taken prisoner, he called out his trusty followers, retainers born in his own household, three hundred and eighteen of them, and went in pursuit as far as Dan,
15 where, dividing his forces by night, he routed the enemy and chased them as far as Hobah to
16 the north of Damascus. He recovered all the possessions, and also recovered his kinsman Lot with his possessions, besides the
17 women and the people. On returning from his defeat of Kedorlaomer and the other kings, he was met by the king of Sodom in the valley of Shaveh (that is, the King's valley);
18 Melkizedek, king of Salem, brought out bread and wine, and, as a priest
19 of God Most High, he blessed him, saying,

Blessed be Abram by God Most High,
Creator of heaven and earth!
20 And blessed be God Most High who has handed you over your foes!

Abram gave him a tenth of all
21 the spoil. But, when the king of Sodom said to Abram, "Take the goods yourself, and let me
22 have the prisoners," Abram answered the king of Sodom, "By this hand raised to the Eternal, God Most High, Creator of
23 heaven and earth, I swear I will not take a thread or string of yours! I will not have you say that, 'I made Abram rich.'
24 Nothing for me—except what the troops have eaten; but let my comrades, let Aner, Eshcol, and Mamre, have their share of the spoil!"

15 [After this the Eternal said to Abram in a vision, "Fear not, Abram, I will shield you. Rich
2 your reward shall be." "O Lord

Eternal," said Abram, "but what canst thou give me, when I am going to die childless, and my heir is a Damascene, Eliezer?"] *And Abram said, "Thou*
3 *hast not given me a child; yon slave born in my house will be*
4 *heir to me!" Then said the Eternal to him, "He shall not be heir to you; a son of your own body*
5 *shall be heir to you."* [Then he took him outside and said, "Look up to the sky and number the stars if you can," adding, "Such shall be the number of
6 your descendants."] *Abram believed the Eternal, who counted*
7 *his trust as real religion, and said to him, "I am the Eternal who brought you from Chaldæan Ur to give you possession of this*
8 *land." "Lord Eternal," he said, "how can I be sure I shall possess*
9 *it?" So he said to him, "Take a three-year old heifer, a three-year old she-goat, a three-year old ram, a turtle-dove, and a young pig-*
10 *eon." Taking all these, he cut them in two, and put each piece opposite the other. (He did not*
11 *cut the birds in two.) When the birds of prey swooped on the carcasses, Abram drove them off.*
12 *Then, as the sun was going down, a trance came over Abram, a great horror of a darkness came over*
13 *him; and the Eternal said to him, "Be sure of this: your descendants shall reside in a land that is not their own, in subjection to people who will treat them harshly*
14 *for four hundred years; but I will punish the nation that held them in slavery, and then they shall get away with ample possessions.*
15 *(As for yourself, you shall join your fathers in peace, you shall be buried in a ripe old age.)*
16 *In the fourth generation they shall come back here—for the guilt of the Amorites is not yet full."*
When the sun went down, when 17
it turned dark, there was a smoking furnace and a blazing torch that passed between the pieces!
That day the Eternal made a 18
compact with Abram. "To your descendants," he said, "I am giving this land from the river of Egypt to the great Euphrates river
—Kenites, Kenizzites, Kadmon- 19
ites, Hittites, Perizzites, Titans, 20
Amorites, Canaanites, Girgash- 21
ites, and Jebusites!"

Abram's wife Sarai had borne 16
him no children; but, as she had an Egyptian maid called Hagar,
Sarai said to Abram, "See, the 2
Eternal has kept me from having children! Do go in to my maid; perhaps I may get a family by means of her." Abram obeyed
Sarai. So, after Abram had 3
been living ten years in the land of Canaan, his wife Sarai took her maid, Hagar the Egyptian, and gave her in marriage to Abram her husband. *When he* 4
went in to Hagar, she conceived; and whenever she found that she had conceived, she looked down upon her mistress. Said Sarai 5
to Abram, "May this wrong I suffer fall on you! I put my maid into your arms, and whenever she found she had conceived, she looked down upon me! The Eternal punish you and avenge me!" "Your maid is in your 6
power," said Abram to Sarai, "do what you like with her." Sarai treated her harshly, and she ran away. When the angel 7
of the Eternal came upon her beside a spring in the desert, at the spring on the road to Shur, he 8
said to her, "Hagar, Sarai's maid, where have you come from, and where are you going?" She answered, "I am running away from
Sarai, my mistress." "Go back 9
to your mistress," said the angel

of the Eternal, "submit to her."
10 *And the angel of the Eternal*
added, "I will multiply your de-
scendants till their number cannot
be counted, so many shall they be.
11 *You are with child," said the*
angel of the Eternal, "you shall
bear a son and call him Ishmael
(God-hear)—for the Eternal has
heard of your ill-treatment.

12 *He shall be a wild-ass of a man,*
his hand against everyone,
and everyone's hand against him,
defying all his kinsmen.

13 *So she named the Eternal who*
had spoken to her "God Seen."
"Even here in the desert," she
said to herself, "have I seen God,
and lived after my vision?"
14 *Hence the well was called Beêr-*
lahai-rôi (well of life and vision);
it is between Kadesh and Bered.
15 Hagar bore a son to Abram,
and Abram called his son, born
of Hagar, by the name of Ish-
16 mael. Abram was eighty-six
when Hagar bore Ishmael to
him.
17 When Abram was ninety-
nine, the Eternal appeared to
Abram and said, "I am God Al-
mighty; live ever mindful of my
presence, and so be blameless;
2 I will make my compact with
you and multiply your de-
scendants greatly." Abram fell
3 on his face; and God continued,
4 "As for me, my compact is made
with you, and you shall be the
5 father of many a nation; no
longer shall your name be
Abram, but Abraham (Many-
father), for I have appointed
you to be the father of many a
6 nation; I will make you most
fruitful, I will make nations out
of you, and kings shall spring
7 from you. And I will ratify my
compact for all time, between
me and yourself and your de-
scendants from generation to
generation, engaging to be a
God to you and to your de-
scendants after you. Also, I 8
will give you and your de-
scendants after you the land
where you are residing, the
whole of the land of Canaan,
as a possession for all time; and
I will be their God." God said 9
to Abraham, "As for you, you
must keep my compact, you
and your descendants after you
from generation to generation.
The compact which you are to 10
keep, the compact between me
and yourself and your descend-
ants after you, is this: every
male among you is to be cir-
cumcised. You are to be cir- 11
cumcised in the flesh of your
foreskin; that is to mark the
compact between us. Every 12
male among you, from genera-
tion to generation, is to be cir-
cumcised when he is eight days
old, with every slave whether
born in your household or
bought from any foreigner—
he who is born in your house- 13
hold and he who is bought with
your money must be circum-
cised; so shall my compact be
cut in your flesh as a compact
lasting for all time. Any uncir- 14
cumcised male, who is not cir-
cumcised in the flesh of his
foreskin, he shall be outlawed
from his kinsfolk; he has broken
my compact." And God said to 15
Abraham, "As for your wife
Sarai, you are not to call her
Sarai but Sarah (princess). I 16
will bless her, and give you a
son from her; I will bless her
and make nations of her—kings
of peoples shall come from her."
Abraham fell on his face and 17
laughed; he said to himself,
"Shall a man who is a hundred
become a father? Sarah is

ninety now, and shall she be-
18 come a mother?" Then said
Abraham to God, "Oh that
Ishmael might be under thy
19 care!" But God said, "Nay,
Sarah your wife shall indeed
bear you a son; you must call
him Isaac (Laughter), and I
will ratify my compact with
him to be a compact for all
time with his descendants after
20 him. As for Ishmael, I have
heard what you say; I have a
blessing for him, I will make
him fruitful and multiply his
race greatly; twelve princes
shall be born of him, and I will
21 make him a great nation. Nev-
ertheless I will ratify my com-
pact with Isaac, whom Sarah
will bear to you when the time
22 comes round next year." Then
God ceased talking to him, and
leaving Abraham went up to
23 heaven. That very day Abra-
ham took Ishmael his son, and
every male in his household,
both the slaves born in his
household and those bought
with his money, and circum-
cised the flesh of their foreskins,
24 as God had told him. Abraham
was ninety-nine when he was
circumcised in the flesh of his
25 foreskin, and Ishmael his son
was thirteen when he was cir-
cumcised in the flesh of his
26 foreskin. That very day Abra-
ham was circumcised with Ish-
27 mael his son, and all the men of
his household, the slaves born in
his household and those bought
from foreigners with his money,
were circumcised along with
him.

18 *As he sat at the door of his tent*
at noon, the Eternal appeared to
2 *him beside the Mamre-oaks. He*
raised his eyes, and there stood
three men before him! When he
saw them, he ran from the door
of the tent to welcome them, and
bowed to the ground, saying,
"Pray, sirs, if I have found 3
favour with you, do not pass by
your servant; since you have come 4
to your humble servant, have a
little water brought to wash your
feet; then lie down under the tree
till I fetch a bite of food, to re- 5
fresh you; after that you can go
on." "Do as you propose," they
said. So Abraham hurried inside 6
the tent and said to Sarah, "Quick,
bring a bushel of meal, knead it
and make some rolls." Then 7
Abraham ran to the herd and took
a tender, plump calf, which he
handed to his slave, who hurried
to dress it. Taking curds and 8
milk and the veal he had dressed,
he placed them before the men,
and stood beside them under the
tree as they ate. Then they asked 9
him, "Where is your wife
Sarah?" "Inside the tent there,"
he said. "Well," said the Eter- 10
nal, "I will come back to you
next spring, when your wife
Sarah shall have a son." Sarah
was listening behind the tent-
door. She and Abraham were 11
old, well on in years, and the cus-
tom of women had ceased with
Sarah. So Sarah laughed to her- 12
self. "Marriage-bliss for a worn
old creature like me, with an old
husband!" The Eternal said to 13
Abraham, "Why did Sarah laugh
and ask, 'Is an old woman like
me really going to bear a child?'
Is anything too hard for the Eter- 14
nal? Next spring I will come
back to you, when the time comes
round and Sarah has a son."
Then Sarah denied it; she said, 15
"I did not laugh"—for she was
afraid. "Nay," he said, "but
you did laugh." Then the men 16
went away, gazing towards Sod-
om. (Abraham went to escort 17
them, and the Eternal thought,

"Shall I hide from Abraham
18 what I am going to do, seeing
that Abraham is to become a large
and powerful nation, and that all
nations of the world are to seek
19 bliss like his. I have chosen him
that he may charge his sons and
his household after him to follow
the directions of the Eternal by
doing what is good and right, so
that the Eternal may fulfil for
Abraham what he has promised.")
20 Then said the Eternal, "Loud is
the outcry against Sodom and Go-
morrah, and their sin must be
21 heavy indeed; we will go down
and see if their deeds answer to
the outcry that has reached us; we
would find out whether it is so."
22 So the men turned away towards
Sodom, while Abraham remained
23 standing before the Eternal. Then
Abraham went nearer and said,
"Wilt thou really sweep away
24 good and bad together? Suppose
there are fifty good folk in the
town; wilt thou really sweep away
the place, and not forgive it for the
sake of the fifty good folk in it?
25 Far be it from thee to act like that,
to slay good and bad together, let-
ting the good fare as the bad fare!
Far be that from thee! Shall not
the Judge of all the earth be just?"
26 The Eternal said, "If I can find
fifty good folk in the town of Sod-
om, I will forgive all the place for
27 their sake." Then Abraham went
on, "Here am I venturing to
speak to the Lord, I who am
28 mere dust and dross! Suppose
five are wanting out of the fifty
good folk, wilt thou sweep away
all the town for lack of five?" He
replied, "I will not sweep it away,
if I can find forty-five in it."
29 Once more he asked him, "Per-
haps forty may be found in it."
"I will spare it," he said, "for
30 the sake of the forty." Then he
said, "Oh let not the Lord be
angry, let me say one word: sup-
pose thirty are found in it?" "I
will spare it," he answered, "if I
can find thirty there." And he 31
said, "Here am I venturing to
speak to the Lord: suppose there
are twenty found in it?" "I will
not sweep it away," he replied,
"for the sake of the twenty."
Then he said, "Oh let not the 32
Lord be angry, let me say one
word more: suppose ten are to be
found in it?" "I will not sweep
it away," he replied, "for the
sake of the ten." The Eternal 33
went away, whenever he ceased
talking to Abraham, and Abra-
ham went home.

In the evening two of the angels 19
reached Sodom. Lot was sitting
at the gate-way of Sodom, and
when Lot saw them he rose to
welcome them, bowing his face to
the ground and saying, "Pray 2
step aside, sirs, into the house of
your servant to pass the night and
wash your feet; you can rise early
and go on your way." "No,"
they said, "we will stay in the
open square all night." How- 3
ever, as he pressed them, they
turned with him and entered his
house, where he made a feast for
them, baking unleavened bread, of
which they ate. They had not 4
lain down to rest before all the
townsmen, the inhabitants of Sod-
om, beset the house, young and
old from every quarter, shouting to
Lot, "Where are the men who 5
came to visit you to-night? Bring
them out to us that we may rape
them." Lot went out to them and 6
shut the door behind him. "Pray, 7
friends," he said, "be not so
wicked. See, I have two daugh- 8
ters, virgins; let me bring them
out, and you can do as you please
with them, but pray let these men
alone—they have sheltered under
my roof!" "Out of the way!" 9

said the crowd. "The fellow settled among us as a stranger, and he would lay down the law for us!" "We'll treat you worse than them!" So they mobbed Lot and were on the point of breaking into
10 *the house, when the men put out their hands, pulled Lot inside,*
11 *and closed the door. Then they plagued the townsfolk at the door with blindness, young and old alike, till they tired themselves out*
12 *with groping for the door. The men said to Lot, "If you have anyone else in the place, sons-in-law, daughters, anyone belonging to you in the town, get them away,*
13 *for we intend to sweep this place to ruin. The outcry against it has become loud before the Eternal, and the Eternal has sent us to*
14 *sweep it away." So Lot went out and told his sons-in-law, the men who were to marry his daughters, "Up and away," he said, "for the Eternal is going to sweep the town to ruin." However, his sons-in-law thought he was merely*
15 *jesting. When dawn appeared, the angels urged on Lot. "Be off with your wife and your daughters who are beside you," they urged, "lest you are swept away*
16 *when the town is punished." He hesitated. But the men seized him and his wife and his two daughters by the hand; thanks to the Eternal's pity for him, they got him away and left him outside the*
17 *town. When they had got the party outside, one of them said to him, "Now, fly for your life; never look behind you, stay nowhere on the basin of the plain, but fly to the hills, lest you are swept*
18 *away." "Oh no, sir!" said Lot,*
19 *"now that your servant has found favour with you, and you have shown me great mercy in saving my life, since I cannot make my escape to yonder hills, for fear that the disaster overtakes me and kills me—pray now, yonder town* 20
is near enough for my flight. It is small, oh, let me escape to it (is it not small?) and so preserve my life!" He replied, "I grant 21
this request of yours also, I will not sweep away the town of which you speak. Make haste and es- 22
cape to it, for I can do nothing till you reach it." (Hence the name of the town was called Zoar, or Small.) The sun had risen on 23
the earth when Lot reached Zoar, and then the Eternal rained sul- 24
phur and fire from heaven on Sodom and Gomorrah, sweeping 25
away these towns and all the Jordan basin, with all the inhabitants of the towns and whatever grew on the ground. (But Lot's wife looked 26
back, and became a pillar of salt.) In the morning when Abraham 27
rose and went to the spot where he had stood before the Eternal, he 28
looked in the direction of Sodom and Gomorrah, and there was the steam rising from the land like vapour from a furnace! So it 29
was that when God destroyed the towns in the Jordan basin, God remembered Abraham and sent Lot away from the overthrow of the towns in one of which Lot resided. *Lot went up* 30
from Zoar and stayed in the hills, accompanied by his two daughters —for he was afraid to stay in Zoar; so he lived with his two 31
daughters in a cave. The elder said to the younger, "Our father is an old man, and there is not a man on earth left to marry us in the usual way. Come, let us make 32
our father drunk, and we will lie with him, so as to preserve our race through our father." So that 33
night they made their father drunk; then the elder daughter went in and lay with her father, though he never knew when she

34 *lay down or when she rose. In*
the morning the elder daughter
said to the younger, "I lay with
my father last night; let us make
him drunk again to-night; then
you go in and lie with him, that
we may preserve our race through
35 *our father." So that night again*
they made their father drunk, and
the younger daughter got up and
lay with him, although he never
knew when she lay down and
36 *when she rose. In this way both*
the daughters of Lot were with
37 *child by their father. The elder*
bore a son, whom she called Moab
(From-father); he is the ancestor
38 *of the modern Moabites. The*
younger also bore a son, whom
she called Benammi (Son-of-my-
father's-kin); he is the ancestor of
the modern Ammonites.

20 [Abraham travelled on to-
wards the Negeb, staying be-
tween Kadesh and Shur, and
2 also stopping at Gerar. He
said that his wife Sarah was his
sister, and so Abimelek the king
of Gerar sent and took Sarah.
3 But God came to Abimelek in
a dream by night, saying, "You
are a dead man; for this woman
whom you have taken is a
4 married woman." Now Abim-
elek had not touched her. So
he said, "Lord, wilt thou slay
5 innocent folk? Did he not tell
me himself, 'She is my sister,'
and she herself said, 'He is my
brother.' I did it in all sim-
6 plicity and innocence." Then
God said to him in the dream,
"I know you did it in all sim-
plicity; it was I who kept you
from committing a sin against
me; for I would not let you
7 touch her. But now restore the
man's wife—for he is a prophet
and he will intercede for you,
so that you may recover. If
you do not restore her at once,
know this, that you shall die,
you and all yours." Next morn- 8
ing Abimelek rose, summoned
all his officials, and told them
everything. On hearing it, the
men were terrified. Then Abim- 9
elek summoned Abraham and
said to him, "What have I done
to you? How have I sinned
against you, that you should in-
volve me and my realm in a
great sin? You have done to
me what ought never to be
done." Abimelek added, "What 10
possessed you to do this?" "Be- 11
cause," said Abraham, "I
thought there was no religion
here, and the people would kill
me for the sake of my wife.
Besides, she really is my sister, 12
a daughter to my father; only,
she was not the daughter of my
mother, and so she became my
wife. And when God sent me 13
wandering from my father's
house, I said to her, 'You must
do me this kindness; wherever
we go, say that I am your
brother.'" Then Abimelek 14
made a present of sheep, oxen,
and slaves, male and female, to
Abraham and restored his wife
Sarah to him. "There lies my 15
land before you," said Abim-
elek; "reside wherever you
please." He said to Sarah, 16
"Look, I have given your
brother a hundred and forty
pounds in silver as compensa-
tion for all that has happened
to you; in the eyes of all men
your honour is cleared." Then 17
Abraham prayed to God, and
God cured Abimelek and his
wife and his concubines, so that
they now bore children (for the 18
Eternal had entirely closed the
wombs of all in Abimelek's
household, on account of Sarah,
Abraham's wife.)]

Now the Eternal dealt with **21**

Sarah as he had said, the Eternal
did for Sarah what he had prom-
2 ised, *and Sarah conceived; she*
bore a son for Abraham's old age,
when the time came round of
3 which God had told him. Abra-
ham called the son borne to him
4 by Sarah, Isaac, and when Isaac
was eight days old, Abraham
circumcised his son, as God had
5 ordered him. Abraham was a
hundred years old when his son
6*a* Isaac was born. [So Sarah said,
"God has prepared laughter for
7 me"; she said,

Think of anyone telling Abraham,
"Sarah is suckling a child"!
I have borne him a son for his old
age,
6*b* and all who hear it will laugh
over me!

8 When the child grew up and
was weaned, Abraham held a
great feast on the day of his
9 weaning. But Sarah noticed the
son of Hagar the Egyptian,
whom she had borne to Abra-
ham, playing along with her son
10 Isaac; so she told Abraham,
"Put away that slave-girl and
her boy; the son of that slave-
girl is not to be heir along with
11 my son, with Isaac." Now
Abraham resented this keenly,
12 on account of his boy. But
God said to Abraham, "Do not
resent it on account of the lad
and your slave-girl; listen to
Sarah's bidding, for it is through
Isaac that your name shall be
13 carried on. I will make another
nation out of the son of your
slave-girl, because he is your
14 child." Next morning Abra-
ham rose and gave Hagar some
food and a waterskin; he put
the boy upon her shoulder and
sent her off. She went away
and wandered in the desert of
15 Beêrsheba; and when the water
in the skin was done, she threw
the child under a bush, and sat 16
down about a bowshot from
him, saying to herself, "I cannot
bear to see the child dying."
But, as she sat opposite him, 17
the boy wept aloud, and God
heard his cry; then the angel of
God called from heaven to
Hagar, "Hagar, what is the
matter with you? Fear not, for
God has heard the cry of the
boy where he is lying. Come, 18
lift the boy and hold him, for I
will make him a great nation."
And God opened her eyes; she 19
saw a well of water. Then she
went and filled the skin with
water, and gave the boy a
drink. God was with him; he 20
grew up to be an archer in the
desert, living in the desert of 21
Paran, and his mother got a
wife for him from the land of
Egypt.]

[Now at that time Abimelek 22
and Phicol his general said to
Abraham, "God is with you in
all that you do! Come now, 23
swear here to me by God that
you will not be false to me nor
to my son nor to my descend-
ants, but that, as I have
treated you kindly, so you will
treat me and the land where
you are living." "I will swear 24
it." said Abraham; so Abraham 27
gave a present of sheep and oxen
to Abimelek, and the two men
made a compact. Hence the 31
spot was called Beêrsheba
(Oath-well) because the two
men swore an oath there.]
Whenever Abraham complained 25
to Abimelek about some well of
water which Abimelek's slaves had
seized, Abimelek would reply, "I 26
do not know who did this: you
never told me about it; I never
heard of it till to-day." Then 28
Abraham would set apart seven

29 *ewe lambs of the flock. And when Abimelek asked Abraham,*
"What are these seven ewe lambs
that you have set apart?" he re-
30 *plied, "You will accept these*
seven ewe lambs from me, in token
of the fact that it was I who dug
32 *this well." So they made a com-*
pact at Beêrsheba. Abimelek and
Phicol his general left to return
33 *to the Philistine country, while*
Abraham planted a tamarisk at
Beêrsheba and there worshipped
the Eternal, the everlasting God.
34 *For many a day Abraham lived*
in the Philistine country.

22 [After this God put Abraham to the test. "Abraham," he said, and Abraham answered,
2 "Here I am." And he said, "Take your son, your only son, the son you love, take Isaac and go to the district of Moriah; there offer him in sacrifice on one of the hills which I will
3 name to you." Next morning Abraham rose and saddled his ass, taking with him two of his servants and his son Isaac; he cut wood for burning the sacrifice, and started for the spot of
4 which God had told him. On the third day Abraham looked up and saw the spot at a dis-
5 tance. Then Abraham said to his servants, "You stay here with the ass; the lad and I are going yonder to worship, and then we will come back to you."
6 So Abraham took the wood for burning the sacrifice and laid it on his son Isaac, he himself carrying the fire and the knife.
7 The two went off together. "My father," said Isaac to his father Abraham. "Yes, my boy," he said. "Here are the fire and the wood," said Isaac, "but where is the sheep for the sacrifice?"
8 Abraham answered, "God will provide himself with a sheep for the sacrifice, my boy." So the two went on together, and 9
reached the spot of which God had told him. Here Abraham built the altar, arranged the wood, and, binding his son Isaac, laid him upon the wood on the altar. Then Abraham 10
put out his hand and lifted the knife to cut the throat of his son. But the angel of God 11
called to him from heaven, "Abraham, Abraham!" He said, "Here I am." The angel 12
said, "Do not lay hands on the lad, do nothing to him; I now know that you revere God, since you have not grudged me your son, your only son." Then 13
looking up Abraham glanced round, and there was a ram caught in the brushwood by its horns! So Abraham took the ram and offered it as a sacrifice instead of his son; and Abraham 14
called the spot Yahweh-yireh—as the saying goes, to this day, "God provides on the hill."]
[[Then the angel of the Eternal 15
called a second time to Abraham from heaven, saying, "I 16
swear by myself, says the Eternal, since you have done this, since you have not grudged your son, your only son, that I will 17
indeed bless you, I will indeed make your descendants as numerous as the stars in the sky and the sand on the sea-shore, your descendants shall conquer 18
the seats of their foes, and all nations on earth shall seek bliss like theirs—and all because you have obeyed my word."]] [So 19
Abraham went back to his servants, and they started together for Beêrsheba where Abraham lived.]

After this Abraham was told 20
that Milkah had borne children to
his brother Nahor, Uz the eldest, 21

Buz his brother, Kemuel (the ancestor of the Arameans), Kesed,
Hazo, Pildash, Jidlaph, and
Bethûel (the father of Rebekah).
These eight were borne by Milkah
to Abraham's brother Nahor; his concubine, who was called Reûmah, also bore him Tebah, Gaham, Tahash, and Maakah.

23 Sarah lived a hundred and twenty-seven years; these were
2 the years of Sarah's life. Sarah died at Kirjath-arba (that is, Hebron) in the land of Canaan. After going indoors to wail and
3 weep for Sarah, Abraham rose from mourning beside his dead
4 and said to the Hittites, "I am a foreigner, residing among you; let me have a burying-place among you, that I may bury my
5 dead out of sight." The Hittites
6 answered Abraham, "Pray listen to us, my lord; you are a great prince among us, bury your dead in the choicest of our sepulchres; not a man of us would grudge you his sepulchre for
7 burying your dead." Abraham rose and bowed to the Hittites,
8 the natives of the land; he addressed them, saying, "If it is your will that I should bury my dead out of sight, listen to me; speak for me to Ephron the son
9 of Zohar, and ask him to give me the cave at Makpelah that belongs to him, at the corner of his field; let him sell it to me in your presence for its full value, that I may have it as a burying
10 place." Ephron was sitting among the Hittites. So Ephron the Hittite answered Abraham in presence of the Hittites, of all the citizens of his town.
11 "No, my lord," he said, "listen to me; I give you the field, I give you the cave in the field; before the sons of my people I give it to you; bury your dead
12 there." Then Abraham bowed
13 low before the natives, and said to Ephron in presence of the natives, "If only you would—ah, now, listen to me! I will pay for the field; take the money for it, and I will bury my dead
14 there." Ephron answered Abra-
15 ham, "Pray listen to me, my lord; a bit of land worth fifty pounds, what is a trifle like that between me and you? So bury your dead." Abraham listened
16 to what Ephron said, and weighed out for Ephron the sum he had named in presence of the Hittites, fifty pounds in current silver ingots. Thus the
17 field of Ephron at Makpelah, east of Mamre, the field, the cave in the field, and all the trees in the field and on its borders, were conveyed over to
18 Abraham as his property, in presence of the Hittites, before all the citizens of Ephron's town.
19 After that, Abraham buried his wife Sarah in the cave of the field at Makpelah east of Mamre (that is, Hebron) in the
20 land of Canaan; the field and the cave in it were conveyed over to Abraham as his own property and burying place by the Hittites.

24 *Now Abraham was old, well ad-*
vanced in years; the Eternal had prospered Abraham in every way,
25, 5 *and to Isaac Abraham gave all his property. Then Abraham*
24, 2 *said to the oldest servant in his household, the man who took charge of all that he had, "Pray,*
place your hand under my thigh,
3 *and I will make you swear an oath by the Eternal, God of heaven and God of earth, that you will never marry my son to a daughter of the Canaanites among*
4 *whom I am living; no, you must go to my own country and kin-*

dred, and choose a wife for my
son Isaac." "But," said the ser-
vant, "suppose the woman is un-
willing to follow me to this land;
am I to take your son back to the
land from which you came?"
Abraham said to him, "Beware
of taking my son back! The Eter-
nal, God of heaven and God of
earth, who brought me away from
my father's house and from the
land of my birth, who talked to
me, who swore to me that he would
give this land to my descendants,
the Eternal will send his angel
before you, and provide you with
a wife for my son yonder. If the
woman is unwilling to follow you,
then you are free from this oath
of mine. Only, you must never
take my son back there." Then
the servant put his hand under the
thigh of his master Abraham and
swore as he was told to swear. He
took ten of his master's camels to
carry a present from his master's
treasures, and started for Mesopo-
tamia, for the town of Nahor.
Outside the town he made the
camels kneel beside the well of
water at the evening hour, when
women come out to draw water.
"O Eternal," he said, "God of
my master Abraham, pray let me
succeed to-day, pray be kind to
my master Abraham. Here I
stand, beside the fountain! The
daughters of the citizens are com-
ing out to draw water. Now
may the maiden to whom I say,
'Pray lower your pitcher, that I
may drink,' the maiden who an-
swers, 'Drink, and let me give a
drink to your camels also'—may
she be the maiden thou hast al-
lotted to thy servant Isaac! So
shall I know that thou hast been
kind to my master." Ere he had
done speaking, out came Rebekah,
a daughter of Bethûel the son of
Milkah (the wife of Abraham's
brother Nahor). She carried her
pitcher on her shoulder; she was
a beautiful girl, unmarried, and a
virgin. Down she stepped to the
fountain and filled her pitcher; as
she came up, the servant ran to
meet her, saying, "Pray let me
drink a little water from your
pitcher." "Drink, sir," she said,
and lowering the pitcher rapidly
to her hand, she gave him a drink.
When she had finished giving him
a drink, she said, "Let me draw
water for your camels also, till
they have enough." So she
quickly emptied her pitcher into
the trough, and ran again to the
well to draw water, doing this for
all his camels. The man gazed at
her in silence, to see if the Eternal
had made his errand successful or
not. But when the camels had
finished drinking, he took a
golden nose-ring weighing a quar-
ter of an ounce, and two golden
bracelets weighing five ounces, and
asked her, "Whose daughter are
you? Pray tell me. Is there a
place for me to put up in, at your
father's house?" She said to him,
"I am the daughter of Bethûel the
son of Milkah, whom she bore to
Nahor." She added, "We have
ample straw and fodder, and there
is a place for you to put up in."
The man bowed his head, adoring
the Eternal. "Blessed be the
Eternal," he said, "the God of my
master Abraham, who has not
ceased to be kind and true to my
master! And as for myself, the
Eternal has led me straight to the
house of my master's kinsfolk."
Then the girl ran and told her
mother's household about it. Now
Rebekah had a brother called
Laban. Laban ran out to the
man at the fountain (he had seen
the nose-ring, and the bracelets on
his sister's hands, and heard his
sister Rebekah telling what the

man had said to her). When he reached the man, there he was, standing beside the camels at the
31 fountain! "Come in," he said, "you whom the Eternal has blessed! Why stand outside? I have the house all ready, and a place cleared for the camels."
32 So the man went indoors and unshackled the camels, while Laban brought straw and fodder for the camels and water for the man and his companions to wash
33 their feet. Then food was set before him; but he said, "I will not eat, till I have told my errand."
34 "Say on." said Laban. And he said, "I am Abraham's servant.
35 The Eternal has richly blessed my master, so that he is a great man; he has given him flocks and herds, silver and gold, male and female
36 slaves, camels and asses. When Sarah my master's wife was old, she bore a son to my master, and he has given this son all his prop-
37 erty. My master made me swear this, 'you must never marry my son to a daughter of the Canaanites in whose land I am living;
38 no, you must go to my father's household and my own kindred,
39 to get a wife for my son.' 'But,' I said to my master, 'suppose the woman is unwilling to follow me.'
40 He answered, 'The Eternal, of whose presence I am ever mindful, will send his angel along with you and make your journey a success, till you get a wife for my son from my own kindred and
41 my father's house, and then you shall be free from your oath to me; when you reach my kindred—if they will not let you have her, you are free from your oath to me.'
42 To-day I came to the fountain and prayed, 'O Eternal, God of my master Abraham, if thou really makest my errand a success,
43 grant that, as I stand here beside the fountain, the maiden who comes out to draw water, and to whom I say, "Pray let me have a little water to drink out of your pitcher," the maiden who an- 44
swers, "Drink yourself, and let me draw water also for your camels"—may she be the woman whom the Eternal has allotted to my master's son!" Ere I had 45
done saying this to myself, out came Rebekah with her pitcher on her shoulder; she stepped down to the fountain and drew water, and when I said, 'Pray let me have a little water to drink,' she lowered 46
her pitcher rapidly from her shoulder, saying, 'Drink, and let me give your camels a drink also.' So I drank, and she made the camels also drink. I asked 47
her, 'Whose daughter are you?' She said, 'I am the daughter of Bethûel, Nahor's son whom Milkah bore.' Then I put the ring on her nose and the bracelets on her hands; I bowed my head, 48
adoring the Eternal, blessing the Eternal, the God of my master Abraham, who had led me by the right road to win my master's kinsman's daughter for his son. Now, tell me whether or no you 49
will deal kindly and straightforwardly with my master, so that I may know what to do next." Laban and his household replied, 50
"This comes from the Eternal; we dare not say yes or no to you. Here is Rebekah, take her and go; 51
let her be the wife of your master's son, as the Eternal has signified." When Abraham's 52
servant heard this, he bowed to the ground before the Eternal; then he took out jewels of silver, 53
jewels of gold, and garments, which he gave to Rebekah; he also presented costly gifts to her brother and her mother. He and 54
his men ate and drank and

stayed all night. When they rose
in the morning, he said, "Send
55 *me back to my master." Her*
brother and her mother said, "Let
the girl remain with us for a week
or ten days; and then she can go."
56 *But he replied, "Do not hinder*
me: the Eternal has made my
errand a success; send me away,
that I may return to my master."
57 *"We will call the girl," they said,*
58 *"and ask herself." So they called*
Rebekah, and asked her, "Will
you go with this man?" She
59 *replied, "I will." So they sent off*
their sister Rebekah, with her
nurse and Abraham's servant and
60 *his men, blessing Rebekah in*
these words,

Sister, may you be the mother of
myriads!
May your descendants conquer all
who hate them!

61 *Then Rebekah and her maidens*
started, riding on camels, after the
man. Thus the servant took Re-
62 *bekah and went off. Now Isaac*
had come across the desert as far
as Beêr-lahai-rôi (for he lived in
63 *the south country). It was even-*
ing, and he had gone out to
mourn in the fields; as he looked
up, he saw there were camels
64 *coming. When Rebekah looked*
up and saw Isaac, she alighted
65 *from her camel and asked the*
servant, "Who is yonder man
walking in the fields to meet us?"
The servant said, "It is my mas-
ter." Then she took her veil and
66 *covered herself. The servant told*
67 *Isaac all that he had done, and*
Isaac took her inside his tent;
Rebekah became his wife, and he
loved her. So Isaac consoled him-
self after his mother's death.

25 *Abraham married another wife,*
2 *called Keturah; she bore him*
Zimran, Jokshan, Medan, Mid-
3 *ian, Ishbak, and Shuah. Jok-*
shan was the father of Shĕba and
Dedan, and from Dedan sprang
the Asshurim, the Letushim, and
the Leümmim. From Midian 4
sprang Ephah, Epher, Hanôk,
Abida, and Eldaah. All these
were Keturah's children. To the 6
sons of his concubines Abraham
gave presents, and sent them away
eastward to the land of Kedem,
before he died, to leave no burden
upon his son Isaac. Isaac lived 11*b*
at Beêr-lahai-rôi.

The years that Abraham lived 7
were a hundred and seventy-
five; he breathed his last, dying 8
in a ripe old age, an old man,
after a full life, and was gath-
ered to his father's kindred.
Isaac and Ishmael his sons 9
buried him in the cave at Mak-
pelah, in the field of Ephron the
Hittite, the son of Zohar, that
lies east of Mamre, the field 10
that Abraham had bought from
the Hittites. There Abraham
was buried, with his wife Sarah.
And after Abraham's death God 11
blessed his son Isaac.

Here are the descendants of 12
Ishmael the son of Abraham,
whom Hagar, the Egyptian,
Sarah's maid, bore to Abraham;
here are the names of Ishmael's 13
sons, according to their genealo-
gies. Nebaioth the eldest, then
Kedar, Adbeêl, Mibsam, Mish- 14
ma, Dumah, Massa, Hadad, 15
Tema, Jetur, Naphish, and Ke-
dĕmah: these are Ishmael's 16
sons, in the order of their vil-
lages and encampments, twelve
sheikhs with their clans. The 17
years of Ishmael's life were a
hundred and thirty-seven; he
breathed his last, died, and was
gathered to his father's kin-
dred. *The Ishmaelites lived be-* 18
tween Havîlah and Shur on the
east of Egypt; they settled to the
east of all their kinsmen.

19 Here are the descendants of
Isaac, Abraham's son. Abra-
ham was the father of Isaac,
20 and Isaac was forty years old
when he married Rebekah, the
daughter of Bethûel the Ara-
mæan (belonging to Paddan-
aram) and the sister of Laban
21 the Aramæan. *Isaac besought*
the Eternal on behalf of his wife,
for she was barren; the Eternal
yielded to his entreaty, and his
22 *wife Rebekah conceived. Twins*
were struggling in her womb, and
she cried, "Why has this befallen
me?" So she went to consult the
23 *Eternal. And the Eternal told her,*

In your womb lie nations twain,
rival races from their birth;
one the mastery shall gain,
the younger o'er the older reign.

24 *When the time of her delivery*
came round, twins there were in
25 *her womb! The first came out*
tawny, and hairy all over like a
mantle of hair; so they called him
26 *Esau (Hairy). Then his brother*
came out, with his hand grasping
Esau's heel; so he was called
Jacob (Heel-catcher). (Isaac was
sixty years old when she bore
27 *them.) The boys grew up; Esau*
was a skilful hunter, a man who
lived in the open; Jacob was a
28 *quiet man, living in tents. Isaac*
was fond of Esau, for Esau's veni-
son was to his taste, but Rebekah
29 *was fond of Jacob. One day*
Jacob was cooking some food,
when Esau came in famishing
30 *from the country; Esau said to*
Jacob, "Let me have a bite of that
red omelet there! I am famish-
ing." (Hence he was called Edom
31 *or Red.) Jacob said, "First of*
32 *all, sell me your birthright." Esau*
answered, "Here am I dying of
hunger! What good will the
33 *birthright be to me?" "Swear to*
me first of all," said Jacob. So
Esau swore to him, and, after he
had sold his birthright to Jacob,
Jacob gave Esau bread and 34
stewed lentils; Esau ate and
drank, got up and went away—
so little store did Esau set by his
birthright.

When a famine visited the land 26
(in addition to the first famine
during Abraham's life-time),
Isaac went to Gerar, to Abimelek
the king of the Philistines. The 2
Eternal appeared to him, saying,
"[[Do not go down into Egypt;
stay in the land of which I
shall tell you.]] *Reside in this* 3
land, and I will be with you and
bless you [[for to you and your
descendants I give all this re-
gion; I will ratify the oath I
swore to your father Abraham,
and I will make your descend- 4
ants as numerous as the stars in
the sky, and give all this region
to your descendants, and all na-
tions of the world shall seek
bliss like theirs. For Abraham 5
obeyed my word and did his
duty to me, following my orders,
my rules and regulations]]." *So* 6
Isaac stayed at Gerar. When the 7
men of the place asked him about
his wife, he said, "She is my
sister" (for he was afraid to say,
"She is my wife," in case, he
thought, the men of the place
would kill him on account of Re-
bekah—she was so beautiful).
Now, after he had been there for 8
some time, Abimelek the king of
the Philistines was looking out of
a window one day, and there he
saw Isaac fondling his wife Re-
bekah! Then Abimelek sum- 9
moned Isaac. "So she is really
your wife," he said; "why did
you say, 'She is my sister?'"
Isaac answered, "Because I
thought I might be killed on her
account." Abimelek said, "What 10
do you mean by this? One of my

people might easily have lain with your wife, and then you would
11 *have made us incur guilt!" So Abimelek laid injunctions on all the people, saying, "Whoever touches this man or his wife shall*
12 *be put to death." Isaac sowed a crop in that country and reaped in the same year a hundredfold. The*
13 *Eternal blessed him; he grew rich and increased till he became very*
14 *rich, with property in flocks and herds and a large household. The Philistines became jealous of him.*
16 *So Abimelek said to Isaac, "Leave us; you are too great a man for*
17 *us." Then Isaac left them and settled down to live in the valley of*
15 *Gerar. As the Philistines had choked with earth all the wells dug by his father's slaves during the lifetime of his father Abraham,*
18 *Isaac re-opened the wells dug during the life-time of his father Abraham, since the Philistines had stopped them after Abraham's death. He called them by the names given by his father.*
19 *As Isaac's slaves were digging in the valley, they came upon a well*
20 *of running water; when the herdsmen of Gerar quarrelled with Isaac's herdsmen, saying, "This water belongs to us," he called the well Esek (quarrel) because they*
21 *had quarrelled with him. Another well was then dug, and over that they quarrelled too; so he*
22 *called it Sitnah (Feud). Changing his quarters, he dug another well; they did not quarrel over that, so he called it Rehôboth (Room)—"surely," he said, "the Eternal has made room for us now, so that we can prosper in the*
23 *land." He then made his way up*
24 *to Beêrsheba, and that very night the Eternal appeared to him, saying, "I am the God of your father Abraham: fear not, I am with you and I will bless you and multiply your descendants, for the sake of my servant Abraham."*
25 *There he built an altar, worshipped the Eternal, and pitched his tent; there also Isaac's slaves dug a well.*
26 *Then Abimelek came to him from Gerar, with his vizier Ahuzzath and his general Phicol.*
27 *"Why come to me," said Isaac, "when you hate me? You sent*
28 *me away from you." They replied, "We have seen clearly that the Eternal is with you; so we thought, 'Let there be an oath between us—between us and yourself, let us make a compact with you, that you will not injure us,*
29 *as we have never touched you, but have only done good to you and sent you away in peace. And now you are blessed by the Eternal!"*
30 *Then he made a banquet for them. They ate and drank,*
31 *and rising early next morning they swore their oath; Isaac sent them on their way, and they left*
32 *him on terms of peace. That very day Isaac's slaves came and told him about a well they had dug; "we have found water," they*
33 *cried. So Isaac called it Shibah (Oathwell); to this day the town is called Beêrsheba.*

34 When Esau was forty years old, he married Judith the daughter of Beêri the Hittite and Basemath the daughter of
35 Elon the Hittite—which was a bitter disappointment to Isaac and Rebekah.

27 *Now when Isaac was an old man, his eyes so dim that he could not see, he called his older son Esau and said to him, "My*
2 *son." Esau answered, "Here I am." He went on: "I am an old man now, I know not how soon I*
3 *may die. Pray take your hunting weapons, your quiver and your bow, and go out into the country to get me some venison;*

4 *make me a tasty dish, such as I*
love, and bring it for me to eat, so
that I can give you my blessing
5 *before I die." Rebekah was lis-*
tening while Isaac spoke to his
son Esau; and when Esau went
off to the country to hunt for
6 *venison to give his father, Re-*
bekah said to her son Jacob, "I
heard your father telling your
7 *brother Esau to get him some*
venison and make a tasty dish, so
that he could eat and then bless
him in the presence of the Eternal
8 *before he died. Now, my son, do*
9 *exactly as I tell you. Go to the*
flock and fetch me two tender kids
from the goats. I will make them
into a tasty dish such as your
10 *father loves, and you can take it*
for your father to eat, so that he
may bless you before he dies."
11 [But Jacob said to his mother
Rebekah, "My brother Esau is
a hairy man, and I am smooth.
12 Perhaps my father will feel me,
and then it will look as if I were
mocking him; that will draw a
curse, and not a blessing, upon
13 me." His mother said to him,
"On me be any curse meant for
you, my son! Only do what I
tell you. Go and fetch the
14 kids."] *So he went and fetched*
them for his mother, and his
mother made a tasty dish, such as
15 *his father loved. Then Rebekah*
took the best robes of Esau her
older son, which she had lying
beside her in the house, and
dressed Jacob her younger son in
16 *them; she* [spread the skins of
the kids over his hands and over
the smooth part of his neck,
17 and] *put the tasty dish and the*
bread she had prepared into the
18 *hands of her son Jacob. He went*
to his father, saying, "My
father." Isaac said, "Yes? who
19 *are you, my son?" Jacob an-*
swered his father, "I am Esau,
your firstborn, I have done as you
told me; pray sit up and eat some
of my venison, that you may give
me your blessing. "My son," 20
said Isaac, "how quickly you have
found it!" "Yes," he said, "the
Eternal your God brought it to
me." [Isaac said to Jacob, 21
"Pray come close, that I may
feel you, my son, to see if you
are really my son Esau or not."
So Jacob went up to his father 22
Isaac, who felt him and said,
"The voice is Jacob's voice, but
the hands are the hands of
Esau." He did not recognize 23
him, for his hands were hairy,
like his brother Esau's. So he
blessed him.] *He said, "So you* 24
are my son Esau?" "Yes," he
answered. "Then bring me my 25
son's venison," he said, "I will
eat, and then give you my bless-
ing." Jacob brought it and he
ate, brought him wine and he
drank; then his father Isaac said, 26
"Come here, my son, and kiss
me." He went up and kissed 27
him. Isaac smelt his robes, and
blessed him, saying, "Ah, the
smell of my son is like the smell
of a field blessed by the Eternal.

God grant you dew from heaven 28
and rich soil upon earth—
corn and wine in plenty!
May nations be your servants, 29
and races bow before you!
Be master of your kinsmen,
and may your mother's sons bow
before you!
A curse on him who curses you,
a blessing on him who blesses
you!"

No sooner had Isaac finished 30
blessing Jacob—indeed Jacob had
just left his father Isaac—when
his brother Esau returned from
the hunt. He too made a tasty 31
dish and brought it to his father,
saying, "Let my father sit up and
eat his son's venison, that you

may give me your blessing."
32 *"Who are you?" said Isaac his*
father. "Your son," he an-
swered, "your oldest son, Esau!"
33 *This made Isaac tremble vio-*
lently. ["Then who was it," he
asked, "who got venison and
brought it to me? I ate it all
before you came and blessed
him! Aye, and he shall be
34 blessed." When Esau heard
what his father said, he raised a
loud and bitter wail. "My
father," he cried, "bless me,
35 bless me too!"] *"But," he said,*
"your brother stole in and took
36 *away your blessing." Esau an-*
swered, "Is it because his name is
Jacob that he has twice caught me
up? He cheated me out of my
birthright, and now he has cheated
me out of my blessing!" Then he
said, "Have you not kept a bless-
37 *ing for me?" Isaac answered, "I*
have made him your master, I
have appointed all his kinsmen to
be his servants, I have given him
corn and wine for his support.
My son, what can I do for you?"
38 *Esau said to his father, "My*
father, is that your only blessing?
O my father, bless me, bless me
too!" And Esau wept aloud.
39 *Then his father Isaac answered:*

Far from rich soil on earth shall
you live,
far from the dew of heaven on high;
40 *you shall live by the sword and serve*
your brother,
but when you grow restive,
his yoke you shall break.

41 *Esau had a hatred of Jacob on*
account of the blessing he had got
from his father; Esau muttered,
"It will soon be time to mourn for
my father, and then I will murder
42 *my brother Jacob." When Re-*
bekah was told what her older son
Esau was saying, she sent for her
younger son Jacob and said to
him, "Here is your brother Esau
consoling himself with the thought
of murdering you! Now, my son, 43
do what I tell you; be off, fly to
my brother Laban in Harran,
and stay awhile with him till 44
your brother's anger is diverted—
till your brother's fury is di- 45
verted, and he forgets what you
have done to him; then I will send
and fetch you back. Why should
I be bereft of you both at once?"

Then Rebekah said to Isaac, 46
"These Hittite women tire me
to death. If Jacob marries a
Hittite like these women, some
native girl, what good is life to
me?" So Isaac called Jacob, 28
blessed him, and gave him this
charge: "You are not to marry
any Canaanite woman; be up 2
and off to Paddan-aram, to the
house of Bethûel your mother's
father, and get a wife there,
among the daughters of Laban
your mother's brother. God 3
Almighty bless you and make
you fruitful and multiply you
till you become a group of
nations! May he grant you and 4
your descendants the blessing of
Abraham, that you may own
the land where you reside, the
land God gave to Abraham."
So Isaac sent Jacob away, and 5
he went to Paddan-aram, to
Laban the son of Bethûel the
Aramæan, the brother of Re-
bekah, Jacob's and Esau's
mother. When Esau found that 6
Isaac had blessed Jacob and
sent him off to get a wife in
Paddan-aram, charging him, as
he blessed him, that he was not
to marry a Canaanite woman,
and that Jacob had gone off to 7
Paddan-aram in obedience to
his father and mother, Esau 8
saw that his father did not care
for Canaanite women; so he 9
went to Ishmael and, in addi-

tion to the wives he had, married Mahalath the daughter of Abraham's son Ishmael, the sister of Nebaioth.

10 *Setting out from Beêrsheba, Jacob travelled towards Harran.*

11 [He happened to reach a certain place where he stayed all night, as the sun had set; taking a stone, he put it under his head and lay down to sleep. He had

12 a dream. There stood a flight of steps rising from earth, till it reached high heaven! And there were God's angels ascend-

13 ing it and descending!] *And the Eternal stood beside him, saying, "I am the Eternal, the God of your ancestor Abraham and the God of Isaac; to you and to your descendants I give this land where*

14 *you are lying. Your descendants shall be as numerous as the dust on the ground, you shall extend west and east and north and south, and all nations of the world shall seek bliss such as yours and your*

15 *descendants.' I am with you, I will guard you wherever you go, and I will bring you back to this land; I will never leave you till I have done what I have promised*

16 *you." Then Jacob woke up and said, "The Eternal must be here,*

17 *and I never knew it!"* [He was terrified, and he said, "What an awesome place! This is a very dwelling of God, a very opening

18 into heaven!" So Jacob rose in the morning and, taking the stone he had put under his head, he erected it as a pillar,

19 pouring oil upon it.] *He called the place Beth-el (God's dwelling), though the first name of the town*

20 *had been Luz.* [Then Jacob made a vow. He said, "If God will be with me and guard me on this journey, giving me food

21 to eat and clothes to wear, so that I return to my father's house safe and sound, then [[the Eternal shall be my God and]] 22 this stone which I have erected as a pillar shall be God's dwelling, and I will give thee faithfully a tenth of all that thou givest me."

Then Jacob travelled on till **29** he reached the land of the East]. *As he looked, he saw a well in the* 2 *open country, with three flocks of sheep lying beside it. (From this well men used to water the flocks. A heavy stone lay on the mouth of the well, and when the flocks gath-* 3 *ered, they used to roll the stone off the well and water the sheep, after which they replaced the stone on the mouth of the well.) Jacob* 4 *said to the herdsmen, "My friends, where do you come from?" "From Harran," they* 5 *replied. He said to them, "Do you know Laban the son of Nahor?" "Yes," they replied.* 6 *"Is he well?" said Jacob. "Yes," they replied, "and here is his daughter Rachel coming with the sheep!" "Why," said Jacob,* 7 *"the sun is still high, it is not time yet for you to collect your cattle; water the sheep yourselves, go and attend to them!" "We* 8 *cannot do that," they answered, "till the flocks have all gathered, and the stone is rolled off the mouth of the well. Then we water the sheep." He was still talking* 9 *to them when Rachel came up with her father's sheep (for she was a shepherdess). So when* 10 *Jacob saw Rachel the daughter of his mother's brother Laban, and the sheep of his mother's brother Laban, Jacob went forward and, rolling the stone off the mouth of the well, watered the flock of his mother's brother Laban. Then* 11 *Jacob kissed Rachel and wept aloud. When he told Rachel that* 12 *he was her father's nephew and*

Rebekah's son, she ran to tell her
13 *father, and as soon as Laban*
heard the news about Jacob, his
sister's son, he ran to meet him,
embraced him, kissed him over
and again, and took him home.
14 *Jacob told Laban everything, and*
Laban said to him, "You are my
own bone and flesh!" He stayed
with him for a whole month.
15 *Then Laban said to him, "Are*
you to serve me for nothing, be-
cause you are my kinsman? Tell
me what your wage is to be."
16 *Now Laban had two daughters,*
the elder called Leah and the
17 *younger called Rachel; Leah had*
dull eyes, but Rachel was lovely
18 *and handsome. As Jacob loved*
Rachel, he said, "I will serve you
seven years for Rachel, your
19 *younger daughter." "Better let*
you have her than a stranger,"
said Laban; "stay on with me."
20 *So Jacob served seven years for*
Rachel; they seemed to him only
a few days, such was his love for
21 *her. Then Jacob said to Laban,*
"Let me have my wife, that I may
go in to her; the time is up."
22 *So Laban gathered all the natives*
23 *and gave a banquet; during the*
evening he took his daughter Leah
and brought her to Jacob, who
24 *went in to her. (Laban gave his*
maid-servant Zilpah to his daugh-
25 *ter Leah as her maid.) In the*
morning he found it was Leah!
So he said to Laban, "What is
this you have done? Did I not
serve you for Rachel? Why then
26 *have you cheated me?" Laban*
answered, "It is not the custom in
our country to marry the younger
27 *daughter before the older. Com-*
plete this girl's marriage-week;
then we will let you have the
other for another seven years'
28 *service." Jacob did so; he com-*
pleted his marriage-week, and
then Laban gave him his daughter
Rachel in marriage. (Laban gave 29
his maid-servant Bilhah to his
daughter Rachel as her maid.)
Jacob went in to Rachel also, but 30
he loved Rachel more than Leah.
Then he served Laban for another
seven years. The Eternal saw 31
that Leah was disliked, so he
opened her womb, while Rachel
remained barren. Leah con- 32
ceived and bore a son, whom she
called Reuben (Lookson)—say-
ing, "The Eternal has indeed
looked on my trouble! Now my
husband will love me!" Again 33
she conceived and bore a son; she
said, "The Eternal has indeed
heard that I am disliked, so he
has given me this other son," and
she called him Simeon (Heard).
Again she conceived and bore a 34
son; "Now," she said, "my hus-
band will at last be attached to
me, when I have borne three sons
to him"—so his name was Levi
(Attached). Again she conceived 35
and bore a son. "This time," she
said, "I will praise the Eternal,"
so she called him Judah (Praise).
Then she ceased to bear children.

[When Rachel found that she 30
was bearing no children to
Jacob, she grew jealous of her
sister. "Give me children," she
said to Jacob, "or I will die!"
Jacob was furious with Rachel. 2
"Am I in the place of God," he
asked, "who has withheld fruit
from your womb?" She an- 3
swered, "There is my maid Bil-
hah! Go in to her, that her
children may be mine, that I
may get a family by means of
her." So she gave him her maid 4
Bilhah in marriage, and when
Jacob went in to her, Bilhah 5
conceived and bore Jacob a
son. "God has decided in my 6
favour," said Rachel; "he has
listened to me and given me a
son." So she called him Dan

(Decision).] *Again Bilhah, Rachel's maid, conceived and bore Jacob another son. "I have had God's own bout with my sister," said Rachel, "and I have won." So she called him Naphtali (Bout). When Leah found that she ceased to have children, she took her maid Zilpah and gave her in marriage to Jacob. Zilpah, Leah's maid, bore a son for Leah, who cried, "I am in luck!" and called him Gad (Luck). Zilpah, Leah's maid, bore Jacob another son, and Leah cried, "Happy am I! women will call me happy," so she named him Asher (Happy). During wheat-harvest Reuben found some love-apples in the field and brought them to his mother Leah. Rachel said, "Do give me some of your boy's love-apples." But Leah answered, "Is it a trifling matter that you have taken away my husband? And now you want to take my boy's love-apples!" "Give me some of your boy's love-apples," said Rachel, and you can lie with him tonight." When Jacob came home from the field in the evening, Leah went out to meet him, saying, "You must come in to me; I have hired you at the price of my boy's love-apples." So he lay with her that night.* [God listened to Leah, and she conceived and bore Jacob a fifth son. "God has given me my hire," said Leah, "because I gave my maid to my husband." So she called him Issachar (Hireman). Again Leah conceived and bore Jacob a sixth son. "God has given me a fine dowry," she said: "my husband will dwell with me at last, now that I have borne him six sons." So she called him Zebulun (Dwelling). Afterwards she bore a daughter, and called her Dinah. Then God remembered Rachel, God listened to her and opened her womb, so that she conceived and bore a son. She said, "God hath removed my reproach,"] *and called him Joseph (Add), saying, "May the Eternal add another son to me!"*

It was after Rachel had given birth to Joseph that Jacob said to Laban, "Let me leave you for my own home and country. Let me have my wives and children, for whom I have served you, and go my way. You know all the service I have rendered you." Laban said to him, "If I have found favour with you, stay; I have noted the omens and seen that the Eternal has blessed me for your sake." He added, "Fix your own wage, and I will pay it." Jacob answered, "You know yourself how I have served you, and how your stock has fared under my charge. Little you had before I came, and now it has multiplied abundantly; wherever I have turned, the Eternal has blessed you. But when am I to make some provision for my own household?" Laban said, "What am I to give you?" "Nothing at all," said Jacob; "let me go on feeding and tending your stock, if you will simply do this for me; to-day as I go over all your stock, I will set apart all the speckled and spotted animals, and my pay shall consist of any black sheep or any speckled and spotted goat hereafter born. In this way my honesty will tell, when you come to cast your eye over my share; any goat in my lot that is not speckled and spotted, any sheep that is not black, you may consider to have been stolen." "Good," said Laban, "so be it." Then Laban that very day set

apart the striped and spotted he-goats and all the speckled and spotted she-goats—every animal that had a white tinge, and all the black sheep: he put them in charge
36 *of his sons, at a distance of three days' march from Jacob. The rest of Laban's stock was fed by*
37 *Jacob. But Jacob took fresh boughs of poplar, almond, and plane, and peeled white streaks in them, exposing the white of the*
38 *boughs. These peeled sticks he laid in front of the flocks, in the runnels of the watering-troughs at which the flocks drank; they bred*
39 *when they came to drink, and as they bred in front of the sticks they brought forth young that were striped, speckled, and spotted.*
40 *These lambs Jacob kept separate* [[*turning the faces of the flocks to the striped and black animals in Laban's flock*]], *he kept his own droves apart, instead of adding*
41 *them to Laban's stock. Jacob also used to lay the sticks in the runnels only when the stronger animals came to breed, that they might breed in sight of the sticks;*
42 *when the weaker animals came, he did not put in the sticks. In this way, the weaker lambs fell to*
43 *Laban, the stronger to Jacob. He grew extremely rich, with large flocks, male and female slaves, camels, and asses.*

31 *But he heard Laban's sons muttering, "Jacob has got hold of all our father's property; he has acquired all this wealth from what*
2 *our father had."* [Jacob also saw that Laban's looks were not friendly as they were before.]
3 *And the Eternal said to Jacob, "Return to the land of your fathers and to your kinsfolk; I*
4 *will be with you."* [So Jacob summoned Rachel and Leah to his flock in the field, and said to
5 them, "I see that your father's looks are not friendly as they were before. However, the God of my fathers has always been with me. You know your- 6
selves that I have served your father to the best of my power. Your father has taken advan- 7
tage of me and changed my wages over and again; yet God did not allow him to injure me, for, whenever he said, 'The 8
speckled animals are to be your wage,' then all the flock bore speckled young, and whenever he said, 'The striped are to be your wage,' then all the flock bore striped young. In this way 9
God has taken the stock from your father and given it to me. When the stock was breeding, I 10
raised my eyes in a dream and saw that the he-goats that leaped on the she-goats were striped, speckled, and mottled. The angel of God said to me in 11
the dream, 'Jacob?' 'Yes,' said I. And he said, 'Raise your 12
eyes, look! all the he-goats that leap on the she-goats are striped, speckled, and mottled—for I have seen all Laban's treatment of you. I am the God of Bethel, 13
where you poured oil on a pillar, where you made a vow to me. Now up and away from this land, return to the land of your birth.' " Rachel and Leah re- 14
plied, "What share or possession is left for us in our father's house? Does he not treat us 15
like aliens? He has sold us, and he goes on to spend all the price of our marriage! All the wealth 16
that God has taken from our father now belongs to us and to our children; so do whatever God tells you." Then Jacob 17
started to mount his sons and his wives on camels, driving off 18
all his cattle], and all the stock he had gathered, the cattle he

had acquired in Paddan-aram,
in order to reach his father
Isaac in the land of Canaan[.
19 As Laban had gone to the
sheep-shearing, Rachel stole the
household gods that belonged
20 to her father, and Jacob out-
witted Laban the Aramæan,
never letting him know that he
21 fled. He fled with all that he
had, got across the Euphrates,
and turned towards the hill-
country of Gilead.
22 Three days later, Laban was
23 told that Jacob had fled. So he
took his kinsmen and pursued
him for seven days, overtaking
him in the hill-country of Gil-
24 ead. (In a dream by night
God came to Laban the Ara-
mæan, saying, "Beware of
saying a single word to Jacob.")
25 When Laban came up on Jacob,
Jacob had encamped on the hill
of Mizpah; so Laban and his
kinsmen encamped on the hill
26 of Gilead. Laban said to
Jacob, "What do you mean by
stealing away without telling
me, carrying my daughters off
as if they were prisoners of war?
27 Why did you flee in secret and
deceive me, instead of telling
me? I would have sent you off
with mirth and music, with
28 tambourine and lyre! Why did
you not let me kiss my grand-
children and my daughters?
That was a silly thing to do.
29 I have it in my power to injure
you, but the God of your father
told me last night, 'Beware of
saying a single word to Jacob.'
30 You are off, forsooth, because
you yearned for your father's
house! Then why did you
31 steal my gods?" Jacob an-
swered, "I fled secretly because
I was afraid; I thought you
would take your daughters from
32 me, by force. As for your gods,
he shall die with whom you find
them. In presence of our kins-
men, pick out whatever is yours
among my belongings, and take
it" (for Jacob had no idea that
Rachel had stolen the gods).
So Laban went into Jacob's 33
tent and Leah's tent and the
tent of the two maids, and
found nothing. From Leah's 34
tent he went into Rachel's.
Now Rachel had taken the
household gods and put them in
the camel's saddle, on which she
was riding. As Laban felt all
about the tent, and could not
find them, she said to her father, 35
"Let not my lord be angry at
me for not rising before you,
but the custom of women is on
me." So he did not find the
household gods, for all his
search. Then Jacob angrily 36
reproached Laban. Said Jacob
to Laban, "What is my crime,
what is my sin, that you have
hotly pursued me? After your 37
groping among all my goods,
what goods have you found that
belong to your household?
Down with it here, in front of
your kinsmen and mine, that
they may judge between us two!
These twenty years I have been 38
with you; your ewes and she-
goats have never miscarried, and
I never ate the rams of your
flock. What wild beasts tore, 39
I never laid before you; I made
good the loss of it myself; you
held me responsible for any-
thing stolen by night or by day.
And this was my lot, to be 40
worn out by heat during the
day and by frost at night, to
lose my sleep. These twenty 41
years I have been a member of
your household; fourteen years
I served you for your two
daughters and six years for
your flock, and you changed

42 my wages over and again. Unless my father's God, the God of Abraham, the Awe of Isaac, had been on my side, you would indeed have sent me off empty-handed. But God saw my plight and my toil, and last
43 night he checked you." Laban answered, "The girls are my daughters, the children are my grandchildren, the flocks are my flocks, and all that you see is mine. But—what can I do to-day for these daughters of mine and for the children they
44 have borne? Come, let us make a compact, you and I, let us have a witness between us."
45 So he took a boulder, and
46 erected it as a pillar.] *Jacob said to his men, "Gather stones"; they did so and built a cairn. Then they ate together on the*
47 *cairn. (Witness-cairn they called it, Laban in Aramaic, Jacob in Hebrew.) "This cairn," said*
48 *Laban, "is a witness between you and me to-day"; so he called it*
49 *Galeêd (Witness-cairn); and also Mizpah (Watch-post), saying, "May the Eternal keep a watchful eye upon us, when we are out of*
50 *one another's sight! If you ill-treat my daughters, or if you marry other wives, then, though there is no man, here is God to*
51 *interfere!"* [And Laban said to Jacob, "*Look at this cairn,* look at the pillar I have set up be-
52 tween myself and you. *This cairn be witness,* this pillar be witness, that I will not pass it to attack you, and you shall not pass this *cairn and* pillar to at-
53 tack me. The God of Abraham and the God of Nahor judge between us!" Jacob swore it by the Awe of his father Isaac.
54 Then, killing a victim for sacrifice on the hill, Jacob called his kinsmen to a meal; they ate and then they stayed all night on the hill. Next morning Laban rose, kissed his grandchildren and his daughters, gave them his blessing, and went away home. Jacob went his way, and 32
encountered the angels of God; 2
on seeing them, Jacob said,
"This is God's camp"—so he called the spot Mahanaim (Camps).]

Now Jacob sent messengers 3
ahead to his brother Esau in the land of Seir, the country of Edom,
with these instructions: "You 4
shall say to my lord Esau, 'Your servant Jacob says: I have been residing with Laban until now;
I have oxen, asses, flocks, and 5
slaves both male and female, and I hereby send to tell my lord, in the hope of finding favour with you.'" The messengers came 6
back to Jacob reporting that they had gone to his brother Esau, who was already on the way to meet him with four hundred men.
Jacob was terrified and anxious; 7
he divided his party, with the flocks and the herds and the camels, into two companies, thinking 8
that if Esau attacked and overpowered one company, the surviving company might escape.
Then Jacob prayed, "God of my 9
father Abraham, God of my father Isaac, O Eternal who didst say to me, 'Return to your country and your kindred, and I will do
you good,' I do not deserve all 10
the kindness and loyalty with which thou hast treated thy servant; stick in hand I crossed the Jordan here, and now I am two
companies! O save me from the 11
power of my brother, from Esau! I am afraid of him attacking me and overpowering me, slaying our
women and children. Thou didst 12
promise, 'I will indeed do you good, and make your descendants

like the sand of the sea, past
13 *counting for number.'" There*
Jacob remained for the night.

[From his possessions he selected a present for his brother
14 Esau, namely, two hundred she-goats and twenty he-goats, two hundred ewes and twenty rams,
15 thirty milch camels with their colts, forty cows and ten bullocks, twenty she-asses and ten
16 foals. These he entrusted to his slaves, each herd separately, telling his slaves to move across ahead of him, leaving a space
17 between herd and herd. He gave this order to those in the very front; "When my brother Esau meets you and asks to whom you belong and where you are going, and whose are the beasts you are driving, say,
18 'They belong to your servant Jacob; they are a present for my lord Esau; and Jacob himself is
19 just behind us.'" He also gave orders to the second and the third, and to all the others who drove the herds, telling them what they were to say to Esau when they came across him;
20 "Say, 'here is your servant Jacob just behind us!'" (He thought to himself, "I will appease him with the present in front, and then I can get access to his presence; perhaps he will
21 receive me.") So the present moved ahead of him, while he passed the night in the encampment.]

22 *That night he rose, took his two*
wives, his two maid-servants, and
his eleven children, [*and crossed*
23 *the ford of the Jabbok. He took*
them] *and made them cross the*
stream, along with all that he had.
24 *Jacob was left alone, and a man*
struggled with him till break of
25 *day; when the man found that he*
could not master him, he struck
the hollow of his thigh, so that
Jacob's thigh was sprained in the
wrestle. Then he said, "Let me 26
go, for the day is breaking." "I
will not," said Jacob, "unless
you bless me." "What is your 27
name?" said the man. "Jacob,"
he answered. "Then your name 28
shall be Jacob no longer," said
the man, "but Israel (Striver-
with-God), for you have striven
with God and men, and won."
"Tell me what is your name," 29
said Jacob. "Why ask my
name?" he answered, and he
blessed him on the spot. Jacob 30
named the spot Penîel (God's-
face), saying, "I have seen God
face to face, and yet I am alive!"
The sun rose upon him as he 31
passed Penuel, and he limped on
account of his thigh. (To this 32
day the Israelites never eat any
tendon of the hip on the hollow of
an animal's thigh, because One
struck the tendon of the hip on
the hollow of Jacob's thigh.)

When Jacob looked up, there **33**
was Esau coming with four hun-
dred men! So he assigned the
children to Leah and to Rachel
and to the two maids, putting the 2
maids and their children in front,
then Leah and her children, with
Rachel and Joseph in the rear.
He passed on before them bowing 3
seven times to the earth till he
reached his brother, and Esau ran 4
to meet him and embraced him,
falling on his neck and kissing
him, while they wept together. On 5
looking up Esau noticed the
women and children. "Who are
these with you?" he asked. And
Jacob said, "The children whom
God has graciously given to your
servant." Then the maids came 6
up with their children and bowed;
Leah and her children also came 7
up and bowed; after that, Joseph
and Rachel came up and bowed.

8 *Esau said, "And what was the*
meaning of all yon company that
I met?" "It was to win my
9 *lord's favour," said Jacob. "I*
have plenty," said Esau; "keep
10 *what you have, my brother." But*
Jacob answered, "No, if I have
found favour with you, pray ac-
cept my present, for I have had
access to your presence as to the
presence of God himself and
11 *found a welcome. Do take the*
gift I have brought you; God has
been generous to me, and I have
plenty." So he urged him, and
12 *Esau took it. Then said Esau,*
"Let us travel together on our
way; I will march in front."
13 *But Jacob said, "My lord knows*
that the children are young, and
I have to think of the young in
my flocks and herds, for, if they
are overdriven for a single day,
14 *the flocks will all die. Pray let*
my lord go ahead of his servant,
and I will advance gradually,
suiting my pace to the cattle in
front of me and to the children,
till I reach my lord at Seir."
15 *"Let me leave some of my men*
with you," said Esau. But Jacob
16 *said, "What is the use of that, so*
please my lord?" Then Esau
started that very day to go back
17 *to Seir; Jacob moved to Sukkoth,*
where he built himself a house
and put up booths for his cattle.
Hence the place was called Suk-
koth (Booths).

18 When Jacob came from Pad-
dan-aram he arrived safe and
sound at the town of Shechem
in the land of Canaan, camping
19 to the east of the town. [For a
hundred ingots he bought the
piece of ground on which he
had pitched his tent, from the
clan of Hamôr, the founder of
20 Shechem. There he put up an
altar, which he called "Êl, God
of Israel."]

34 Now Dinah, the daughter
whom Leah bore to Jacob, went
to visit the women of the dis-
trict. Shechem, the son of 2*a*
Hamôr the Hivite, who was the
local chief, saw her; and She- 4
chem said to his father Hamôr,
"Get me this girl for my wife."
So Hamôr, the father of She- 6
chem, went to have a talk with
Jacob. Hamôr's words were: 8
"My son Shechem has set his
heart on your daughter; pray
let him have her in marriage.
Intermarry with us, give us 9
your daughters and take our
daughters; you can live along 10
with us, the country will be
open to you, stay and trade
here, and get property." But 13
the sons of Jacob answered She-
chem and his father Hamôr
craftily; they said, "We cannot 14
do such a thing. To give our
sister to a man who is uncir-
cumcised!—that would be a
disgrace to us. Only on this 15
condition will we make terms
with you, if you become as we
are, every male among you
getting circumcised; then we 16
will give you our daughters and
take your daughters, we will
live along with you and become
one people. If you will not 17
listen to us and get circum-
cised, then we will retire with
our daughter." Their proposal 18
pleased Hamôr and Shechem
the son of Hamôr. Hamôr and 20
his son Shechem went to the
council of the town and dis-
cussed it with the citizens.
"These men," they said, "are 21
quite friendly; let them live in
the country and trade, for the
country is large enough; let us
marry their daughters and give
them our daughters. But they 22
will only agree to live along with
us and to become one people on

this condition, that every male among us gets circumcised, as
23 they are circumcised. Well, their cattle and possessions and all their beasts will become ours, will they not? Only let us come to terms with them, and they
24 will live along with us." The citizens all agreed to what Hamôr and his son Shechem urged, and every male citizen
25 got circumcised. On the third day, when they were sore, the sons of Jacob fell on them in
27 their pain, murdered every male in the town, and sacked it,
28 seizing their flocks and herds and asses, whatever was in the
29 town or in the fields, and carrying off as booty all their possessions, their children and their
35,5 wives. As they rode off, a panic fell upon the surrounding towns, and no one pursued the sons of Jacob.

34 *Now Shechem the son of Ha-*
3a *môr had his heart set on Dinah*
2b *the daughter of Jacob; he lay with*
3b *her and dishonoured her, but he loved the girl and consoled her.*
5 *Jacob heard that he had violated his daughter Dinah, but, as his sons were out in the open country with his cattle, he said nothing*
7 *till they came home. However, the sons of Jacob heard it and came back from the country, distressed and enraged that the man had committed an immoral scandal in Israel by lying with Jacob's daughter—a thing that*
11 *ought never to be done! Shechem said to her father and her brothers, "Let me have your goodwill! I will pay any sum you mention;*
12 *ask as large a price and presents as you like, and I will give whatever you may claim; only, give me*
19 *the girl in marriage." The young man did not hesitate to do as they demanded, though he was the highest member of his family—so charmed was he with Jacob's daughter. But two of the sons of* 25
Jacob, Simeon and Levi, brothers of Dinah, each took his sword, got into the town unsuspected, and 26
cut Hamôr and his son Shechem to pieces; then they took Dinah from Shechem's house and got away. Jacob said to Simeon 30
and Levi, "You have undone me, you have brought me into bad odour among the natives, the Canaanites and the Perizzites; my numbers are few and they will muster to attack me, till I am destroyed, I and my family!" Their answer was, "Should he 31
have treated our sister like a harlot?"

[God said to Jacob, "Move up **35** to Beth-el and stay there; make an altar there to the God who appeared to you when you fled from your brother Esau." So 2
Jacob said to his household and all his people, "Put away your foreign gods, wash yourselves clean, and change your clothing; let us move up to Beth-el, where 3
I shall make an altar to the God who answered me in the hour of my distress and accompanied me on my journey." Then they 4
handed over to Jacob all their foreign gods, with their amulets of ear-rings; Jacob buried them below the sacred oak at Shechem. When Jacob reached 6
Luz (that is, Beth-el) in the land of Canaan, he and all his people, he built an altar there, 7
calling the spot 'The God of Beth-el,' because God had been revealed to him there when he fled from his brother. Debôrah, 8
Rebekah's nurse, died and was buried under the sacred oak below Beth-el; hence its name Weepingoak. Jacob erected a 14
pillar, a pillar of stone there,

pouring on it a libation of wine and also oil.]

9 When Jacob came from Pad-
dan-aram, God again appeared
10 to him and blessed him. "Jacob
is your name," said God, "but
Jacob it shall be no longer;
Israel is to be your name." So
11 he called him Israel. "I am
God Almighty," said God; "be
fruitful and multiply; a nation,
a group of nations shall come
from you, and kings shall be
12 born of you; also I will give
you and your descendants after
you the land that I gave to
13 Abraham and Isaac." Then
God went up to heaven from
the spot at which he spoke to
15 him. And Jacob gave the name
of Beth-el to the spot at which
God spoke to him.

16 [From Beth-el they moved on,
and they were still some dis-
tance from Ephrath, when
Rachel felt the pains of child-
17 birth. She had hard labour,
but, in the midst of her hard
labour, the midwife said to her,
"Fear not, you are going to
18 have another son." As her
life went from her (for she died),
she called the child Benôni (Son-
of-my-sorrow), but his father
called him Benjamin (Fortune-
19 son). Rachel died and was
buried on the way to Ephrath
20 (that is, Bethlehem), and Jacob
erected a pillar at her grave, the
Pillar of Rachel's Grave to this
21 day.] *Then Israel moved on and*
pitched his tent on the other side
22 *of Flocktower. It was when Is-*
rael lived there that Reuben went
and lay with Bilhah, his father's
concubine; and when Israel
heard . . .

27 Then Jacob went to his
father Isaac at Mamre, at Kir-
jath-arba (that is, Hebron),
where Abraham and Isaac
stayed. The life of Isaac lasted 28
for a hundred and eighty years;
then Isaac breathed his last, 29
died, and was gathered to his
father's kindred, an old man,
after a full life. He was buried
by his sons Esau and Jacob.

Here are the descendants of 36
Esau (that is, Edom). Esau 2
took his wives from among the
Canaanite women, Adah the
daughter of Elon the Hittite,
Oholîbamah the daughter of
Anah (son of Zibeon the Hivite),
and Basemath, the daughter of 3
Ishmael, sister of Nebaioth.
Adah bore Elîphaz to Esau, 4
Basemath bore Reûel, and Oho- 5
lîbamah bore Jeûsh, Jalam, and
Korah; these are the sons borne
to Esau in the land of Canaan.
Then Esau, taking his wives, 6
his sons, his daughters, and all
his serfs, with his cattle and all
his stock and all the property
he had gathered in the land of
Canaan, went away from his
brother Jacob into the land of
Seir; for their possessions were 7
so large that they could not live
together, the land where they
resided could not support their
cattle. So Esau lived in the 8
hill-country of Seir (Esau means
Edom).

Here are the descendants of 9
Esau the ancestor of the Edom-
ites in the hill-country of Seir;
here are the names of Esau's 10
sons—Elîphaz the son of Esau's
wife Adah, and Reûel the son of
Esau's wife Basemath. The 11
sons of Elîphaz were Teman,
Omar, Zĕpho, Gatam, and Kĕ-
naz. (Elîphaz, Esau's son, had 12
Timna as his concubine, and she
bore Amâlek to Elîphaz.) These
were the descendants of Esau's
wife Adah. Here are the sons 13
of Reûel; Nahath, Zerah, Sham-
mah, and Mizzah; these were

the descendants of Esau's wife
14 Basemath. And here are the
sons of Esau's wife Oholîbamah,
the daughter of Anah (son of
Zibeon); she bore Jeûsh, Jalam,
15 and Korah to Esau. Here are
the chieftains among the sons
of Esau. Of the sons of Elîphaz,
the firstborn of Esau, the chief-
tain of Teman, the chieftain of
Omar, the chieftain of Zĕpho,
16 the chieftain of Kĕnaz, the chief-
tain of Gatam, and the chieftain
of Amâlek—all chieftains from
Elîphaz in the land of Edom,
17 descended from Adah. Here are
the descendants of Esau's son
Reûel: the chieftain of Nahath,
the chieftain of Zerah, the chief-
tain of Shammah, and the chief-
tain of Mizzah—these are the
chieftains from Reûel in the
land of Edom, descended from
18 Esau's wife Basemath. And
here are the descendants of
Esau's wife Oholîbamah: the
chieftain of Jeûsh, the chieftain
of Jalam, and the chieftain of
Korah—chieftains descended
from Esau's wife Oholîbamah,
19 the daughter of Anah. Such
were the sons of Esau (that is,
Edom), such were the Edomite
chieftains.

20 Here are the sons of Seir the
troglodyte, the natives of the
country: Lotan, Shobal, Zibeon,
21 Anah, Dishon, Ezer, and Ri-
shan; these were the troglodyte
chieftains, the Seirites in the
22 land of Edom. Lotan's chil-
dren were Hori and Hemam;
23 Lotan's sister was Timna. Sho-
bal's children were Alvan, Ma-
nahath, Ebal, Shĕpho, and Onam.
24 Zibeon's children were Aiah
and Anah (the Anah who dis-
covered the hot springs in the
desert, as he was herding his
25 father's asses). Anah's children
were Dishon and Oholîbamah.
Dishon's children were Hemdan, 26
Eshban, Ithran, and Kĕran.
Ezer's children were Bilham, 27
Zaavan, and Akan. Rishan's 28
children were Uz and Aran.

Here are the troglodyte chief- 29
tains: the chieftain of Lotan,
the chieftain of Shobal, the
chieftain of Zibeon, the chief-
tain of Anah, the chieftain of 30
Dishon, the chieftain of Ezer,
and the chieftain of Rishan;
such were the troglodyte chief-
tains in the order of their clans,
within the land of Seir.

Here are the kings who 31
reigned in the land of Edom,
before any king reigned over
the Israelites. Bela the son of 32
Beôr reigned in Edom; the
name of his capital was Dinhâ-
bah. Bela died and was suc- 33
ceeded by Jobab the son of
Zerah of Busaireh. Jobab died 34
and was succeeded by Husham
from the Temanite country.
Husham died and was succeeded 35
by Hădad the son of Bĕdad,
who defeated the Midianites in
the open country of Moab; the
name of his capital was Avith.
Hădad died and was succeeded 36
by Samlah of Masrêkah. Sam- 37
lah died and was succeeded by
Saul from Rahaba on the Eu-
phrates. Saul died and was 38
succeeded by Baal-hanan the
son of Achbor. Baal-hanan the 39
son of Achbor died and was suc-
ceeded by Hadar; the name of
his capital was Paû, and his wife
was called Mehêtabel, the
daughter of Matred, who was
the daughter of Mezahab.

Here are the names of the 40
chieftains descended from Esau,
in the order of their peoples and
places; the chieftain of Timna,
the chieftain of Alvah, the chief-
tain of Jetheth, the chieftain of 41
Oholîbamah, the chieftain of

Elath, the chieftain of Punon,
42 the chieftain of Kĕnaz, the
chieftain of Teman, the chief-
43 tain of Mibzar, the chieftain of
Magdiel, and the chieftain of
Iram. Such were the chieftains
of Edom, as they were placed
in the land they held—that is,
the land of Esau, the ancestor
of the Edomites.

37 Now Jacob was living in the
land where his father had re-
sided, in the land of Canaan.
2 Here are the descendants of
35 Jacob. Jacob had twelve sons;
22 Leah's sons were Reuben (Ja-
23 cob's first-born), Simeon, Levi,
Judah, Issachar, and Zebulun;
24 Rachel's sons were Joseph and
25 Benjamin; the sons of Bilhah,
Rachel's maid, were Dan and
26 Naphtali, and the sons of Zil-
pah, Leah's maid, were Gad
and Asher. These were the
sons born to Jacob in Paddan-
37 aram. Now Joseph, who was
2b seventeen, *was a shepherd-lad*
along with his brothers, the sons
of Bilhah and of Zilpah, his
father's wives. He gave a bad
3 *report of them to his father. Is-*
rael loved Joseph more than all
his sons, as the son of his old
age; he had a tunic with long
4 *sleeves made for him. And as*
his brothers saw that their father
loved him better than all the
others, they hated him and could
not say a civil word to him.
5 [Joseph had a dream, which he
told his brothers, and it made
them hate him worse than ever.
6 He said to them, "Do listen to
7 this dream I have had. Me-
thought, as we were binding
sheaves in the field, my sheaf
stood up, while your sheaves
all around did homage to it!"
8 His brothers answered, "And
are you to be king over us?
You to lord it over us!" They
hated him worse than ever, for
what he dreamed and what he
said. He had another dream 9
which he told to his brothers.
"Listen," he said, "I have had
another dream! The sun, the
moon, and the eleven stars were
doing homage to me!" When 10
he told this to his father and his
brothers, his father reproved
him, saying, "What is this
dream of yours? Am I and
your mother and your brothers
actually to bow before you to
the earth?" His brothers bore 11
him malice, but his father kept
mind of what he said.] *Now* 12
his brothers had gone to herd
their father's flocks at Shechem.
So Israel said to Joseph, "Are 13
not your brothers herding the
flocks at Shechem? Come, I will
send you to them." "I am
ready," said Joseph. "Well, go," 14
said Israel, "see if all is well
with your brothers and with the
flocks, and bring me word." So
he sent him from the valley of
Hebron, and to Shechem Joseph
came. A man found him wan- 15
dering about the country and
asked him what he wanted. He 16
said, "I am in search of my
brothers. Pray tell me where
they are shepherding." The 17
man said, "They have gone from
here; I heard them saying, 'Let
us move to Dothan.' " Then Jo-
seph went after his brothers, and
in Dothan he found them. But 18
they saw him at a distance and,
long before he came up, they
plotted to murder him. [They 19
said to each other, "Here's the
dreamer! Come on, let us kill 20
him and fling him into one of
the pits. We can say that a
wild beast devoured him. Then
we'll see what becomes of his
dreams!"] *When Judah heard* 21
this, however, he rescued him

from their hands, saying, "No,
we will not kill him outright."
22 [Said Reuben, "Shed no blood;
fling him into this pit out in
the open, but no violence!"
(his idea being to rescue him
and restore him to his father).
23 So when Joseph reached his
brothers, they stripped him of
his tunic (the tunic with long
24 sleeves), and flung him into the
pit, which was empty; there was
25 no water in it. Then they sat
down to their food.] *On look-*
ing up, there they saw a caravan
of Ishmaelites on the way from
Gilead to Egypt, carrying resin
and balsam and fragrant gum on
26 *their camels! Then said Judah*
to his brothers, "What is the
good of killing our brother and
27 *covering up his blood? Come on,*
let us sell him to the Ishmaelites,
instead of doing him violence!
He is our brother, our own flesh!"
To this his brothers agreed, and
28c*they sold Joseph to the Ishmael-*
28 *ites for fifty shillings.* [Some
Midianite traders passed, who
pulled Joseph out of the pit,
and took him away to Egypt.
29 So, when Reuben went back
to the pit, there was no Joseph
in the pit! He tore his dress,
30 and went back to his brothers,
crying, "The boy is gone!
Whatever is to become of me?"]
31 *As for Joseph's tunic, they*
dipped it in the blood of a goat
32 *they had killed; then, taking it*
to their father, they said, "We
found this tunic; see if it is
33 *your son's or not." Jacob recog-*
nized it. "It is my son's tunic,"
he said; "some wild beast has
devoured him. Joseph must
34 *have been torn to pieces." So*
Jacob tore his dress, girdled him-
self with sackcloth, and mourned
35 *for his son many a day; his sons*
and his daughters all tried to
console him, but he would not
be consoled. "No," he said, "I
will go down mourning to my
son in death." Thus did his
father weep for him. [Mean- 36
time the Midianites sold him in
Egypt to Potiphar, one of the
Pharaoh's officials, who was
governor of the prison.]

It happened about then that 38
Judah withdrew from his brothers
and joined an Adullamite called
Hirah. There he saw Bathshua 2
a Canaanite; he married her and
went in to her, and she conceived; 3
she bore a son and called him Er.
Again she conceived and bore a 4
son, whom she called Onan. Once 5
more she bore a son, and called
him Shelah (she was at Kezib
when she bore him). Judah chose 6
a wife for Er, called Tamar; but 7
Er, Judah's firstborn, was a
wicked man before the Eternal,
and the Eternal cut him off.
Then said Judah to Onan, "Go 8
in to your brother's widow, do
your duty to her as a husband's
brother, and produce a child for
your brother." But, as Onan 9
knew the child would not belong
to him, he used to spill the seed
on the ground whenever he went
in to his brother's widow, to
avoid producing a child for his
brother. What he did was 10
wicked before the Eternal, who
cut him off also. So Judah said 11
to Tamar, "Stay on as a widow
in your father's house, till my
son Shelah grows up." (He
was afraid that Shelah might
die like his brothers.) Tamar
went to stay in her father's
home. In course of time Bath- 12
shua, Judah's wife, died; and,
after Judah had consoled him-
self, he went to look after his
sheep-shearers at Timna, along
with his companion, Hirah the
Adullamite. Tamar was told 13

that her father-in-law had gone
to Timna for the sheep-shearing.
14 Now she knew Shelah had grown
up, and yet she was not his wife;
so laying aside her widow's dress,
she wrapped herself up in a veil
and sat at the entrance to Enaim
15 on the road to Timna. When
Judah saw her, he thought she
was a harlot, since her face was
16 veiled. So he stepped aside to
her by the roadside, saying,
"Pray, let me come in to you"
(little knowing that she was his
daughter-in-law). "What will
you give me," she asked, "for
17 coming into me?" "I will send
you a kid from my flock of goats,"
he said. "Will you give me a
18 pledge till you send it?" "What
pledge?" "Your signet-ring,"
she said, "your cord for it, and
the stick in your hand." So he
gave them to her and went in to
her, and she conceived by him.
19 Then she got up and went away,
removing her veil and putting on
20 her widow's dress. Judah sent
his companion the Adullamite
with the kid, to get back the
pledge from the woman, but she
21 was not to be found. He asked
the natives, "Where is yon tem-
ple-prostitute who was by the
roadside at Enaim?" They an-
swered, "There has been none
22 here." So he went back and
told Judah, "I cannot find her;
the natives say that no temple-
prostitute has been there."
23 "Well," said Judah, "let her
keep the pledge, lest we are
brought into contempt; I did send
the kid, and you could not find
24 the woman." About three months
later Judah was told that his
daughter-in-law Tamar had been
playing the harlot and was with
child by whoredom. "Bring her
out and burn her," said Judah.
25 But as she was being led out, she
sent a message to her father-in-
law; "I am with child by the
man to whom these belong.
Look," she said, "note whom
they belong to, this signet-ring,
this cord and stick!" When 26
Judah recognized them, he said,
"She is in the right against me,
for I did not marry her to my
son Shelah." So he had no
further intercourse with her.
When she was in child-birth, 27
there were twins in her womb,
and during her labour a hand 28
appeared; the midwife tied a
scarlet thread on it, saying,
"This one came out first." But 29
he drew back his hand, and out
came his brother. "What a
breach you have made for your-
self!" she said. So his name
was Perez (Breach). Afterwards 30
his brother came out, with the
scarlet thread on his hand; and
his name was Zerah (Scarlet).

When Joseph was taken down 39
to Egypt, an Egyptian [[Potiphar,
one of the Pharaoh's officials, who
was governor of the prison,]]
bought him from the Ishmaelites
who had brought him down. But 2
the Eternal was with Joseph, and
he prospered; he was kept inside
the household of his master the
Egyptian, and his master no- 3
ticed that the Eternal was with
him, and that the Eternal pros-
pered everything he took in hand.
Joseph was popular with him 4
and became his personal attend-
ant; then he made him his house-
hold steward, and entrusted every-
thing to him. From the hour that 5
he made him his household stew-
ard, in charge of everything, the
Eternal blessed the house of the
Egyptian for Joseph's sake; the
blessing of the Eternal rested on
all that he had, inside the house
and outside. He left everything 6
in the hands of Joseph; not a

thing did he trouble himself about, except his food. Now Joseph was good-looking and
7 *handsome. And by-and-by his master's wife cast her eyes on him: "Lie with me," she said.*
8 *But he refused. He said to his master's wife, "My master does not trouble himself about anything in the household, but has*
9 *left everything in my hands, so that my authority is equal to his own; he has kept nothing from me except yourself, for you are his wife. How then can I commit this great crime, and sin*
10 *against God?" Day after day she spoke to Joseph, but he would not listen to her appeal to lie*
11 *with her or to be with her. One day, when he went into the house about his work, as no man of the*
12 *household was indoors, she caught him by the robe, saying, "Lie with me." But he ran off, leaving the robe in her hands, and*
13 *got away. When she saw he had run away, leaving his robe in her*
14 *hands, she called to her household, "Here is a Hebrew brought into the house to insult me! He*
15 *came in to lie with me; I screamed, and when he heard me screaming aloud he left his robe*
16 *with me and ran off!" She kept the robe beside her, till his*
17 *master came home. Then she told him this story: "The Hebrew slave you brought to us came in*
18 *to insult me; but when I screamed aloud, he left his robe with me*
19 *and ran out!" When Joseph's master heard what his wife said, about how his servant had treated*
20 *her, he was furious; Joseph's master put him in gaol, where the royal prisoners were bound.*
21 *In gaol he lay. Yet the Eternal was with Joseph and was kind to him, making him popular with*
22 *the gaoler, who put Joseph in charge of all the prisoners in the gaol, holding him responsible for anything they did; the gaoler did* 23
not need to attend to anything Joseph undertook, for the Eternal was with him, and whatever he did the Eternal made it prosper.

[After this it happened that 40
the cupbearer and the baker of
the king of Egypt offended their
lord the king of Egypt; the 2
Pharaoh was angry with his
two officials, the chief cup-
bearer and the head baker,
and put them in custody in 3
the house of the governor of
the prison, the gaol in which
Joseph was confined. The gov- 4
ernor of the prison appointed
Joseph to attend upon them.
For some time they remained
in custody. Then one night 5
they both had dreams, each
man dreaming something with
a meaning for himself, the cup-
bearer and the baker of the
king of Egypt who were con-
fined in the gaol. When Joseph 6
went in, next morning, he no-
ticed that they were downcast.
So he asked the officials of the 7
Pharaoh who were in custody
along with himself in his mas-
ter's house, "Why are you
looking so downcast to-day?"
"We have had a dream," they 8
said, "and there is no one to
interpret it." Joseph answered,
"Do not interpretations belong
to God? But pray tell me the
dream." So the chief cup- 9
bearer told Joseph his dream.
"In my dream," he said, "there
was a vine in front of me, and 10
on the vine there were three
branches. It seemed to bud,
its blossoms opened, and the
clusters produced ripe grapes.
As the Pharaoh's cup was in 11
my hand, I plucked the grapes,
squeezed them into the Pha-

raoh's cup, and handed the cup
12 to the Pharaoh." "Here is the
interpretation," said Joseph;
"the three branches are three
13 days. Within three days the
Pharaoh will release you and
restore you to your post; you
will hand the Pharaoh his cup
as you used to do when you
14 were his cupbearer. But re-
member me when all goes well
with you; do me the kindness of
mentioning my name to the
Pharaoh and get me out of here;
15 for I was really kidnapped from
the land of the Hebrews, and I
have done nothing in this coun-
try for which I should be put
16 into the dungeon." When the
head baker saw that the inter-
pretation was favourable,
he said to Joseph, "In my
dream I too saw something;
three baskets of white bread
17 were on my head; in the top
basket there were all sorts of
pastry for the Pharaoh, but
the birds kept eating them out
of the basket on my head."
18 "Here is the interpretation,"
said Joseph; "the three baskets
19 are three days. Within three
days the Pharaoh will release
you, and hang you on a tree,
till the birds eat the flesh off
20 you." On the third day, which
was the Pharaoh's birthday,
he held a banquet for all his
courtiers, and he did release
the chief cupbearer and the
21 head baker. The chief cup-
bearer he restored to his post,
where he handed the cup to the
22 Pharaoh; but the head baker
he hanged. It was as Joseph
23 had interpreted to them. But
the chief cupbearer did not re-
member Joseph; he forgot him.

41 Two years passed, and the
Pharaoh dreamed he was stand-
2 ing beside the Nile; up came
seven cows from the Nile, sleek
and plump, and they grazed in
the reed-grass. After them 3
seven other cows came up
from the Nile, ugly and lean;
they stood beside the rest of
the cows on the bank of the
Nile, and the ugly lean cows 4
ate up the seven cows that
were sleek and plump. Then
the Pharaoh woke up. When 5
he fell asleep, he had a second
dream; there were seven fine
ripe ears of corn sprouting on
a single stalk! And seven ears 6
sprang up after them, thin and
blasted by the east wind; but 7
the thin ears swallowed up the
seven ears that were fine and
full. Then the Pharaoh woke
up, and found he had been
dreaming. In the morning his 8
mind was disturbed; so he
summoned all the magicians
and sages in Egypt, and told
them what he had dreamed,
but no one could interpret it
for the Pharaoh. Then the 9
chief cupbearer said to the
Pharaoh, "I must recall my
offences to-day, how the Pha- 10
raoh was angry with his ser-
vants and put myself and the
head baker in custody within
the house of the governor of
the prison. Now, one night 11
we dreamed, he and I; each
had a dream with a meaning
for himself. But there was a 12
youth along with us, a Hebrew
slave of the prison-governor,
and when we told him our
dreams, he interpreted them,
telling each of us the meaning
of his own dream. And as he 13
interpreted, so it fell out; I
was restored to my post, and
the other man was hanged."
Then the Pharaoh sent for Jo- 14
seph, whom they brought hur-
riedly from the dungeon; after

shaving himself and changing his clothes, he came into the
15 Pharaoh's presence. "I have had a dream," said the Pharaoh to Joseph, "and there is no one to interpret it; but I have heard about you, that you can interpret a dream whenever
16 you hear it." "Not I!" said Joseph to the Pharaoh; "it is God's answer that will answer
17 the Pharaoh." Then the Pharaoh said to Joseph: "In my dream I was standing on the
18 bank of the Nile; up came seven cows from the Nile, plump and sleek, and they grazed in
19 the reed-grass. After them seven other cows came up, starved and very ugly and lean —I never saw such poor cows
20 in all the land of Egypt. The lean and ugly cows ate up the
21 first seven plump cows, and even after they had eaten them up, you could not tell that they had eaten them—they were still ugly as before. Then I woke
22 up. I also saw in a dream seven full ripe ears sprouting
23 on a single stalk. Seven ears sprang up after them, withered, thin, and blasted by the east
24 wind, and the thin ears swallowed up the seven ripe ears! I told this to the magicians, but not one of them could tell
25 me the meaning." Joseph said to the Pharaoh, "The Pharaoh's dreams mean one thing. God has been showing the Pharaoh
26 what he is about to do; the seven good cows are seven years, and the seven good ears are seven years—it is one and
27 the same dream. The seven lean and ugly cows that came up afterwards are also seven years, and so are the seven empty ears blasted by the east wind; there are to be seven
28 years of famine. This is what I meant when I said to the Pharaoh that God has shown the Pharaoh what he is going
29 to do. Seven years of great plenty are coming for all the
30 land of Egypt, but there will be seven years of famine after them, and the plenty will all be forgotten in the land of
31 Egypt; famine will consume the land, so sore a famine that there will be no word of plenty in the land, owing to the famine
32 that will follow. The dream was doubled for the Pharaoh because this is fixed by God, and ere long God will bring it
33 about. Well then, let the Pharaoh look out a shrewd, intelligent man, and put him in control of the land of Egypt.
34 Let the Pharaoh take action further by appointing food-controllers throughout the country, to annex a fifth of the produce of Egypt during the
35 seven years of plenty; let them gather all the food of the good years that are coming, and, under authority of the Pharaoh, store up the grain and hold it for food in the towns.
36 The food will be a reserve for the land in view of the seven years of famine that are to befall the land of Egypt, that the country may not perish of
37 famine." This plan approved itself to the Pharaoh and all his
38 courtiers. The Pharaoh said to his courtiers, "Can we find anyone equal to this man, in whom
39 is the spirit of God?" Then the Pharaoh turned to Joseph: "As God has shown you all this, there is no one so shrewd and
40 intelligent as yourself. You shall be mayor of my palace, and all my nation shall move at your bidding; only on the

throne shall my authority be
41 greater than yours. Look,"
said the Pharaoh to Joseph, "I
hereby appoint you over all the
42 land of Egypt!" And taking
his signet-ring from his hand,
the Pharaoh put it on Joseph's
hand, arraying him in fine linen
robes, putting a gold chain
43 round his neck, and giving him
his second chariot to drive in,
till the people shouted, "At
your service!" Thus he ap-
pointed him over all the land
44 of Egypt. "I am the Pharaoh,"
said the Pharaoh to Joseph, "and
not a man shall stir hand or
foot in all Egypt without your
45 consent." The Pharaoh gave
Joseph the name of Zaphenath-
panêah (Life-sustainer) and
married him to Asĕnath, the
daughter of Potiphera, priest
at On.

Then Joseph went through the
46 land of Egypt.] Joseph was
thirty years old when he became
prime minister to the Pharaoh,
king of Egypt. Joseph went
from the presence of the Pha-
raoh to go through all the land
47 of Egypt. [And during the
seven years of plenty, when the
48 earth bore ample crops, he col-
lected all the produce of the
rich years over Egypt and
stored the grain within the
towns; in every town he stored
the produce of the surrounding
49 fields. Joseph stored grain in
huge quantities, like the sand of
the sea, till he ceased counting
it, for it was past measuring.
50 And before the time of famine
came, two sons were born to
him by Asĕnath the daughter
51 of Potiphera, priest at On. The
first-born Joseph called Manas-
seh (Forgetting); "for," said he,
"God has made me forget all
my hardships and my father's
house." The second he called 52
Ephraim (Fruitful); "for God
has made me fruitful in the land
of my misfortunes." Then the 53
seven years of plenty in the land
of Egypt ended, and, as Joseph 54
had foretold, the seven years of
famine began. There was a
famine in every country, but
there was food everywhere in
Egypt. And when all Egypt 55
itself grew famished, and the
people cried to the Pharaoh for
food, the Pharaoh told all the
Egyptians, "Go to Joseph; do
as he tells you." Then Joseph 56
opened all the granaries and
sold grain to the Egyptians. As
the famine was all over the
world, people from every coun- 57
try also came to Joseph in
Egypt to buy grain—so severe
was the famine everywhere on
earth.

When Jacob realized that 42
there was grain for sale in
Egypt, Jacob said to his sons,
"Why stand looking at each
other? I hear," he said, "there 2
is grain for sale in Egypt; go
down there and buy some for
us, that we may live instead of
dying." So Joseph's ten broth- 3
ers went down to buy grain
from the Egyptians; Jacob did 4
not send Benjamin, Joseph's
own brother, with the rest, as
he was afraid of him coming to
harm.] Among those who came 5
to buy were the sons of Israel;
for the famine was raging in the
land of Canaan. Now Joseph 6
was viceroy of the country; he
it was who sold the grain to all
the natives. [The brothers of
Joseph came and bowed to the
ground before him.] *When Jo-* 7
seph saw his brothers he recog-
nized them, but he treated them
like a stranger. He asked,
"Where do you come from?"

"From the country of Canaan,"
8 *they said, "to buy food."* [Joseph recognized his brothers,
but they did not recognize him;
9 Joseph remembered what he had dreamed about them, and spoke harshly to them. "You are spies," he said, "you have come to note how defenceless
10 the land is." "No, my lord," they said, "your servants have
11 come to buy food. We are all sons of one man; we are honest men, your servants are no
12 spies." He answered, "No, you did come to note how de-
13 fenceless the land is." They repeated, "Your servants are twelve brothers, sons of one man in the land of Canaan; the youngest is at present with our father, and there is one gone."
14 Joseph retorted, "It is as I
15 said, you are spies. But I will test you; as sure as the Pharaoh lives, you shall not leave here unless your youngest brother
16 comes here. Send one of your number to fetch your brother, while you remain confined; it will be a test of your statements, and show if you are honest. Otherwise, as sure as the Pha-
17 raoh lives, you are spies." So he put them all in custody to-
18 gether for three days. On the third day Joseph said to them, "As I am a religious man, you must do this at least to save
19 your lives; if you are honest men, let one of you remain confined in prison, while you go with grain for your starving
20 households and bring me back your youngest brother; that will verify your statements and
21 save your lives." They said to each other, "This misfortune has befallen us because we were guilty about our brother; we saw his misfortune, and we would not listen to his entreaties." And Reuben said, 22
"Did I not tell you, not to sin against the boy? But you would not listen to me. So, you see, there is a reckoning for his blood." They little 23
knew that Joseph understood them, for there was an interpreter at the interview. But 24
Joseph withdrew and broke down. On coming back, he selected Simeon and had him bound before their eyes; then 25
he gave orders that their baggage was to be filled with grain, that each man's money was to be replaced in his sack, and that they were to receive provisions for the journey. This was done. They loaded their 26
asses with grain, and went away.] *At the spot where they* 27
put up for the night, one of them opened his sack to get fodder for his ass, and there he saw his money, at the mouth of the sack! 28
He told his brothers, "My money has been put back! There it is, inside my sack!" At this their heart sank, and they turned trembling to one another. [When 29
they reached their father Jacob in the land of Canaan, they told him all that had happened to them. "The man who is 30
lord of the land," they said, "talked harshly to us; he took us for spies and put us in custody. We said to him, 'We are 31
honest men, we are no spies; we are twelve brothers, sons of 32
our father; one is gone, and the youngest is at present with our father in the land of Canaan.' Then the man who is lord of the 33
land said, 'I will find out whether you are honest men in this way: leave one of your number with me, and do you take grain for your starving

households and be off; but bring me your youngest brother. Then I shall be sure that you are not spies but honest men; I will hand over your brother, and you can trade in the country.'" When they emptied their sacks, there was every man's packet of money inside his sack! On seeing their packets of money, they and their father were afraid, saying, "What is this that God has done to us?" And Jacob their father said, "You bereave me of my children; Joseph is gone, Simeon is gone, and now you would take Benjamin. Look at all that I have to bear!" But Reuben said to his father, "You may kill my two sons if I do not bring him back to you; put him in my charge, and I will bring him back!"

43 *The famine was raising in the land. So, after they had consumed the grain that they had brought from Egypt, their father said to them, "Go and buy us a little more food." "But," said Judah, "the man told us strictly, 'You cannot see me unless your brother is with you.' We will go and buy food, if you send our brother along with us; but if you refuse, we will not go. The man told us, 'You cannot see me unless your brother is with you.'" "And why did you bring trouble on me," said Israel, "by telling the man you had another brother?" They said, "The man asked particularly about us and our relatives; he said, 'Is your father still alive? Have you another brother?' We answered the drift of his questions. How were we to know that he would say, 'Fetch your brother'?" Israel said, "My son shall not go with you; his brother is dead, and he is the only one left. If he came to any harm on the road, you would bring down my grey hairs to the grave with grief." "Send the lad with me," said Judah to his father Israel; "let us start off, that we may live instead of dying, we and you and our little ones. I will stand guarantee for him; I will answer to you for him. If I fail to bring him back and set him before you, the lasting blame be mine. If we had not put off time, we could have been back by now!" "Well," said their father Israel, "if it is to be, then do this: take some of the dainties of the country in your baggage, and carry them as a present to the man, a little balsam, a little honey, resin, fragrant gum, pistachio nuts, and almonds; take double money with you, and carry back the money that was replaced in your sacks (perhaps it was by mistake); also take your brother and go back to the man.* [And may God Almighty move the man to be kind and let your other brother go, as well as Benjamin. But if I am to be bereaved—well, I am to be bereaved!]"

So taking this present, taking the double money, and taking Benjamin, the men started south for Egypt and made their way into the presence of Joseph. When Joseph saw Benjamin with them, he said to his house-steward, "Take the men indoors, slaughter animals and make all preparations, for the men are to dine with me at noon." So he did as Joseph told him. He took the men into Joseph's house; but they were afraid at being taken inside Joseph's house, thinking, "It is on account of the money replaced in

our sacks at our first visit; he wants to accuse us and attack us, to make us slaves and seize our
19 *asses!" So they went up to Joseph's house-steward and spoke to him at the door of the house.*
20 *"O my lord," they said, "we simply came down to buy food*
21 *on our first visit, and when we opened our sacks at the spot where we put up, there was every man's money in the mouth of his sack, our own money in full weight! We have brought it*
22 *back, and we have brought other money to buy food. We do not know who put our money in our*
23 *sacks." "All right," he said, "you need not be afraid; your God and the God of your father must have put treasure in your sacks, for I got your money."* [[*Then he brought Simeon out to*
24 *them.*]] *Taking the men indoors, he gave them water to wash their feet, and gave their*
25 *asses fodder. Then they arranged their present for Joseph's arrival at noon, for they had heard they were to have a meal*
26 *there. When Joseph came home, they took their present to him in the house, and bowed to the*
27 *ground before him. He asked how they were; he said, "Is your father well, the old man you spoke of? Is he still alive?"*
28 *They answered, "Your servant our father is well, he is still*
29 *alive." Then they bowed and did homage to him. Looking up he saw his brother Benjamin, his mother's son, and asked, "And is this your youngest brother, of*
30 *whom you told me?" Then he said, "God be gracious to you, my son!" His heart yearned for his brother, so he hastily sought a place to weep, and retired to his room, where he broke down in*
31 *tears. After washing his face, he came out, and controlling himself ordered dinner to be served.*
Dinner was served for Joseph 32
apart, for the men apart, and for his Egyptian guests apart; the Egyptians could not eat along with the Hebrews—that would
have polluted the Egyptians. The 33
men were seated in his presence in order of age, from the oldest, by right of birth, to the youngest —which made them stare at each
other in astonishment. Joseph 34
would send portions to them from his own table, but Benjamin's portions were five times as large as any of theirs. As they drank and drank deep in his company,
44 *he ordered his house-steward, "Fill the men's sacks with as much grain as they can hold, put every man's money in the mouth*
of his sack, and in the mouth of 2
the youngest man's sack, along with his corn money, put my goblet, the silver goblet." He did
as Joseph told him. And, when- 3
ever day dawned, the men were sent off with their asses. They 4
had left the city but were not far away, when Joseph said to his steward, "Up and after the men! When you overtake them, ask them, 'Why have you repaid in-
jury for kindness? Why have 5
you stolen the silver goblet, the very goblet out of which my lord drinks, and with which he divines? That was a foul deed of yours!'" When he overtook 6
them, he asked them this. They said to him, "Why does my lord 7
say such a thing? Your servants do a thing like that? Never!
Why, we brought you back from 8
Canaan the money that we found in our sacks! How then should we steal silver or gold from your lord's house? If the goblet is 9
found in possession of any of your servants, he shall die, and

we will be slaves to my lord."
10 *"As you say," replied the steward; "but he only who is found in possession of it shall be my slave, and the rest of you shall be clear."*
11 *Hurriedly they lowered all their sacks to the ground, every man*
12 *opened his sack, and the steward searched them, beginning with the oldest and going on to the youngest; in Benjamin's sack the goblet*
13 *was found! Tearing their clothes, each re-loaded his ass, and back*
14 *they went to the city. When Judah and his brothers reached Joseph's house, he was still there; they dropped to the ground before*
15 *him. "What is this you have done?" said Joseph. "Don't you know a man in my position is*
16 *able to divine?" Judah answered, "What are we to say to my lord? What can we urge? how can we clear ourselves? God has discovered the iniquity of your servants; now we are slaves to my lord, we and the man in whose possession the*
17 *goblet was found." "Far be it from me to act like that," said Joseph; "the man in whose possession the goblet was found, he shall be my slave, but the rest of you can go to your father safe and*
18 *sound." Then Judah went up to him and said, "Oh my lord, pray let your servant say one word to my lord, and be not enraged at your servant, for you are*
19 *like the Pharaoh himself. My lord asked his servants, 'Have*
20 *you a father or a brother?' And we told my lord, 'We have a father, an old man, and a child of his old age, a young child, whose own brother is dead; he is the only child left of his mother,*
21 *and his father loves him.' You said to your servants, 'Bring him down, that I may look at him.'*
22 *But we told my lord, 'The boy cannot leave his father; his father would die if he lost him.'* 23
You said to your servants, 'Unless your brother comes along with you, you will never see me again.' 24
Well, when we went to your servant our father, we told him what my lord said; and when our 25
father bade us return and buy a little food, we said, 'We cannot 26
go down. If our youngest brother goes with us, then we will go down; but not otherwise, for we cannot see the man unless our youngest brother is with us.' 27
Your servant our father said to us, 'You know my wife bore me two sons; one left me, and me- 28
thinks he must have been torn to pieces, for I have never seen him again; if you take this one too, 29
and if he comes to harm, you will bring my grey hairs down to the grave with trouble.' Now 30
if I go to your servant my father without the boy, when he sees there is no boy, he will die, for his very soul is bound up in the boy;
and your servants will bring 31
down the grey hairs of your servant our father to the grave with grief. For your servant became 32
guarantee for the boy to my father: I said, 'If I fail to bring him back to you, then the lasting blame of my father shall be mine.' Well 33
then, do let your servant remain instead of the boy as a slave to my lord, and let the boy return with his brothers. How can I 34
go to my father without the boy? Never may I witness the woe that would overcome my father!"

[Joseph could control himself 45
no longer before all the bystanders; he called out, "Make every man withdraw." No one was present when Joseph made himself known to his brothers, although he wept so loud that 2
the Egyptians heard of it and

the Pharaoh's household heard
3 of it. Joseph said to his brothers, "I am Joseph. Is my father
still alive?" His brothers were
so dismayed that they could
4 not answer.] *So Joseph said to his brothers, "Pray come near."*
When they came near, he said,
"I am your brother Joseph whom
5 *you sold into Egypt.* [Now do
not be vexed or angry with
yourselves *that you sold me here,*
for God sent me in front of you
6 to be a preserver of life; the
famine has been two years in
the land, and there are still
five years when there will be
neither ploughing nor harvest.
7 God sent me in front of you to
preserve your posterity alive on
earth and make you survive to
8 become a great company. So it
was not you but God who sent
me here, and God has made me
the Pharaoh's prime minister,
head of all his palace, and governor of all the land of Egypt.
9 Hasten back to my father and
give him this message,from his
son Joseph: 'God has made me
lord over all Egypt; come down
10 to me at once, *you shall stay in*
the land of Goshen and you shall
live near me, you and your sons
and your grandsons, your flocks
and herds and all that you pos-
11 sess; I will provide for you
here, lest you become poor, you
and your household and all
that you possess; for there are
12 still five years of famine.' You
can see for yourselves, my
brother Benjamin can see for
himself, that it is I who am
13 speaking to you.] *You must*
tell my father all about my
splendid position in Egypt and
about all you have seen; make
haste and bring my father here."
14 *Then he fell on the neck of his*
brother Benjamin and wept, and
Benjamin wept on his neck.
[Then he kissed all his brothers 15
and wept as he embraced them;
after which his brothers talked
with him. The news of this 16
reached the palace of the Pharaoh; the Pharaoh and his courtiers heard that Joseph's
brothers had arrived, and they
were delighted. "Tell your 17
brothers," said the Pharaoh to
Joseph, "this is what they are
to do: 'load your beasts, go off 18
to the land of Canaan, take
your father and your households, and come to me; I will
give you the best that the land
of Egypt holds, and you shall
eat the fat of the land.' Give 19
them these orders: 'take waggons from Egypt for your little
ones and for your wives, and
fetch your father. Never mind 20
your baggage; the best that all
Egypt holds is at your disposal.' " The sons of Israel 21
did so. Joseph gave them waggons as the Pharaoh ordered, and
provisions for their journey.
He presented each of them with 22
changes of apparel, but Benjamin he presented with forty
pounds and five changes of apparel; he also sent his father 23
a present of ten asses loaded
with the best products of Egypt,
ten she-asses loaded with grain
and food, and provisions for his
father on the journey. When he 24
sent his brothers off, he said to
them, "See that you do not
quarrel on the road." So they 25
travelled up from Egypt to
Jacob their father in the land
of Canaan and told him, "Jo- 26
seph is still alive, he is governor
of all the land of Egypt." He
was stunned by the news; he
did not believe them. Then 27
they told him all that Joseph
had said to them. But the

spirits of their father Jacob revived when he saw the waggons which Joseph had sent to con-
28 vey him. "Enough!" said Israel, "my son Joseph is still alive; I will go and see him before I die."

46 Then Israel set out with all his property, and on reaching Beêrsheba he offered sacrifices to the God of his father Isaac.
2 In a vision by night God said to Israel, "Jacob, Jacob!" "Here I am," he answered.
3 And God said, "I am God, your father's God; fear not to go down to Egypt, for I will make
4 you a great nation there. I will go down to Egypt with you, and I will be sure to bring you back; and when you die, Joseph shall close your eyes."
5 So Jacob started from Beêrsheba; the sons of Israel took their father Jacob and their little ones and their wives in the waggons that the Pharaoh
6 had sent to convey him.] Thus Jacob and all his family took their cattle and all that they had gathered in the land of Canaan, and into Egypt they
7 came; he brought with him to Egypt his sons, his grandsons, his daughters and his granddaughters, and all his family.
8 Here are the names of Israel's family [[Jacob and his sons]] who entered Egypt. Reu-
9 ben, Jacob's first-born, with Reuben's sons, Hanôk, Pallu,
10 Hezron, and Karmi; Simeon's sons, Jemûel, Jaṁin, Ohad, Jachin, Zohar, and Saul (the son of a Canaanite woman);
11 Levi's sons, Gershon, Kohath,
12 and Merari; Judah's sons, Er, Onan, Shelah, Perez, and Zerah (though Er and Onan died in Canaan): the sons of Perez, Hez-
13 ron and Hamul. Issachar's sons, Tola, Puvah, Eyob, and Shimron: Zebulun's sons, Sered, 14
Elon, and Jahleêl: these were 15
Leah's sons, born to Jacob in Paddan-aram [[along with his daughter Dinah]]; altogether his sons [[and daughters]] numbered thirty-three. Gad's sons, 16
Ziphion, Haggi, Shumi, Ezbon, Eri, Arodi, and Areli. Asher's 17
sons, Imnah, Ishvah, Ishvi, Beriah, and their sister Serah: Beriah's sons, Heber and Malchiel: these were the sons borne 18
to Jacob by Zilpah, whom Laban gave to his daughter Leah, sixteen of them.

The sons of Jacob's wife 19
Rachel were Joseph and Benjamin: to Joseph there were born 20
in Egypt Manassch and Ephraim, borne by Asčnath the daughter of Potiphera, priest at On: Benjamin's sons 21
were Bela, Becher, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim, and Ard: these were the sons borne to 22
Jacob by Rachel, fourteen in all. Dan's son was Hushim, 23
and Naphtali's sons were Jah- 24
zeêl, Guni, Jezer, and Shillem; these were the sons borne to 25
Jacob by Bilhah, whom Laban gave to his daughter Rachel, seven in all. Altogether, Jacob's 26
kith and kin who entered Egypt, his descendants and also his sons' wives, numbered [[sixty-six. Joseph had two sons borne 27
to him in Egypt, so that Jacob's household who entered Egypt amounted to]] seventy.

He sent Judah ahead to get 28
instructions from Joseph about Goshen; and, when they reached the district of Goshen, Joseph 29
got his chariot ready and went up to meet his father Israel in Goshen. He presented himself, fell on his neck, and wept awhile

30 *as he embraced him. Israel said*
to Joseph, "Now that I have seen
you, still alive, let me die!"
31 *Then Joseph said to his brothers*
and his father's household, "I
will go and tell the Pharaoh that
my brothers and my father's
household have come to me from
32 *Canaan, and that the men are*
shepherds, for they have been
breeding cattle, and that they
have brought their flocks and
33 *herds and all they possess. When*
the Pharaoh summons you and
asks what is your occupation,
34 *say to him, 'Your servants have*
bred cattle ever since we were
young, both we and our fathers.'
In this way you will get the
district of Goshen to live in, for
all shepherds are an abomination
47 *to the Egyptians." Then Joseph*
went and told the Pharaoh, "My
father and my brothers, with their
flocks and herds and all they
possess, have arrived from Ca-
naan, and are in the district of
2 *Goshen." He took five of his*
brothers and presented them to
3 *the Pharaoh, who asked them,*
"What is your occupation?"
They said to the Pharaoh, "Your
servants are shepherds, we and
4 *our fathers. We have come to*
stay in the country," they added,
"for your servants' flocks can
get no pasture, so severe is the
famine in Canaan. Pray, then,
allow your servants to live in the
5a *district of Goshen." The Pha-*
6b *raoh said to Joseph, "Let them*
stay in the district of Goshen, and
if you know of any competent
men among them, put them in
charge of my live-stock." When
Jacob and his sons came to
Joseph in Egypt, the Pharaoh,
king of Egypt, heard about it;
5b and the Pharaoh said to Joseph,
"Your father and your brothers
have arrived? Well, the land
of Egypt is before you; settle
your father and your brothers
in the very best part of the
country." Then Joseph brought 7
his father Jacob in and placed
him before the Pharaoh. Jacob
saluted the Pharaoh. The Pha- 8
raoh asked Jacob, "How many
years have you lived?" Jacob 9
answered, "For a hundred and
thirty years I have had a wan-
dering life of it; few and hard
have been the years I lived,
fewer than the years my fathers
lived and wandered." Then, 10
saluting the Pharaoh, Jacob
withdrew from his presence.
So Joseph settled his father 11
and his brothers, giving them a
property in the land of Egypt,
in the very best part of the
country, in the district of
Ramses, as the Pharaoh had
ordered; *Joseph supported his* 12
father and his brothers and all
his father's household with food,
to meet the number and the needs
of their little ones.

Now there was no food any- 13
where in the country; the famine
was so severe that Egypt and
Canaan were languishing under
stress of the famine. Meantime 14
Joseph collected all the money
that was to be got in Egypt and
in Canaan as payment for grain,
and put the money in the royal
treasury. When all the money 15
in Egypt and in Canaan had
been spent, the Egyptians all
came and said to Joseph, "Give
us food. Why should you look
on while we die, because our
money is gone?" Joseph said, 16
"Give me your live-stock, if your
money is gone, and I will give
you grain for your live-stock."
So they brought their live-stock 17
to Joseph, who gave them food in
exchange for horses, sheep, cattle,
and asses; that year he supported

them with food in exchange for
18 *their live-stock. When that year*
was over, they came to him the
next year and said, "We will not
hide it from my lord, that if our
money is all spent and if our
live-stock belongs to my lord, we
have nothing left for my lord
except our persons and our lands.
19 *Why are we to die under your*
very eyes, we and our land? Buy
us and our land for food; let us
and our land be thrall to the
Pharaoh, but give us some seed,
that we may live instead of dying,
and that the land may not be left
20 *desolate." Then Joseph bought*
all the land of Egypt for the
Pharaoh, since the Egyptians all
sold their fields, so hard was the
famine upon them. The land
became the property of the Pha-
21 *raoh, and as for the people, they*
were reduced to thraldom from
one end of Egypt to the other.
22 *(The only land he did not buy*
was the land of the priests, for,
as the priests enjoyed an allow-
ance from the Pharaoh and lived
off that allowance, they did not
23 *sell their land.) Joseph said to*
the people, "I have now bought
you and your land for the Pha-
raoh. Here is seed for you to
24 *sow the land; but when the crop*
is gathered, you must give a fifth
of it to the Pharaoh, keeping
four-fifths for yourselves to sow
the fields and to make food for
yourselves and your households."
25 *"You have saved our lives,"*
they said; "may it please our
lord, we will be in thraldom to
26 *the Pharaoh." So Joseph drew*
up a regulation for Egypt to this
day, that a fifth should fall to the
Pharaoh; the only land that did
not pass to the Pharaoh was the
land belonging to the priests.
27 *As for the Israelites, they lived*
in Egypt, in the district of Goshen,

where they acquired property
and bred and became very nu-
merous.

In the land of Egypt Jacob 28
lived for seventeen years, so
that the years of Jacob's life-
time were a hundred and forty-
seven. *When the time came for* 29
Israel to die, he called his son
Joseph and said to him, "If I
have found favour with you,
pray put your hand under my
thigh and promise to be kind and
true to me; do not bury me in
Egypt, but when I sleep with my 30
fathers, you are to carry me from
Egypt and lay me in their bury-
ing-place." He said, "I will do
what you bid me." "Swear to 31
me," said Jacob. So he swore.
And Israel bent reverently to-
wards the head of his bed.

[After this Joseph was told 48
that his father was ill; so he took
his two boys, Manasseh and
Ephraim. Jacob was told,
"Here is your son Joseph com- 2
ing!" And Israel collected his
strength and sat up in the bed.]
Jacob said to Joseph, "When 3
God Almighty appeared to me
at Luz in Canaan, he blessed
me and said, 'I will make you 4
fruitful and multiply you, I
will make you a group of na-
tions, and I will give you and
your descendants this land as a
lasting possession.' Now the 5
two boys who were born to you
in Egypt, before I came to you
in Egypt, are to be mine;
Ephraim and Manasseh are to
be as much mine as Reuben
and Simeon. And the offspring 6
born to you after them are to
be yours, reckoned as belonging
to these two brothers." [And 21
Israel said to Joseph, "I am
dying, but God will be with you
and bring you back to your
fatherland. Moreover, I assign 22

you the mountain-slope of Shechem on the heights above your brothers, which I won from the Amorites by my sword and
7 bow.] As for myself, when I was on the way from Paddan, Rachel died, to my sorrow, in Canaan, at some distance from Ephrath, and I buried her there on the way to Ephrath (that is,
8 Bethlehem)." [When Israel saw Joseph's boys, he said,
9 "Who are these?" Joseph said to his father, "They are my sons, whom God has given me here." Then he said, "Pray bring them to me, and I will
10 bless them." *Now Israel's eyes were dim with age, so that he could not see.* Joseph brought them up to his father, who kissed them and embraced
11 them. Israel said to him, "I never thought I would see you; and here God has let me see
12 your family as well!" Then, removing them from his father's knees, Joseph bowed to the
13 ground. *So Joseph took and brought them both near him, Ephraim on his right opposite the left hand of Israel and Manasseh on his left opposite Israel's*
14 *right hand. But Israel stretched his right hand out and laid it on the head of Ephraim the younger boy, and put his left hand on Manasseh's head, crossing his hands intentionally, as Manas-*
15 *seh was the firstborn.* And he blessed Joseph, saying, "The God of whose presence my fathers Abraham and Isaac were ever mindful, the God who has shepherded me all
16 through my life, the angel who has delivered me from trouble, bless the boys; may they carry on my name and the names of my fathers Abraham and Isaac; may they grow into a multitude on earth!" *Joseph was* 17
amazed when he saw that his father was laying his right hand on the head of Ephraim; he seized his father's hand, in order to remove it from Ephraim's head to Manasseh's, saying, "No, my 18
father, here is the firstborn, put your right hand on his head." But his father refused. "I know, 19
my son, I know; he will grow into a nation, he will be great, but all the same his younger brother will be greater and his descendants will become a multitude of nations." Thus he blessed 20
them on that day. He added, "The Israelites will invoke your blessing for themselves; they will say to a man, 'God make you like Ephraim and like Manasseh!' "—putting Ephraim before Manasseh.]

Then Jacob called for his **49**
sons. "*Gather,*" *he said, "that I may tell you what is to befall you in after days.*

Sons of Jacob, gather round, 2
hark to Israel your sire!
Reuben, you are my first-born, 3
the first flush of my manhood;
yours the height of rank and might,
but lost by surging lust; 4
you went in to your father's wife,
you stained his wedlock, you profaned it!

Simeon and Levi are a pair: 5
their plots are ruthless stabs.
Their plans, my soul, never share; 6
heart of mine, join not their council,
for men they murder in their ire,
and wantonly disable oxen.
A curse on their ire so fierce! 7
a curse on their rage so cruel!
I will disperse them throughout Jacob,
and scatter them over Israel.

But, Judah, your brothers praise 8
you;
as you grip your foes by the neck,
your father's sons own your sway!

9 *A lion's whelp is Judah!*
My son, you take cover, sated with prey!
He crouches, couches like a lion,
like an old lion—who dare rouse him?
10 *The sceptre never passes from Judah,*
nor ever the staff of sway,
till he comes into his own,
and makes the clans obey.
11 *He tethers his foal to a vine,*
his colt to a rare red vine;
he washes his clothes in wine,
his robes in the juice of the grape!
12 *His eyes are heavy with wine,*
his teeth are white with milk.

13 *Zebulun lies on the sea-shore,*
lies as a haven for ships,
with his flank on Sidon.

14 *Issachar is a sturdy ass,*
lolling beside the sheep folds;
15 *he saw that rest was good,*
and sweet the shire,
so he stooped to shoulder loads
and turned a drudge for hire.

16 *Dan upholds his clan*
as a clan in Israel;
17 *a serpent on the road is Dan,*
a snake upon the path,
that bites the horse's hoof,
till the rider tumbles backward

18 [[*O Eternal, I am waiting for thy victory!*]]

19 *Gad—raiders raid him,*
but he raids their rear!

20 *Asher—rich his produce is,*
he yields royal dainties!

21 *A slender oak is Naphtali,*
with lovely boughs.

22 *A tree of fruit is Joseph,*
a fruit-tree by a well,
the branches covering the walls.
23 *Archers bitterly assail him,*
shoot at him savagely,
24 *but his own bow remains steady,*
and he nimbly plies his arms;
Jacob's Mighty One upholds him,
Israel's Strength sustains him—
aye, your father's God who aids you, 25
God Almighty who will bless you
with water from the heaven above
and water from the flood below,
blessings of breast and of womb,
blessings of fatherhood, sires and sons, 26
dews from the ancient mountains,
the boon of the everlasing hills.
Such blessings rest on Joseph,
the prince of his brothers!

Benjamin plunders wolf-like, 27
devouring prey in the morning,
dividing spoil at even!"

All these are the twelve clans of 28
Israel, and this was what their ancestor said to them. He blessed them, giving a special blessing to each of them, and gave them 29
this charge. "I am to be gathered to my people," he said; "bury me beside my fathers in the cave in the field of Ephron the Hittite, the cave in the 30
field at Makpelah, east of Mamre, in the land of Canaan, the cave that Abraham bought along with the field from Ephron the Hittite, in order to secure a burying-place. There 31
Abraham and his wife Sarah were buried, there Isaac and his wife Rebekah were buried, and there I buried Leah." When Jacob ended his charge 33
to his sons, he drew his feet up into the bed, breathed his last, and was gathered to his father's kindred.

Joseph fell on his father's face, 50
weeping over him and kissing him; he ordered the embalmers in 2
his service to embalm his father;
which the embalmers did, devoting 3
forty days to the task of embalming Israel, for that was the regular time. The Egyptians mourned him for seventy days.

When the mourning days were 4

over, Joseph said to the household of the Pharaoh, "If I have found favour with you, pray report to the Pharaoh that when
5 *my father was dying, he made me swear to bury him in the grave he had dug for himself in Canaan. Ask him to allow me to go up and bury my father. I*
6 *will come back again." The Pharaoh said, "Go up and bury your father, as he made you swear*
7 *to do." So Joseph went up to bury his father, accompanied by all the courtiers of the Pharaoh, the chief men of his palace, and*
8 *all the heads of Egypt, as well as by all Joseph's household and his brothers' and his father's household; all they left behind them in the district of Goshen were their little ones, their flocks*
9 *and their herds. He also took an escort of chariots and horsemen. It was a very large com-*
10 *pany. When they reached the Bramble threshing-floor, east of the Jordan, they raised a loud and bitter wail; there Joseph mourned seven days for his*
11 *father. And when the natives, the Canaanites, saw this mourning at the Bramble threshing-floor, they said, "This is a terrible mourning for the Egyptians!" Hence the spot was called Abel-mizraim (mourning-field); it lies east of the Jordan.*
12 His sons did as he had ordered
13 them; they carried him to the land of Canaan and buried him in the cave within the field at Makpelah, east of Mamre, the cave which Abraham had bought along with the field from Ephron the Hittite, to secure a burying-place.
14 *Then Joseph returned to Egypt along with his brothers and all who had accompanied him to bury his father, when the funeral was over.* [But when Joseph's 15
brothers realized that their father was dead, they thought, "Perhaps Joseph will hate us and take care to pay us back for all the evil we did to him." So they sent this message to 16
Joseph: "Your father bade us, before he died, to ask Joseph, 17
'Pray forgive the crime and the sin of your brothers, the evil they did to you!' Do forgive the crime of the servants of your father's God!" When Joseph was told this, he broke down in tears. Then his broth- 18
ers went and fell down before him, saying, "See, we are your humble servants!" "Have no 19
fear," said Joseph; "am I in the place of God? As for you, 20
you meant to do me evil, but God meant good to come out of it, as is happening to-day, when many lives are being preserved. So do not be afraid; 21
I will maintain you and your little ones." Thus he reassured them and encouraged them.

Joseph lived in Egypt, he and 22
his father's family. He lived a hundred and ten years, living 23
to see Ephraim's great-grandchildren and also to acknowledge the children of Machir, Manasseh's son, as members of his family. Then Joseph said 24
to his kinsmen, "I am dying, but God will be sure to remember you and bring you up from this land to the land that he swore he would give to Abraham, Isaac, and Jacob." Joseph 25
made the Israelites swear an oath, saying, "As God will be sure to remember you, so you must carry up my bones from here." At the age of a hundred 26
and ten Joseph died; he was embalmed and put into a mummy-case in Egypt.]

1 Here are the names of the sons of Israel who went to Egypt with Jacob, each man along with his household: Reu-
2 ben, Simeon, Levi, and Judah,
3 Issachar, Zebulun, and Benja-
4 min, Dan and Naphtali, Gad and
5 Asher; and the direct descendants of Jacob numbered seventy in all. Joseph was in Egypt
7 already. The sons of Israel were fruitful and swarmed, they multiplied and teemed till
13 the land was full of them. The Egyptians made slaves of the
14 Israelites harshly; they made life bitter for them with hard service, forcing them to build with mortar and bricks and to do all manner of field-work—the lot of slaves harshly treated.

6 *Joseph died, so did all his brothers and all that generation.*
8 *A new king rose over Egypt, who*
9 *had no knowledge of Joseph; he said to his people, "Look, the Israelites are too many and too*
10 *mighty for us! We must handle them carefully, lest they multiply and then, if we happen to be at war, join our enemies and fight against us, so as to escape from*
11 *the country." So they put them under captains of the labour gangs, to crush them with heavy loads; and they built for the Pharaoh the store-towns of Pithom*
12 *and Ramses. But the more they were crushed, the more they multiplied and expanded, till the Egyptians dreaded the Israelites.*

15 [Then the king of Egypt told the Hebrew midwives, one of whom was called Shiphrah and
16 the other Puah, that when they attended the Hebrew women and saw them on the birth-stool they were to kill the child, if it was a male, and to let it live, if it was a girl. But the 17
midwives reverenced God; they did not do as the king of Egypt ordered them, but saved the male children alive. So the 18
king of Egypt summoned the midwives. "Why have you done this," he asked, "saving the male children alive?" The 19
midwives said to the Pharaoh, "Because the Hebrew women are not like the Egyptian women; they are brisk creatures, delivered before ever a midwife reaches them!" So the people continued to multiply and teem. God prospered the 20
midwives; since the midwives had reverenced God, he made them mothers of families.

The Pharaoh then ordered all 22
his people to throw every son born to the Hebrews into the Nile, but to save every girl alive.
Now a man belonging to the 2
house of Levi went and married
the daughter of Levi; the woman 2
conceived and bore a son, and as she saw he was a handsome boy, she hid him for three
months. When she could hide 3
him no longer, she took a creel made of papyrus reeds, daubed it over with bitumen and pitch, and put the child in it, laying it among the reeds at the side of the Nile. His sister placed 4
herself at a distance, to see what would happen to him.
Now the daughter of the Pha- 5
raoh came down to bathe at the river; her maidens were walking along the bank, and as she saw the creel among the reeds she sent her slave-girl to fetch it.
On opening it she saw the child 6
—it was a boy crying! She

pitied him, and said, "This is
one of the Hebrews' children."
7 His sister said to the Pharaoh's
daughter, "Shall I go and get
you a Hebrew nurse, to suckle
8 the child for you?" "Yes,"
said the Pharaoh's daughter.
So the girl went for the child's
9 mother, and the Pharaoh's
daughter said to her, "Take
this child away and suckle it for
me, and I will pay you your
wages." The woman took and
10 suckled the child, and when the
child grew up she brought him
to the Pharaoh's daughter, who
adopted him as her son; she
called his name Moses (Re-
moved), "for," she said, "I
removed him from the water."]
11 *It was during those days that*
Moses, now a man, once went out
to his fellow-countrymen. He
noted the loads they had to bear.
And he saw an Egyptian striking
a Hebrew, one of his own country-
12 *men. Moses looked round; there*
was no one to be seen, so he
knocked the Egyptian down and
13 *hid his body in the sand. Next*
day, when he went out, there
were two Hebrews quarrelling!
Moses said to the man in the
wrong, "Why are you striking
14 *a fellow-countryman?" He re-*
plied, "Who made you an au-
thority and umpire over us? Do
you mean to murder me as you
murdered the Egyptian?" This
made Moses afraid; he reflected
that what he had done must be
15 *known. When the Pharaoh heard*
of it, he tried to kill Moses, but
Moses escaped from the Pharaoh
to the land of Midian. He was
16 *sitting beside the well when the*
seven daughters of the priest of
Midian came to draw water, to
fill the troughs for their father's
17 *flock. The shepherds drove them*
off, but Moses came forward and
helped them to water their flock.
When they got home to their 18
father [[Reûel]], he asked them
how they had returned so soon
that day. They said, "An Egyp- 19
tian protected us from the shep-
herds. He even drew water for
us, to water the flock!" "And 20
where is he?" the man asked his
daughters. "Why have you left
him behind? Ask him to take
food with us." Moses agreed to 21
live with the man, and he gave
Moses his daughter Zipporah in
marriage; she bore him a son, 22
whom he called Gershom or
Stranger, "for I have been a
stranger," he said, "in a foreign
land."

During this long time the king 23
of Egypt died. Then the Eternal 4
said to Moses in Midian, "Go 19
back to Egypt, for all the men
who tried to kill you are dead."
So Moses put his wife and his 20
son on an ass, and went back to
the land of Egypt. On the way 24
back the Eternal met him at a
khan and tried to kill him. So 25
Zipporah taking a flint-knife cut
off her boy's foreskin and touched
his feet with it, crying, "There,
you are my bridegroom in blood!"
Then the Eternal let him alone, 26
when Zipporah cried, "You are
my bridegroom in blood, by this
circumcision."

The Israelites were groaning 2
under their bondage, and the 23
wail of their cries for help came
up to God. God heard their 24
moaning, and God remembered
his compact with Abraham,
Isaac, and Jacob; God noted 25
the plight of the Israelites and
God made himself known to
them. [One day, as Moses was 3
tending the flock of his father-
in-law Jethro, the priest of Mid-
ian, he led the flock to the
western side of the prairie, and

reached the sacred hill of
2 Horeb.] *The angel of the Eternal appeared to him in a flame of fire rising out of a thorn-bush. When he looked, there was the thorn-bush ablaze with fire, yet*
3 *not consumed! "I will step aside," said Moses, "and see this marvel, why the thorn-bush*
4 *is not yet burnt up." When the Eternal saw that he stepped aside to look at it,* [God called to him out of the thorn-bush, saying, "Moses, Moses!" He answered,
5 "Here I am!"] *And he said, "Do not come close; remove your sandals from your feet, for the place where you are standing is*
6 *sacred ground."* [He said, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." Moses covered his face; he was
7 afraid to look at God.] *The Eternal said, "I have indeed seen the distress of my people in Egypt, I have heard them wailing under their slave-drivers; for*
8 *I know their sorrows and I have come down to rescue them from the Egyptians and to bring them out of that land to a fine, large land, abounding in milk and honey, the country of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and*
9 *the Jebusites.* [And now the wail of the Israelites has reached me; I have also seen how the Egyptians are oppressing them.
10 So come, I will send you to the Pharaoh that you may bring my people the Israelites out of
11 Egypt." Moses said to God, "But who am I, to go to the Pharaoh and to bring the Is-
12 raelites out of Egypt?" He answered, "I will be with you. And here is your proof that I myself have sent you: when you have brought the people out of Egypt, they shall worship God on this very hill."
13 "But," said Moses to God, "when I go to the Israelites and tell them that the God of their fathers has sent me to them, and when they ask me, 'What is his name?' what am I to say
14 to them?" God said to Moses, "I-will-be-what-I-will-be: tell the Israelites that I-will-be has
15 sent you to them." God also said to Moses, "You must tell the Israelites that the Eternal, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent you to them; tell them

This is my name for all time,
this is my title for all ages.]

16 *Go and gather the sheikhs of Israel, and tell them that the Eternal, the God of their fathers, the God of Abraham, Isaac, and Jacob, has appeared to you, say-*
17 *ing, 'I have remembered you and all that is being done to you in Egypt; I have resolved to bring you out of your distress in Egypt to the country of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites, to a land abounding*
18 *in milk and honey.' They will listen to what you say. Then you and the sheikhs of Israel must go to the king of Egypt and tell him that 'the Eternal, the God of the Hebrews, has met us. Pray let us travel for three days into the desert, then, that we may sacrifice to the Eternal our God.'* [Well
19 do I know that the king of Egypt will not let you go, except by force. So I will exert
20 my force and strike Egypt with all the marvels I intend to work there; after that he will let you go. And I will make this people
21 so much in favour with the

Egyptians that you shall not leave the country empty-
22 handed; no, every woman shall ask her neighbour and her slave for jewels of silver and of gold as well as for raiment, to bedeck your sons and daughters. You shall take toll of the Egyp-
4 tians.]" *Moses answered, "But suppose they will not believe me, or listen to what I say; suppose they say, 'The Eternal never ap-*
2 *peared to you.'" The Eternal said to him, "What is that in your hand?"* "*A stick,*" *he*
3 *said. "Throw it on the ground," said the Eternal. He threw it on the ground, and it turned into a snake. Moses ran away from it, but the Eternal said to Moses,*
4 *"Put your hand out and catch it by the tail"—he did put his hand out and caught it by the tail, when it became a stick in his hand—*
5 *"that they may believe the Eternal, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has ap-*
6 *peared to you." The Eternal also said to him, "Put your hand into your bosom." He did so, and when he took it out, there was his hand all leprous, white*
7 *as snow! "Put your hand back into your bosom," said the Eternal; he did so, and when he took it out, there it was, like his other*
8 *flesh again! "If they will not believe you, if they will not credit the first portent, then they will*
9 *believe the second. If they will not believe even these two portents, if they will not listen to what you say, then you must take some water from the Nile and pour it on the dry ground, and the water you take from the Nile shall turn into blood on the dry*
10 *ground." Moses said to the Eternal, "But, Lord, I am no speaker, I never have been and I am not now, not even since thou hast spoken to thy servant; I am slow of speech, I have no command of words." The Eternal* 11
said to him, "Who gives man his mouth? Who makes one man dumb or deaf, who gives him sight or makes him blind? Is it not I, the Eternal? Go then, I 12
will be with your mouth and teach you what to say." ["Send 13
whom you will, Lord!" he replied. The Eternal's anger 14
blazed against Moses; he said, "What of your brother Aaron the Levite? He, I know, can speak well. Why, there he is, coming to meet you; when he sees you, he will be glad at heart! You 15
must speak to him and tell him what to say; I will be with your mouth and with his mouth and instruct you. He shall be your 16
spokesman to the people; he shall serve as a mouthpiece for you, and you shall inspire him.] [Take 17
this stick in your hand, to work portents. And when you return 21
to Egypt, see that you perform before the Pharaoh all the portents I have given you power to perform—though I will make him obdurate, and he will not let the people go."

So Moses took the stick of 20
God in his hand. He went back 18
to his father-in-law Jethro, and said to him, "Pray let me return to my relatives in Egypt, to see if they are still alive!" "Go with my blessing," said Jethro. Then the Eternal said 27
to Aaron, "Go into the desert to meet Moses." He went, and he met him at the sacred hill; he kissed him, and then Moses 28
told Aaron all the commission of the Eternal and all the portents he had been charged to perform.] *Moses and Aaron* 29
then gathered all the sheikhs of

30 *Israel, and Aaron told them all*
that the Eternal had said to
Moses, while Moses performed
the portents in the sight of the
31 *people. The people believed;*
when they heard that the Eternal
had remembered the Israelites
and marked their distress, they
bowed their heads and wor-
5 *shipped.* [After that, Moses and
Aaron went and told the Pha-
raoh that the Eternal, the God
of Israel, bade him let the
Eternal's people go and hold a
festival in his honour in the
2 desert. "Who is the Eternal,"
said the Pharaoh, "that I should
listen to his order to let Israel
go? I know nothing about the
Eternal; besides, I will not let
3 Israel go."] *They said, "The*
God of the Hebrews has met us;
pray, then, let us travel for three
days into the desert that we may
sacrifice to the Eternal our God,
lest he fall upon us with pestilence
4 *or with the sword."* ["Moses and
Aaron," said the king of Egypt,
"why would you unsettle the
people from their labours? Get
5 to your tasks."] *"The work-*
people are now numerous," said
the Pharaoh, "and you are put-
6 *ting them off their tasks!" That*
very day the Pharaoh ordered the
slave-drivers and the foremen,
7 *"You must no longer give the*
people straw for making bricks;
after this, let them go and gather
8 *the straw for themselves. But*
you must exact from them the
same number of bricks as they
have had to make up till now;
you must not reduce the quantity.
For they are lazy; that is why
they are crying, 'Let us go and
9 *sacrifice to our God.' Make the*
men do heavier work, that they
may attend to that instead of at-
10 *tending to lying words." So the*
slave-drivers and the foremen
went and told the people, "The
Pharaoh declares that he will
not give you any more straw. Go 11
and gather straw for yourselves
wherever you can find it; but
your output of work is not to be
reduced." So the people scat- 12
tered all over Egypt in search of
stubble for straw, while the slave- 13
drivers urged them on to complete
their daily amount of bricks, as
when straw had been provided.
The foremen of the Israelites, 14
whom the Pharaoh's slave-drivers
had put over them, were thrashed,
and asked why they had not
completed their amount of bricks
as usual. Then the foremen of 15
the Israelites went and appealed
to the Pharaoh, "Why do you
treat your servants so? Your 16
servants have no straw supplied
to them and yet we are told to
make bricks; and your servants
get thrashed, whereas it is you
who are wronging your people."
He answered, "You are lazy, lazy, 17
that is why you cry, 'Let us go and
sacrifice to the Eternal.' Begone 18
to your work; you shall get no
straw, but you must deliver your
quantity of bricks." The foremen 19
of the Israelites saw the plight
they were in, when they were told
not to reduce their daily number
of bricks. As they left the Pha- 20
raoh, they met Moses and Aaron,
who were waiting for them, and 21
cried out, "May the Eternal look
on what you have done and pun-
ish you! You have brought us
into bad odour with the Pharaoh
and his officers, putting a weapon
in their hands to kill us!" Then 22
Moses turned to the Eternal and
said, "O Eternal, why hast thou
ill-treated this people? Why
didst thou ever send me here?
Ever since I came to speak in thy 23
name to the Pharaoh he has ill-
treated this people, and thou hast

done nothing to rescue thy peo-
6 *ple." The Eternal said to*
Moses, "Now you shall see what
I will do to the Pharaoh; he will
be forced to let them go, he will
be forced to put them out of his
country."
2 Now God said this to Moses,
3 "I am the Eternal; I appeared
to Abraham, Isaac, and Jacob
as God Almighty, but I never
made myself known to them as
4 'the Eternal.' I made my com-
pact with them, to give them
the land of Canaan where they
5 were residing for a while. Also
I have heard the moaning of the
Israelites, whom the Egyptians
enslave, and I have remembered
6 my compact. So tell the Is-
raelites that I am the Eternal,
I will free them from the load
of the Egyptians and rid them
7 of their bondage. I will deliver
them by main force and mighty
victories, I will take them to be
a people for me and I will be a
God to them; so shall they find
that I am the Eternal, their
God, who frees them from the
8 load of the Egyptians. I will
bring them into the land that
I solemnly swore to give to
Abraham, Isaac, and Jacob, giv-
ing it to them as a possession.
9 I am the Eternal." Moses told
this to the Israelites, but they
would not listen to Moses, they
were so impatient and hard
10 pressed. Then the Eternal told
11 Moses to go and bid the Pha-
raoh king of Egypt let the Is-
raelites go from his country.
12 Moses protested, "The Israel-
ites have not listened to me,
and how will the Pharaoh listen
to me, clumsy speaker that I
13 am?" [[The Eternal spoke to
Moses and Aaron and gave
them a commission for the Is-
raelites and also for the Pha-
raoh king of Egypt, to bring
the Israelites out of the land
of Egypt.

These are the heads of their 14
clans. The sons of Reuben the
firstborn of Israel were Hanôk,
Pallu, Hezron, and Karmi; these
are the familes of Reuben. The 15
sons of Simeon were Jemûel,
Jamin, Ohad, Jachin, Zohar, and
Saul (whose mother was a Ca-
naanite); these are the families
of Simeon. The sons of Levi, 16
according to their ages, were
Gershon, Kohath, and Merari:
Levi lived for a hundred and
thirty-seven years. Gershon's 17
sons were Libni and Shimei, by
their families; Kohath's sons 18
were Amram, Izhar, Hebron,
and Uzziel—Kohath lived for a
hundred and thirty-three years;
Merari's sons were Mahli and 19
Mushi; these are the families of
the Levites in order of age.
Amram married Jochebed his 20
aunt, who bore him Aaron and
Moses; Amram lived for a hun-
dred and thirty-seven years.
Izhar's sons were Korah, 21
Nepheg, and Zichri; Uzziel's 22
sons were Mishael, Elzaphan,
and Sithri. Aaron married 23
Elisheba the daughter of Am-
minadab, the sister of Nahshon,
who bore him Nadab, Abihu,
Eleazar, and Ithamar. Korah's 24
sons were Assir, Elkanah, and
Abiasaph; these are the families
of the Korahites. Aaron's son 25
Eleazar married a daughter of
Putîel who bore him Phinehas.
These are the heads of the
Levite clans, by their families.
Such were the Moses and Aaron 26
whom the Eternal ordered to
bring the Israelites out of the
land of Egypt in all their array.
They it was who spoke to the 27
Pharaoh king of Egypt, about
bringing the Israelites out of

Egypt; it was this Moses and Aaron.

28 Now on the day when the Eternal spoke to Moses in the
29 land of Egypt, the Eternal said to Moses, "I am the Eternal; tell the Pharaoh king of Egypt
30 all that I tell you." Moses protested, "But I am a clumsy speaker; how will the Pharaoh
7 ever listen to me?"]] The Eternal answered Moses, "I make you a god for the Pharaoh, and your brother Aaron shall be a
2 prophet for you. You must utter all that I command you, and your brother Aaron will tell the Pharaoh to let the Is-
3 raelites go from his land. But I will make the Pharaoh stubborn; I will do many a signal
4 act in the land of Egypt, but the Pharaoh will not listen to you; so I will let my hand fall on Egypt and bring out my people in their hosts, the Israelites, by mighty victories,
5 that the Egyptians may learn I am the Eternal as I stretch out my hand to crush Egypt and bring away the Israelites."
6 Moses and Aaron did so; they
7 did exactly as the Eternal ordered them. When they spoke to the Pharaoh Moses was eighty years old, and Aaron eighty-three.

8 The Eternal told Moses and
9 Aaron, "If the Pharaoh bids you work some miracle for your credit, then tell Aaron to throw his rod down in front of the Pharaoh, that it may turn into
10 a reptile." Moses and Aaron entered the presence of the Pharaoh and did as the Eternal ordered them; Aaron threw his rod down in front of the Pharaoh and his officers, and it
11 turned into a reptile. Whereupon the Pharaoh summoned sages and sorcerers, the magicians of Egypt, and they by their clever tricks did the same;
12 every man of them threw his rod down, and it turned into a reptile. Only, Aaron's rod
13 swallowed up their rods. But the Pharaoh was obdurate and would not listen to them, just as the Eternal had predicted.

14 *The Eternal said to Moses, "The Pharaoh is stubborn, he refuses to let the people leave.*
15 *[In the morning go to him, as he goes out to the waters; stand beside the bank of the Nile to meet him, holding in your hand your stick which was turned into a*
16 *snake.] Tell him that the Eternal, the God of the Hebrews, has sent you to him with orders to let my people go, to worship me in the desert. Tell him this: 'As*
17 *yet you have not obeyed me. Therefore the Eternal declares you shall find out that he is the Eternal by this, by me striking the stick in my hand upon the waters of the Nile, till they turn*
18 *into blood, till the fish in the Nile die, and the Nile stinks, and the Egyptians have a weary search for water.'* "

19 The Eternal said to Moses, "Tell Aaron to stretch out his rod over the waters of Egypt, over their rivers, canals, reservoirs, and ponds, till they all turn into blood, till blood is everywhere in Egypt, even in bowls of wood and stone jars."
20*a* Moses and Aaron did as the
21*b* Eternal ordered them; blood was everywhere in Egypt. But
22 the magicians of Egypt did the same by their clever tricks, and, as the Eternal had predicted, the Pharaoh was obdurate and would not listen to Moses and Aaron.

20*b* [*Moses raised the stick and*

struck the waters of the Nile in presence of the Pharaoh and his officers, and all the water in the
21a *river turned into blood.*] *The fish in the river died, the Nile itself stank, till the Egyptians could*
23 *not drink its water.* [*The Pharaoh turned and went home; he*
24 *did not heed even this.*] *The Egyptians had all to dig round the Nile for water to drink, as they could not drink the water of the river.*
25 *Seven days passed after the*
8 *Eternal had struck the Nile; then the Eternal told Moses to go to the Pharaoh with this message from the Eternal: "Let my people go,*
2 *to worship me. If you refuse to let them go, I will plague all your*
3 *country with frogs; the Nile shall swarm with frogs, crawling up into your palace, into your bedroom, into your bed, into the houses of your officers and your people, into ovens and kneading-*
4 *bowls, crawling all over you and your people and your officers."*
8 *Then the Pharaoh called Moses and Aaron, saying, "Beseech the Eternal to take the frogs away from me and my people, and then I will let the people go, to sacri-*
9 *fice to the Eternal." Moses said to the Pharaoh, "You may have the honour of saying when I am to beseech the Eternal for you and your officers and your people, that the frogs may be destroyed from you and your houses and*
10 *confined to the Nile!" He said, "Ask it for to-morrow." "As you please," said Moses; "it will teach you that there is no one like*
11 *the Eternal, our God. The frogs shall leave you and your houses, your officers and your people; they shall be confined to the*
12 *Nile." So Moses and Aaron left the Pharaoh. Moses implored the Eternal to remove the frogs as he had promised the Pharaoh, and the Eternal did as* 13
Moses asked; the frogs did die out of the houses, the courtyards, and the fields. They were piled up in 14
heaps, till the land stank with them. But when the Pharaoh 15
saw that relief had come, he stiffened himself.

The Eternal said to Moses, 5
"Tell Aaron to stretch his rod out over the river, the canals, and the reservoirs, and make frogs swarm over the land of Egypt." Aaron stretched his 6
hand out over the waters of Egypt, till frogs crawled up and covered the land of Egypt. The 7
magicians did the same, by their clever tricks, bringing frogs up over the land of Egypt. And the Pharaoh would not 15*b*
listen to Moses and Aaron, just as the Eternal had predicted.

The Eternal then said to 16
Moses, "Tell Aaron to stretch his rod out and strike the dust on the ground, till it turns into mosquitoes all over the land of Egypt." This was done; Aaron 17
stretched his rod out and struck the dust on the ground, till it became mosquitoes infesting men and beasts; all the dust on the ground throughout all the land of Egypt became mosquitoes. The magicians also tried 18
with their clever tricks to produce mosquitoes, but they could not. The mosquitoes infested men and beasts, and the ma- 19
gicians said to the Pharaoh, "This is the finger of God!" But, as the Eternal had predicted, the Pharaoh was obdurate and would not listen to Moses and Aaron.

The Eternal said to Moses, 20
"Appear before the Pharaoh early in the morning, as he goes out to the waters, and tell him this from

the Eternal: 'Let my people go, to
21 *worship me. Otherwise, if you*
will not let my people go, I will
send swarms of gnats on you and
your officers and your people, in-
side your houses, till the houses
of the Egyptians and the ground
they tread on are covered with
22 *swarms of gnats. But I will then*
set apart the land of Goshen where
my people are living, so that no
swarms of gnats light there, in
order to teach you that I am the
23 *Eternal on earth; I will make a*
difference between my people and
your people. This portent shall
24 *occur to-morrow.'" The Eternal*
did so. Sore swarms of gnats
came into the palace of the Pha-
raoh and the houses of his officers
and all the land of Egypt, till the
whole land was ruined with gnats.
25 *Then the Pharaoh called Moses*
and Aaron, saying, "Go and sac-
rifice to your God within Egypt."
26 *"No," said Moses, "that would be*
wrong; we would have to sacrifice
to the Eternal, our God, victims
which are abominable to the Egyp-
tians. Are we to sacrifice what
the Egyptians abominate, under
their very eyes, and be stoned for
27 *it? We will travel three days into*
the desert and sacrifice to the
Eternal, our God, as he may com-
28 *mand us." The Pharaoh an-*
swered, "I will let you go, to sac-
rifice to the Eternal, your God, in
the desert; only, you must not go
very far. And beseech him for
29 *me." Moses said, "I withdraw*
from your presence, and I will be-
seech the Eternal that the swarms
of gnats may leave the Pharaoh
and his officers and his people,
to-morrow. Only, the Pharaoh
must no longer play false by re-
fusing to let the people go and
30 *sacrifice to the Eternal." Then*
Moses withdrew from the Pha-
raoh and besought the Eternal.
The Eternal did as Moses asked; 31
he removed the swarms of gnats
from the Pharaoh and his officers
and his people, till not one re-
mained. And once more the 32
Pharaoh stiffened himself and
would not let the people go.

The Eternal told Moses to go to **9**
the Pharaoh with this message
from the Eternal, the God of the
Hebrews: "Let my people go, to
worship me. If you refuse to let 2
them go, if you detain them still,
then the hand of the Eternal will 3
fall on your live-stock in the
fields, on horses, asses, camels,
herds, and flocks, with a deadly
pest. The Eternal will make a 4
difference between the live-stock of
Israel and the live-stock of Egypt;
no beast belonging to the Israel-
ites shall die." The Eternal fixed 5
the time for this; "To-morrow,"
he said, "the Eternal will do this
in the land." Next day the Eter- 6
nal did it; the live-stock of Egypt
all died, but none of the live-stock
of the Israelites died. The Pha- 7
raoh sent, only to find that not a
single animal belonging to the
Israelites was dead. But the Pha-
raoh stiffened himself and would
not let the people go.

The Eternal then said to 8
Moses and Aaron, "Take two
handfuls of soot from a kiln, and
let Moses toss it high in front of
the Pharaoh. It shall turn into 9
fine dust over all the land of
Egypt, producing boils that
break into blisters on man and
beast throughout all Egypt."
They took some soot from a kiln 10
and stood in front of the Pha-
raoh; then Moses tossed it high,
and it turned into boils breaking
into blisters on man and beast.
The magicians could not hold 11
their ground before Moses on
account of the boils, for the boils
attacked the magicians as well

as all the Egyptians. But the Eternal made the Pharaoh stubborn, and he would not listen to Moses and Aaron, just as the Eternal had predicted to Moses.

13 *The Eternal said to Moses,*
"Appear before the Pharaoh early
in the morning and tell him this
from the Eternal, the God of the
Hebrews: 'Let my people go, to
14 *worship me. For this time I will*
rain all these my strokes on you
and your officers and your people,
to teach you that there is no one
15 *like me in all the world. Other-*
wise, I would have exerted my
force and struck you and your
people with pestilence, till you
16 *were swept off the earth; but this*
is why I have kept you alive, to
let you see my power and to pub-
lish my fame all over the world.
17 *You still thwart my people, refus-*
18 *ing to let them go? About this*
time to-morrow I will rain down
terrible hail, such as never has
been seen since Egypt arose.
19 *Send out and hurry in your live-*
stock and all you have in your
fields, for the hail shall fall on
every man and beast to be found
out in the fields, left outside, and
20 *it will kill them."* *Anyone of the*
Pharaoh's officers who stood in
awe of the Eternal's word made
his servants and live-stock hurry
21 *indoors; anyone who disregarded*
the word of the Eternal left his
servants and live-stock in the
22 *fields.* [The Eternal said to
Moses, "Stretch your hand up
to the sky, that hail may fall
over all the land of Egypt, on
man and beast and all things
growing in the fields throughout
23 all Egypt." Moses stretched
his stick to the sky, and the
Eternal sent a thunderstorm,
hail and lightning shooting
down to the earth.] *The Eternal*
rained hail on the land of Egypt[;
there was hail, with lightning 24
flashing through it,] *most fearful*
hail, such as never had been in
all Egypt ever since it was a na-
tion. [The hail struck down 25
everything in the fields through-
out all the land of Egypt, both
man and beast;] *the hail struck*
down all that grew in the fields
and broke all the trees. Only in 26
the land of Goshen, where the
Israelites lived, there was no
hail. Then the Pharaoh sent for 27
Moses and Aaron. "I have
sinned this time," he said; "the
Eternal is in the right, I and my
people are in the wrong. Beseech 28
the Eternal for me; we have had
enough of all God's thunder and
hail; I will let you go, and you
shall stay here no longer." *Moses* 29
said to him, "As soon as I leave
the city, I will stretch my hands
out in prayer to the Eternal; the
thundering shall cease, and there
shall be no more hail—to teach
you that the earth belongs to the
Eternal. Though, as for you and 30
your officers, I know you are not
yet afraid of the Eternal." (*The*
flax and barley were ruined, for 31
the barley was in ear and the flax
was in bud; but the wheat and 32
spelt were not ruined, for they
grow later.) *So Moses left the* 33
Pharaoh in the city and stretched
his hands out in prayer to the
Eternal; the thundering and the
hail ceased, and the rain no longer
poured on earth. When the Pha- 34
raoh saw that the rain and hail
and thundering had ceased, he
sinned again; he and his officers
stiffened themselves. [The Pha- 35
raoh was obdurate; he would not
let the Israelites go, as the Eter-
nal had predicted through
Moses.]

The Eternal then said to Moses, 10
"Go to the Pharaoh; for I have
made him and his officers stub-

born, that I may work these por-
2 *tents among them, and that you*
may tell your sons and grandsons
how I made fools of the Egyp-
tians and worked my portents
among them, to teach you that I
3 *am the Eternal." So Moses and*
Aaron went in to the Pharaoh
with this message from the Eter-
nal, the God of the Hebrews.
"How long will you refuse to sub-
mit to me? Let my people go to
4 *worship me. Otherwise, if you*
refuse to let my people go, then
to-morrow I will let locusts loose
5 *upon your land, covering the face*
of the country till the country can-
not be seen for them; they shall eat
up all that is left to you after the
hail, devouring any tree you have
6 *in the field, filling your houses and*
the houses of all your officers and
the houses of all the Egyptians, as
neither your fathers nor your
grandfathers have ever seen, since
7 *the day they were born." Then*
he turned and left the Pharaoh.
The Pharaoh's officers said to
him, "How long is this fellow to
endanger us? Let the men go, to
worship the Eternal. Do you not
know by this time that Egypt is
8 *ruined?" So Moses and Aaron*
were brought back to the Pha-
raoh; he said to them, "Go and
worship the Eternal, your God.
9 *But who are to go?" Moses an-*
swered, "We will take our young
people and our old people, our
sons and our daughters; we will
go with our flocks and herds, for
we must celebrate the Eternal's
10 *festival." "Well," said the Pha-*
raoh, "may the Eternal be with
you, if ever I let you and your
little ones go! Let you go?
Plainly you are out for some
11 *mischief. No, no! But your*
males may go and worship the
Eternal, since that is what you
want!" And with that they were
driven out of the Pharaoh's
presence.

[The Eternal said to Moses, 12
"Stretch your hand out over the
land of Egypt, to bring the lo-
custs over the land of Egypt,
eating up all the growth of the
fields that the hail has left."
So Moses stretched his stick out 13
over the land of Egypt,] *and the*
Eternal swept an east wind over
the land all that day and night;
when morning came, the east wind
brought the locusts, [and the lo- 14
custs swarmed all over Egypt,]
dropping on all the country of
Egypt, a terrible plague of locusts
such as never had been before,
such as never will be again; they 15
covered the face of the whole land,
till the country was black with
them; [they ate up all the green
growth of the fields and all the
fruit left by the hail on the
trees,] *till not a green blade or*
leaf remained anywhere in the
land of Egypt. Then the Pha- 16
raoh called for Moses and Aaron
in haste; "I have sinned against 17
the Eternal your God and against
you," he said; "pray, pardon my
sin only this once, and beseech the
Eternal your God to remove for
once this deadly pest." Moses 18
left the Pharaoh and besought the
Eternal; and the Eternal now 19
made a furious west wind, which
caught up the locusts and whirled
them into the Reed Sea, till not a
locust was left in the land of
Egypt. [But the Eternal made 20
the Pharaoh stubborn, and he
would not let the Israelites go.

The Eternal then said to 21
Moses, "Stretch your hand up
to the sky, that darkness may
fall on the land of Egypt, a dark-
ness that may be felt." So 22
Moses stretched his hand up to
the sky, and darkness was over
all the land of Egypt for three

23 days; no one could see another,
and no one could move about
for three days, although the
Israelites enjoyed light in their
27 dwellings; but the Eternal made
the Pharaoh stubborn, and he
4 would not let them go. And the
22 Eternal said to Moses, "Tell the
Pharaoh this from the Eternal:
'Israel is my son, my firstborn
23 son; I told you to let my son
go, that he might worship me,
and you have refused to let him
go. So now I will slay your son,
your firstborn son.' "]

10 *The Pharaoh then called for*
24 *Moses and said, "Go and worship*
the Eternal; you may take your
little ones, but let your flocks and
25 *herds stay behind." Moses an-*
swered, "You must let us have
animals too for sacrifice and
burnt-offerings, that we may sac-
26 *rifice to the Eternal our God. And*
our live-stock must go with us; not
a hoof is to be left behind, for we
need them to worship the Eternal,
our God. Till we reach the spot
we do not know with what ani-
mals we must worship the Eter-
28 *nal." "Begone," said the Pha-*
raoh, "leave my presence and
never enter it again; see to that.
For the day you enter my pres-
29 *ence, you die." "A true word,"*
Moses answered; "never again
will I enter your presence."

11 [The Eternal then said to
Moses, "One shock more will I
let fall upon the Pharaoh and
upon Egypt, and then he will let
you leave; indeed, when he lets
you go without any reserve, he
will push you out of the country.
2 So make it known to the people
that every man is to ask his
neighbour, and every woman to
ask her neighbour, for jewels of
3 silver and jewels of gold." The
Eternal made the people in fa-
vour with the Egyptians; be-
sides, Moses was a terrible
person in the land of Egypt, in
the opinion of the Pharaoh's
officers and of the people.]

Moses said, "The Eternal de- 4
clares that he will pass through
Egypt about midnight, when all 5
the first-born in Egypt shall die,
from the eldest son of the Pharaoh
on the throne to the eldest son of
the slave-girl at the mill, and the
first-born of all cattle; then shall a 6
loud wail ring through all the
land of Egypt, such as never has
been heard, such as never will be
heard again. But not even a dog 7
shall bark against any of the
Israelites, against man or beast of
them,—to teach you that the Eter-
nal does make a difference be-
tween the Egyptians and Israel.
And," Moses added, "all these 8
officers of yours shall come down
to me and bow down to me, beg-
ging me and all my followers to
leave; then and then only will I
leave the country." And away he
went from the Pharaoh's presence
in hot anger.

The Eternal said to Moses, 9
"The Pharaoh will not listen to
you—that my marvellous deeds
may be multiplied in the land
of Egypt." So Moses and 10
Aaron performed all these mar-
vels in front of the Pharaoh; but
the Eternal made the Pharaoh
stubborn, and he would not let
the Israelites go from his land.

Then the Eternal said to 12
Moses and Aaron in the land of
Egypt, "This month shall be for 2
you the first month in the year,
the month when the year be-
gins. Tell all the community of 3
Israel that on the tenth day of
this month they are each to take
a lamb or kid, one lamb for
every household; if any house- 4
hold is too small for a lamb,
then the man and his next

neighbour must take one between them, reckoning the lamb in proportion to what each member of the family can eat.
5 The lamb must be a male yearling, unblemished; it may be a
6 lamb or a kid, but you must keep it till the fourteenth day of the month, when every member of the community of Israel shall kill it between sunset and dark.
7 Then they must take some of the blood and smear it on the two door-posts and on the lintel of the house where it is eaten.
8 That evening they must roast the flesh and eat it with unleavened cakes, also with some
9 bitter herbs; it is not to be eaten raw or boiled in water, but roasted in the fire, head and legs
10 and all. You must not leave any over till the morning; any part of it left over must be
11 burned. And you must eat it with belt tight round your waist, sandals on your feet, and staff in hand; eat it in a hurry. For it
12 is the Eternal's passover; I will pass through the land of Egypt that night, striking down all the firstborn in Egypt, man and beast alike, and dooming all the gods of Egypt: I am the Eternal.
13 The blood shall mark the houses where you live, and when I see the blood I will pass over you, sparing you a deadly stroke, as I strike down the land of
28 Egypt." The Israelites went and did exactly as the Eternal had ordered Moses and Aaron.

21 *Then Moses summoned all the sheikhs of Israel and said to them,*
"Select lambs or kids from the folds, family by family, and kill
22 *the passover victim. You must also take a bunch of marjoram, dip it in the blood within the basin, and put some of the blood on the lintel and the two door-posts; then none of you must go out of the door of his house till*
next morning. For the Eternal 23
will be passing through the land to strike down the Egyptians, and whenever he sees the blood on the lintel and on the two door-posts, the Eternal will pass over that door and not allow the destroying angel to enter your houses to strike you
down. You must keep this rite as 24
a standing order for yourselves and
your descendants. And when you 25
come to the land that the Eternal will give you, as he has promised, you must keep up this worship;
when your children ask you what 26
this service of worship means, you 27
must answer that it is the sacrifice of the Eternal's passover, for he passed over the houses of the Israelites in Egypt when he was striking down the Egyptians; he kept our houses safe." The people bowed their heads and worshipped. And at midnight the 29
Eternal struck down all the firstborn in the land of Egypt, from the eldest son of the Pharaoh on the throne to the eldest son of the prisoner in the dungeon, as well as the firstborn of all the cattle.
The Pharaoh started up in the 30
night, he and all his officers and all the Egyptians; there was a loud wail in Egypt, for there was not a house where some one was
not dead. He sent for Moses and 31
Aaron during the night, and said, "Away with you from among my people, both you and the Israelites; go and worship the Eternal, as you have asked. Take both your 32
flocks and your herds, as you demand, and begone; and ask a
blessing for me also." The 33
Egyptians pressed the people to hurry out of the land, crying, "We
are all dead men!" So the people 34
snatched up their dough, unleavened as it was, and wrapped their

kneading-bowls inside their mantles, carrying them on their shoulders. [The Israelites had also done as Moses told them; they had asked the Egyptians for jewels of silver and jewels of gold and raiment, and the Eternal had given them such favour with the Egyptians that they let the people have whatever they asked. They had thus taken toll of the Egyptians.]

From Ramses the Israelites moved to Sukkoth, about six hundred thousand of them on foot, besides women and children; a motley mob accompanied them, and large numbers of live-stock, both flocks and herds. They baked unleavened pan-cakes of the dough they had brought from Egypt, for the dough was unleavened; they had been pushed out of Egypt and could not wait, nor had they prepared any food for the journey. The time spent by the Israelites in Egypt was four hundred and thirty years; and at the end of the four hundred and thirty years it was on that very day that all the array of the Eternal left Egypt. It was a night when the Eternal was on the watch to bring them out of Egypt, a night when all Israelites must keep watch for the Eternal, age after age.

The Eternal said to Moses and Aaron, "This is the order for the passover: no foreigner is to partake of it, but any slave, bought for money, may partake of it, if he has been circumcised; no alien or hired servant is to partake of it. It must be eaten in one house; you must not carry any of the flesh outside the house. Nor must you break any bone of the victim. And all the community of Israel must keep this feast. When a resident alien who is with you desires to keep the Eternal's passover, all the male members of his household must be circumcised first; then he may draw near to keep the passover, he shall count as a native; but no uncircumcised person shall partake of it. There shall be one and the same law for the native and for the resident alien. And this day shall be a memorial day for you, to be kept as a festival for the Eternal; age after age you must keep this as a standing festival. For seven days you must eat unleavened cakes; on the first day you must be sure to clean all dough out of your houses, for anyone who eats a leavened cake between the first day and the seventh day shall be outlawed from Israel. On the first day you must hold a sacred gathering, and on the seventh day a sacred gathering; you shall do no business on these days, no work except in preparing the food that everyone needs. You must keep this custom of unleavened cakes, for on that very day I brought all your array out of the land of Egypt; that is why you must keep this day, age after age, as a standing order. On the evening of the fourteenth day of the first month you shall eat unleavened cakes, and so on till the evening of the twenty-first day; for these seven days no dough must be found inside your houses, for anyone eating anything leavened shall be outlawed from the community of Israel, whether he is a resident alien or a native. You must not eat anything leavened; eat unleavened cakes in every household."

The Israelites all did so; they did exactly as the Eternal had ordered Moses and Aaron. And

on that very day the Eternal brought the Israelites in their array out of the land of Egypt.
13 Then said the Eternal to Moses,
2 "Consecrate all the firstborn to me, whatever is the first to open the womb in Israel, human or animal, for it belongs to me."
3 *Moses said to the people, "Remember this day, when you left Egypt, that slave-pen; for by sheer strength the Eternal brought you out of this place; no leavened cakes*
4 *are to be eaten on this day of the month Abib, when you leave.*
5 *And when the Eternal brings you, to the land of the Canaanites, the Hittites, the Amorites, the Hivites, and the Jebusites, which he swore to your fathers he would give you, a land abounding in milk and honey, then you must hold this service in this month:*
6 *for seven days you must eat unleavened cakes, and hold a festival for the Eternal on the seventh*
7 *day; during all the seven days unleavened cakes must be eaten, no leavened cakes must be seen among you, and no dough at all, through-*
8 *out your country. And you must each tell your son on that day that this is on account of what the Eternal did for you when you left*
9 *Egypt. It shall serve you as a mark on the hand or a badge between your eyes, that the law of the Eternal may be ever on your lips; for by sheer strength the Eternal has brought you out of*
10 *Egypt. So keep this customary rite in its due season, year by*
11 *year. And when the Eternal brings you into the Canaanite land, and gives it to you, as he swore to you and to your fathers,*
12 *you shall make over to the Eternal whatever is the first to open the womb, and every firstling animal; these males shall belong to*
13 *the Eternal. You may buy back a firstling ass with a lamb or a kid, but if you do not choose to buy it back, you must break its neck. Any firstborn boy you must buy back. And when your son* 14
asks any of you in after days what this means, you must tell him: 'By sheer strength the Eternal brought us out of Egypt, that slave-pen, and when the Pharaoh 15
made difficulties about letting us go, the Eternal killed all the firstborn in the land of Egypt, both of man and of beast; that is why I sacrifice to the Eternal any male animal that opens the womb, though I buy back a firstborn son.' This shall serve you as a mark on 16
the hand or a memento bound between the eyes, for by sheer strength the Eternal has brought us out of Egypt."

[Now when the Pharaoh let 17
the people go, God did not lead them along the road to the land of the Philistines, although that lay close at hand, for God thought that perhaps the people might have regrets and return to Egypt, if they had to fight their way; so God led the people by a 18
round-about road in the direction of the desert, towards the Reed Sea. The Israelites left Egypt in orderly array. And 19
Moses took the bones of Joseph; for Joseph had made the Israelites swear they would do this, "God will be sure to remember you, and you must carry my bones away with you."]

Moving from Sukkoth, they 20
camped at Etham on the edge of the desert. *The Eternal went* 21
in front of them, in a column of cloud, to lead them by day, and in a column of fire, to light them through the night, so that they might travel both by day and by night; the column of cloud by day 22
and the column of fire by night

never ceased to go in front of the people.

14 Then the Eternal told Moses
2 to order the Israelites to wheel round and camp in front of Pihahiroth between Migdol and the sea, in front of Baal-zĕphon, opposite which they were to
3 camp beside the sea. For "the Pharaoh," he said, "will think that the Israelites are bewil-
4 dered, caught by the desert; I will make the Pharaoh stubborn, till he pursues them, and I will gain honour out of the Pharaoh and all his army, to teach the Egyptians that I am the Eternal." They did so.
8 And the Eternal made the Pharaoh stubborn, so that he chased the Israelites, who were marching away quite confi-
9 dently; the Egyptians chased them and came up on them as they lay camped on the sea-coast beside Pihahiroth, in front
5 of Baal-zĕphon. *When the king of Egypt was told that the people had fled, the Pharaoh and his officers changed their minds about the people; "Whatever have we done," they said, "in letting the*
6 *Israelites leave our service?" So the Pharaoh got his chariots ready*
7 *and took his men with him, six hundred picked chariots and all the rest of the chariots of Egypt,*
10 *manned by their captains. When the Pharaoh approached, the Israelites looked up, and there were the Egyptians after them! They were terribly afraid. They*
11 *cried to the Eternal. And they said to Moses, "Was it because there were no graves in Egypt that you have brought us to die in the desert? Why have you misguided us by bringing us out of*
12 *Egypt? Did we not tell you in Egypt to let us alone and let us serve the Egyptians? Better serve the Egyptians than die in the desert!" Moses said to the peo-* 13
ple, "Have no fear, stand firm and watch how the Eternal will deliver you to-day; for as surely as you see the Egyptians to-day, you shall never see them again. The 14
Eternal will fight for you, and you have only to keep still."

The Eternal said to Moses, 15
"Why cry to me? Tell the Israelites to march forward. And as for you, [raise your stick 16
and] stretch your hand over the sea; part it in two, that the Israelites may march on dry ground through the sea. I am 17
going to make the Egyptians so stubborn that they will pass in after them, and I will gain honour out of the Pharaoh and all his army, his chariots and cavalry,—to teach the Egyptians 18
that I am the Eternal, when I gain honour out of the Pharaoh and his chariots and his cavalry."

[Then the angel of God in 19
front of the army of Israel moved to their rear (*the column of cloud moved from before them to behind them*), and went be- 20
tween the army of Egypt and the army of Israel. *When it was dark, the cloud lit up the night, so that the one army did not come near the other all night.*]

Moses stretched his hand out 21
over the sea; the waters parted, and the Israelites marched 22
through the sea on dry ground, the waters forming a wall to right and left. The Egyptians 23
in pursuit of them went into the sea, all the Pharaoh's horses and chariots and cavalry. Then 26
said the Eternal to Moses, "Stretch your hand out over the sea, to make the waters flow back upon the chariots and cavalry of the Egyptians." Moses 27

stretched his hand out over the
28 sea; the waters did flow back
over the chariots and cavalry,
over the whole army of the Pha-
raoh which had followed them
into the sea, till not a single one
29 of them was left. But the
Israelites walked through the
sea on dry ground, the waters
forming a wall to right and left.
21*b* [*Then the Eternal swept the sea*
along by a strong east wind, all
night, till the bed of the sea was
24 *dry. And in the watch before the*
dawn the Eternal looked out from
the column of fire and cloud on
the Egyptian army and threw
25 *them into a panic; he clogged*
their chariot-wheels till they drove
heavily. The Egyptians cried,
"Let us flee from the Israelites!
The Eternal is fighting for them
27 *against the Egyptians!" Then,*
as morning broke, the sea returned
to its wonted flow, and while the
Egyptians were fleeing against it,
the Eternal overwhelmed the
Egyptians in the middle of the
sea.]
30 *Thus did the Eternal save Israel*
that day from the Egyptians, till
Israel saw the Egyptians lying
31 *dead on the sea-shore; Israel saw*
the mighty act of the Eternal
against the Egyptians, and the
people stood in awe of the Eternal,
believing in the Eternal and in
his servant Moses.

15 *Then Moses and the Israelites*
sang this song to the Eternal:

I will sing to the Eternal, for he
rose up in his might,
hurling horse and chariot into the
sea.
2 *My song is of the Eternal; he is*
my strength,
and he has brought me victory;
this is my God, I will thank him,
my father's God, I will exalt him.
3 *The Eternal knows well how to*
fight—
the Eternal is his name—
flinging the Pharaoh's chariots and 4
his army into the sea,
swamping his picked captains in
the Reed Sea;
the depths did cover them, 5
they sank down like a stone.
'Twas thy right hand, O Eternal 6
glorious in power,
'twas thy right hand that shattered
the foe;
in thy great majesty thou didst 7
crush the rebels,
thou didst speed thy fury to burn
them up like straw.
At thy blast the waters piled up, 8
the tides were dammed,
the depths turned hard in the heart
of the sea.
"I will chase them," said the foe, 9
"I will catch them and divide their
spoil,
I will take my will of them,
I will unsheath my sword and de-
stroy them!"
Thou didst blow thy blast, and the 10
sea covered them,
Like lead they sank into the mighty
deep!
O Eternal, what god is there like thee, 11
who is like thee, so gloriously su-
preme,
so awful, whom we praise for signal
deeds?
Thou didst stretch thy right hand out, 12
and they were swallowed up;
thou in love didst lead thy ransomed 13
people,
guiding them by thy power to thine
own sacred abode.
Nations heard of it and trembled, 14
pangs seized on Philistia's folk,
the chiefs of Edom were dismayed, 15
a shudder seized the lords of Moab,
the folk of Canaan fainted all for fear,
terror and dread fell on them, 16
they stood motionless under the
sweep of thine arm,
till thy folk went through, O Eternal,
till the folk thou hadst won passed
through them.
Thou didst bring thy folk in, 17
settling them on thine own hills,
at the shrine thou hast made for
thyself, O Eternal,
the sanctuary thou hast formed, O
Eternal,
The Eternal reigns for evermore! 18

19 [[For the horses of the Pharaoh with his chariots and his cavalry entered the sea, and the Eternal made the sea flow back on them, while the Israelites went through the sea on dry land.]]

20 [Then the prophetess Miriam, Aaron's sister, tambourine in hand, went outside the camp, followed by all the women danc-
21 ing to their tambourines, while Miriam led them in the song:

Sing to the Eternal, for he rose up in his might,
hurling horse and chariot into the sea.

22 From the Reed Sea Moses led Israel forward into the desert of Shur, and after marching for three days into the desert they
23 found no water. When they reached Marah, they could not drink the water there, it was so marred and bitter (hence its
24 name was "Marah"). The people grumbled against Moses, crying, "What are we to drink?"
25 He appealed to the Eternal, who showed him a tree which he threw into the water, and then the water became fresh. He made a certain rule and rite for them there; he put them to the
26 test there, saying, "If you will listen carefully to the voice of the Eternal, your God, and do what is right in his eyes and pay heed to his commands and follow all his rules, then the Eternal promises never to inflict upon you any of the diseases he inflicted on the Egyptians; for he is the Eternal who heals you."
27 They came to Elim, where there were twelve springs of water and seventy palm trees; there they camped beside the
16 springs.] Marching from Elim, the community of the Israelites all came to the desert of Sin between Elim and Sinai, on the fifteenth day of the second month after they left Egypt.
The community of the Israelites 2
all grumbled against Moses and Aaron in the desert, crying,
"Would that we had died by the 3
hand of the Eternal in the land of Egypt, where we could sit beside pots of flesh, where we had plenty to eat! Here you have brought us into the desert, to starve the whole people to death!" *Then said the Eternal* 4
to Moses, "I will shower food out of the sky for you, and the people must go out and gather their daily rations every day; this is to test them, to see if they will follow my directions or not. Every sixth 5
day they shall find that when they cook what they bring in, it is twice as much as usual." Moses 9
told Aaron to order all the community of Israel to approach the presence of the Eternal, since the Eternal had heard them grumbling. When Aaron said 10
this to all the community of Israel, they looked in the direction of the sanctuary, and there was the Eternal manifest in radiance within the cloud! The 11
Eternal said to Moses, "I have 12
heard the Israelites grumbling; tell them that between sunset and dusk they shall have flesh and also plenty of food in the morning,—to teach them that I am the Eternal their God." So 6
Moses and Aaron told all the Israelites, "In the evening you shall find that it was the Eternal who brought you out of the land of Egypt, and in the morning 7
you shall see the Eternal manifested in might, since he has heard you grumbling against himself (for we do not count—

why grumble against us?)
8 [[When the Eternal gives you
flesh in the evening and plenty
to eat in the morning, then you
will know that he has heard you
grumbling against himself; for
we do not count, it is against the
Eternal, not against us, that you
13 are grumbling!]]" In the eve-
ning quails flew up and dropped
all over the camp, and in the
morning there was a fall of dew
14 round the camp; when the dew
evaporated, there, on the sur-
face of the ground, lay thin
flakes, as tiny as hoar-frost!
15 When the Israelites saw it, they
said to one another, "What is
it?"—for they did not know
what it was. "That," said
Moses, "is the food the Eternal
16 gives to you. That is what the
Eternal orders each of you to
gather, as much as you can eat,
about seven pints a head, for
every person in your house-
17 holds." The Israelites did so;
they gathered it, some more,
18 some less. When they measured
it in a pint-measure, they found
that he who had gathered much
had not too much, and he who
had gathered little had not too
little; each man had gathered
the exact quantity he required.
19 Moses told them that no one
was to leave any of it over till
20 next morning. In spite of this,
they would not listen to Moses;
some did leave a little of it over
till next morning, but it bred
worms and stank. Which made
21 Moses angry with them. Morn-
ing by morning they gathered
the food, and whenever the sun
22 grew hot it melted. On the
sixth day they gathered twice as
much as usual, fourteen pints
a head; and when all the author-
23 ities reported this to Moses, he
said to them, "This is what the
Eternal means; to-morrow is to
be a day of complete rest, a sab-
bath sacred to the Eternal; so
bake or boil to-day as you
please, and keep what is left
over till to-morrow morning."
They kept it over, as Moses 24
told them, till next morning,
and it did not stink, it bred no
worms. Then said Moses, "Eat 25
this to-day, for to-day is a sab-
bath for the Eternal; you will
not find any of the food in the
fields to-day. Gather it for six 26
days, but on the seventh day, on
the sabbath, there shall be
none." And on the seventh 27
day, when some of the people
did go out to gather it, they
found none. The Eternal then 28
said to Moses, "How long will
you people refuse to obey my
orders and rules? Mark this: 29
since the Eternal gives you the
sabbath he also gives you on the
sixth day food enough for two
days; stay where you are, every
man of you, and never make a
movement on the seventh day."
So the people desisted from work 30
on the seventh day.

The house of Israel called this 31
food Manna (what-is); it was
as white as coriander seed and
tasted like wafers made with
honey. Moses said, "This is 32
what the Eternal has ordered
you to keep seven pints of, age
after age, that your descendants
may see the food with which he
fed you in the desert when he
brought you out of the land of
Egypt." Then said Moses to 33
Aaron, "Put seven pints of it in
a jar and place it before the
Eternal, to keep it for age after
age." As the Eternal ordered 34
Moses, so Aaron placed it in
front of the ark of the Presence,
to be kept there. For fifty 35
years the Israelites ate manna,

till they reached a cultivated land; they ate manna till they reached the frontier of the land
36 of Canaan. (Seven pints or an "omer" is the tenth of an ephah.)

17 From the desert of Sin the whole community of the Israelites travelled by stages, as the Eternal bade them, and camped at Rephîdim. [As there was no
2 water to drink, the people complained to Moses; "Give us water to drink," they cried. "Why complain to me?" said
3 Moses.] *The people thirsted for water there, and grumbled against Moses, crying, "Why did you bring us out of Egypt, only to kill us and our children and our cattle with thirst?" "Why put the Eternal to the proof?" said*
4 *Moses.* [So Moses appealed to the Eternal, "What am I to do with this people? they are almost ready to stone me?"
5 "Move ahead of the people," said the Eternal, "along with some of the sheikhs of Israel; take the stick with which you
6 struck the Nile and advance. I will stand before you yonder on the rocks of Horeb, and when you strike the rocks water shall gush out, to let the people drink." Moses did so, in the sight of the sheikhs of Israel.]
7 *He called the spot Massah (Proof), because they put the Eternal to the proof by wondering whether he was among them or not*[, also Merîbah (Complaint), because the Israelites had complained].

8 [It was at Rephîdim that Amâlek came and fought against
9 Israel. So Moses said to Joshua, "Pick out some men to go and fight against Amâlek; to-morrow I will take my stand on the top of the hill, holding the divine stick in my hand." Joshua did 10
as Moses told him; he fought against Amâlek, while Moses, Aaron, and Hur went up to the top of the hill. Whenever 11
Moses raised his hand, then Israel won; whenever he lowered his hand, then Amâlek won. Now the hands of Moses grew 12
tired; so they put a stone below him, on which he sat; Aaron and Hur held his hands up, one on one side and the other on the other side, so that his hands remained steady till sunset, while 13
Joshua laid Amâlek low, giving no quarter. "Write this down 14
in a book," said the Eternal to Moses, "in commemoration of the day, and read it aloud to Joshua; for I mean to blot Amâlek from the very memory of men." Moses built an altar, 15
which he called Under—The Eternal's—Banner, declaring, "We pledge loyalty to the Eter- 16
nal's banner in his feud against Amâlek from age to age!"

Now Jethro, the priest of 18
Midian, the father-in-law of Moses, heard of all that God had done for Moses and for his people Israel (for the Eternal had brought Israel out of Egypt). Jethro, the father-in-law of 2
Moses, had taken back Zipporah the wife of Moses, after 3
Moses had dismissed her and her two sons, one called Gershom or Stranger (for, said he, I have been a stranger in a foreign land) and the other called Elie- 4
zer or Godhelp (for, said he, my father's God has been a help to me, rescuing me from the Pharaoh's sword). Jethro, the 5
father-in-law of Moses, came into the desert then, with the sons and the wife of Moses, to where Moses was camped, at the hill of God. Moses was told, 6

"Here is your father-in-law Jethro coming to you, along with your wife and her two
7 boys!" *So Moses went out to meet his father-in-law; he bowed low before him and kissed him; then they asked for one another's health and went inside the tent,*
8 *where Moses told his father-in-law all that the Eternal had done to the Pharaoh and the Egyptians for Israel's sake, all the distress they had suffered in their journey, and how the Eternal had pre-*
9 *served them. Jethro rejoiced over all the goodness of the Eternal to Israel, in rescuing them from the*
10 *Egyptians. "Blessed be the Eternal," said he, "who has rescued you from the Egyptians and from the Pharaoh, who has rescued the people from the grip of the Egyp-*
11 *tians! I see now that the Eternal is stronger than all other gods, for*
12 *he has routed the haughty foes of his folk."* So Jethro, the father-in-law of Moses, brought a burnt-offering and some sacrifices for God, and Aaron and all the sheikhs of Israel came to join the sacrificial meal made by the father-in-law of Moses before
13 God. Next day, as Moses was holding a popular court, with the people surrounding him
14 from morning to night, the father-in-law of Moses noticed all his labour for the people, and said to him, "What is this you are doing? Why sit alone as a judge, with the people all round you from morning to night?"
15 Moses said to his father-in-law, "Because the people come to me to get God's own decision in
16 their cases; whenever they have any disputes, they come to me, I decide between one man and another, and let them hear the rules and directions of God."
17 The father-in-law of Moses said to him, "You are not doing right. You will wear yourself 18
out, you and your people; this work is too heavy for you, and you cannot manage it alone. Now listen to me, let me advise 19
you, that God may be with you; do you represent God to the people, laying their cases before God, and instructing them in 20
his rules and directions, letting them see how they are to live and what they are to do; but 21
look out some capable men among the people, religious men, honest men, who scorn unjust profits, and appoint them to supervise groups of thousands, of hundreds, of fifties, and of tens; let them act as judges in 22
ordinary cases; they can refer any special case to you, and judge lesser matters by themselves. That will make things easier for you, as they share the work with you. If you do this, 23
supposing that God so orders you, then you can stand the strain, and all the people will go home satisfied." Moses listened 24
to what his father-in-law said, and did exactly as he told him; he chose capable men out of all 25
Israel, and put them at the head of the people, over groups of thousands, of hundreds, of fifties, and of tens; they acted as 26
judges in ordinary cases, deciding lesser matters by themselves, and referring difficult cases to Moses. Then Moses 27
let his father-in-law go; he betook himself to his own country.]

Leaving Rephîdim, the **19**, 2
Israelites reached the desert of Sinai, where they pitched camp in the desert; it was in the third 1
month after leaving the land of Egypt . . . on this day they entered the desert of Sinai.

[There Israel pitched camp in
3 front of the mountain, and
Moses went up to God.] *The*
Eternal called to him from the
mountain, saying, "Tell this to
the house of Jacob, tell the Israel-
4 *ites: 'You have seen for your-*
selves what I did to the Egyptians
and how I bore you safe on eagle's
wings and brought you hither to
5 *myself. Now then, if you will*
listen to what I say and keep my
compact, you shall be my own
prized possession among all na-
tions (for all the world is mine),
6 *and you shall be a dynasty of*
priests for me, a sacred nation.'
This is what you must tell the
9 *Israelites." The Eternal added,*
to Moses, "I am coming to you in
a thick cloud, so that the people
may hear me speaking to you and
10 *always believe you also[." The*
Eternal added, to Moses, "Go to
the people and consecrate them to-
day and to-morrow; let them wash
11 *their clothes and be ready for the*
third day], for on the third day the
Eternal will descend upon the
mountain of Sinai in the sight of
12 *all the people. You must mark off*
the mountain all round and tell
the people to be careful never to
ascend it nor even to touch the edge
of it; anyone who touches the
mountain shall be put to death,
13 *not touched by any hand but*
either stoned or shot through; man
or beast, no intruder shall live.
Once the ram's horn is sounded,
then they may come up the moun-
14 *tain."* [So Moses went down
the mountain to the people and
consecrated them; they washed
15 their clothes, and he told them
to be ready for the third day and
16 to touch no woman. On the
third day, in the morning, there
was thunder and lightning, a
dense cloud on the mountain,
and a loud trumpet-blast, till all
the people in the camp trem-
bled. Then Moses brought the 17
people out of the camp to meet
God; they took their stand at
the foot of the mountain. As 19
the trumpet-blast grew louder
and louder, Moses spoke and
God answered him.] *Then the* 20*a*
Eternal descended on the moun-
tain of Sinai, to the top of the
mountain; and the mountain of 18
Sinai was all wrapped in smoke,
as the Eternal descended in fire
upon it; the smoke rose like steam
from a kiln, till the people all
trembled terribly. The Eternal 20*b*
called Moses to the top of the
mountain; and when Moses went
up, the Eternal told him to go 21
down and warn the people against
intruding to gaze at the Eternal,
lest a number of them should be
struck down; even the priests 22
were to consecrate themselves, the
priests who were to approach the
Eternal, lest he broke out upon
them. Moses said to the Eternal, 23
"But the people cannot come up
the mountain of Sinai, for thou
thyself didst charge us to mark
off the mountain and render it
sacred." The Eternal said to 24
him, "Go down yourself; then
come up, along with Aaron, but
let neither the people nor the
priests intrude and come up to
the Eternal, lest he break out upon
them." So Moses went down and 25
said to them . . .

[God spoke all these words. 20
"I am the Eternal, your God, 2
who brought you from the land
of Egypt, that slave-pen.

You shall have no gods but 3
me.

You shall not carve any idols 4
for yourselves, the shape of any-
thing in heaven above or on the
earth below or in the sea, you 5
shall not bow down to them
nor worship them, for I the

Eternal, your God, am a jealous God, punishing children for the sins of their fathers, punishing those who hate me down to the third and the fourth generation,
6 but showing kindness to thousands of those who love me and obey my orders.
7 You shall not use the name of the Eternal, your God, profanely, for the Eternal will never acquit any one who uses his name profanely.
8 Remember to hold the sab-
9 bath sacred. Six days you may labour and do all your business,
10 but the seventh day is the sabbath in honour of the Eternal, your God, and on it you must do no business, neither you nor your son nor your daughter nor your slaves, male or female, nor your cattle, nor the alien who is
11 among you; for in six days the Eternal made sky and earth and sea and all that they contain, and then he rested on the seventh day; therefore the Eternal blessed the sabbath and made it a sacred day.
12 Honour your father and your mother, that you may have a long life in the land which the Eternal, your God, is giving you.
13 You shall not murder.
14 You shall not commit adultery.
15 You shall not steal.
16 You shall not give false evidence against a fellow-countryman.
17 You shall not covet a fellow-countryman's household; you shall not covet a fellow-countryman's wife, nor his slaves, male or female, nor his ox, nor his ass, nor anything that belongs to a fellow-countryman."
19,7 Then Moses went and summoned the sheikhs of the people, putting before them all these orders given him by the Eternal;
8 and the people all answered together, "Whatever the Eternal has ordered, we will do." But
20 when the people saw all the
18 thunder and lightning and the trumpet-blast and the mountain in smoke, the people were all afraid and trembled; they stood far back and said to Moses, "Speak you to us, and
19 we will listen; but let not God speak to us, lest we die." "Fear
20 not," said Moses to the people, "God is only testing you; it is to keep you from sinning by a steady awe of him." Still the
21 people stood far back, while Moses approached the dense darkness where God was.

22 Then the Eternal bade Moses give the Israelites this message: "You have seen for yourselves that I have been talking to you
23 out of heaven; you must not carve yourselves any gods of silver or of gold, to rank with me. You must erect an altar of
24 earth to me and sacrifice on it your burnt-offerings and your recompense-offerings, your sheep and your oxen; wherever I choose to be remembered, there I will come to you and bless you. If you build a stone
25 altar, it must not be of dressed stones; for you will pollute the altar by taking a tool to it.
26 And you must never mount on steps to my altar, lest you expose your limbs.

21 Here are the regulations you must lay before them. 'When
2 you buy a Hebrew slave, he shall serve for six years and go free in the seventh year without paying any ransom. If he was sin-
3 gle when he entered his master's house, he shall go free alone; if he was married, his wife shall go free with him. If his master has
4

given him a wife, and if she has borne him sons or daughters, the wife with her children belong to her master, and the man shall go
5 free alone. But if the slave declares, "I am fond of my master, my wife and my children;
6 I will not go free," then his master shall take him to the local sanctuary, to the door or to the door-post, where his master shall pierce his ear with an awl; after which the slave shall serve him for all time.

7 When a man sells his daughter to be a slave, she shall not go
8 free like the male slaves. If her master, who meant her for himself, is not satisfied with her, he must allow her to be bought back; he has no power to sell her to foreigners, since he has not
9 treated her fairly. If he meant her for his son, he must treat her
10 as a daughter. If he takes another concubine, he must not diminish the first woman's rations of flesh, or of clothes, nor her
11 conjugal rights; if he fails in any of these three duties, then she shall go free, without paying any ransom in money.

12 He who strikes a man, so that he dies, must be put to death.
13 But if he did not intend it maliciously, if it was accidental, I will appoint a place of asylum
14 for such among you. Only, if one man wilfully attacks another, to murder him craftily, you must take that man from my very altar and put him to
15 death. He who strikes his father or his mother must be put
17 to death; and he who curses his father or his mother must be
16 put to death. He who kidnaps a man and either sells him or is found in possession of him must
18 be put to death. If two men quarrel, and one strikes the other with a stone or with his fist, so that the man is laid up in bed, though he does not die, then, if the man rises and limps 19
about on his stick, the striker shall go unpunished, except that he must pay for the man's loss of time and also see that he is thoroughly restored to health.
If a man strikes one of his slaves, 20
male or female, with a rod, so that the slave dies under the blow, he shall be punished; but 21
if the slave survives a day or two, he shall not be punished, for the slave is his own property.
If, as men are quarrelling, a 22
pregnant woman is struck, so that she miscarries, without any further mischief to herself, the striker must pay such fine as the woman's husband imposes upon him, as a payment for the untimely birth; but, if any further 23
mischief follows, then it must be life for life, an eye for an eye, a 24
tooth for a tooth, a hand for a hand, a foot for a foot, a burn 25
for a burn, a wound for a wound, a lash for a lash. If a man 26
strikes and destroys the eye of a slave of his, male or female, he must let the slave go free, for the sake of that eye; and if he 27
knocks out the tooth of a slave of his, male or female, he must let the slave go free, for the sake of that tooth. If an ox gores a 28
man or a woman to death, the ox must be stoned to death, and its flesh must not be eaten, though the owner of the ox shall go unpunished. But if the ox was in 29
the habit of goring people, if the owner was warned of this and yet did not shut him up but left him to kill a man or a woman, then the ox shall be stoned to death and the owner shall also be put to death. However, if a 30
fine only is imposed upon him,

he must buy his life back for the
31 sum imposed, as a forfeit. The
same law holds for him, if his ox
has gored a boy or a girl to
32 death; but if the ox has gored a
slave, male or female, he must
pay the slave's master four
guineas, and the ox must be
stoned to death.
33 If a man re-opens a pit or digs
a pit and fails to cover it over,
so that an ox or an ass falls into
34 it, the owner of the pit shall
make good the loss; he must
pay the price of it to the owner,
keeping the dead beast for him-
self.
35 If one man's ox hurt an-
other's ox, so that it dies, then
the live ox must be sold and the
money divided between the two
men, as well as the dead animal.
36 If the ox is known to have been
in the habit of goring, and yet
the owner has not shut him up,
he must pay ox for ox, keeping
the dead beast for himself.
22 If a man steals an ox or a
sheep and either slays it or sells
it, he must pay five oxen for the
ox and four sheep for the sheep.
3b Pay he must; if he has nothing,
he must be sold, to pay for what
4 he has stolen. If the stolen
creature is found alive in his
possession, either ox or ass or
sheep, he must pay back two
2 animals. If a thief is caught
breaking into a house and struck
so that he dies, the householder
3a is not guilty; but if it was after
dawn, the householder is guilty.
5 If a man is burning some field or
vineyard and lets the fire spread
till another man's field catches
fire, he must pay for it with the
very best produce of his own
6 field and vineyard. If the bon-
fire breaks out and kindles a
thorn-hedge, so that the shocks
of corn or the standing corn or
the field itself is burned up, then
the man who lit the bonfire
must pay for the damage. If a 7
man puts money or any article
into the keeping of a fellow-
countryman, and it is stolen out
of the man's house, the thief
must pay double if he is caught.
If the thief is not caught, the 8
owner of the house must appear
at the local sanctuary, till it be
ascertained whether he has not
laid hands on the other man's
property. Whatever be the of- 9
fence, whether an ox or an ass
or a sheep or clothes or any lost
property is claimed, the case
must go to the local sanctuary,
and the convicted party must
pay twice the amount to his
fellow-countryman. If a man 10
puts an ass or an ox or a sheep
or any animal into the keeping
of a fellow-countryman, and it
dies or is injured or is raided,
without anyone seeing it, then 11
the man must swear before the
Eternal that he has not laid
hands on the other man's prop-
erty; the owner must accept
this oath, and no restitution
shall be made. But if the ani- 12
mal has been stolen, the man
must make restitution to the
owner. If the animal has been 13
torn to pieces, let him bring the
torn flesh as evidence; he need
not make good what has been
torn to pieces. If a man bor- 14
rows an animal from a fellow-
countryman and it is injured or
dies, in the owner's absence, the
man must make restitutiom; if 15
the owner is beside it, the man
need not make good the loss; be-
ing hired, it came as a hired
thing.
If a man seduces a maiden 16
who is not betrothed and lies
with her, he must pay for her
and marry her; if her father ab- 17

solutely refuses to let him have her, he must still pay the usual marriage-fee for a daughter.

18 You shall not allow any sorceress to live.

19 Whoever lies with a beast shall be put to death.

20 Whoever sacrifices to any god except the Eternal alone shall be solemnly destroyed.

21 You must not injure or maltreat an alien among you, for you were aliens yourselves in the land of Egypt. You must not oppress a widow or an orphan;
23 if ever you oppress them and if
24 ever they cry to me, I will listen to their cry, and my wrath will blaze till I kill you in war, leaving your own wives widows and your own children orphans.

25 If you lend money to any poor man of my people, you must not treat him as his creditor, nor must you exact interest from
26 him. If you ever take a fellow-countryman's garment in pledge, you must give it back to
27 him by sun-down; for that is the only rug he has, the mantle for his body. What else can he sleep in? If he cries to me, I will listen to his cry, for I am pitiful.

28 You shall not revile God nor curse any of the authorities of your people.

29 You must be prompt to make the offering from your harvested grain and wines. You must give
30 me your eldest sons. And so with your oxen and your sheep; for seven days the firstling may remain with its dam, but on the eighth day you must give it to me.

31 Also, as you are to be sacred men to me, you must never eat the flesh of an animal torn to pieces in the field; fling that to the dogs.

23 You must never repeat a baseless rumour; never side with a bad man, to give malicious evi-
2 dence. You must not follow a majority to do wrong, nor must you bear witness in court so as to side with an unjust majority,
3 neither must you be partial to a poor man's plea.

4 If you come across your enemy's ox or ass wandering, you must be sure to take it back to
5 him; if you see the ass of a man who hates you lying helpless under its load, you must not leave it all to him, you must help him to release the animal.

6 You must never tamper with a poor man's rights in court.
7 Avoid false charges, never have innocent and guiltless people put to death, nor acquit bad
8 men. You must never accept a bribe, for a bribe blinds even men whose eyes are open, and it destroys the case of a good man.
9 (You must not maltreat an alien; for you were aliens yourselves in the land of Egypt, you know how a foreigner feels.)

10 For six years you may sow your land and gather in your
11 crops, but every seventh year you must let the land alone, to lie fallow, so that poor people may pick up something; anything they leave, the wild animals can eat. So with your vineyards and your olive-yards.
12 For six days you shall labour, but on the seventh day you shall desist from work, that your ox and your ass may rest, and that the sons born to your female slaves and also the aliens in your employment may get refreshed.

14 Three times a year you must hold a festival for me. Hold the
15 festival of unleavened cakes—for seven days you must eat unleavened cakes—as I com-

manded you, at the time fixed in the month of Abib (since then it was that you left Egypt); none of you must appear before
16 me empty-handed. Then the harvest festival, when you offer the first fruits of your labour, of what you sowed in your fields. Then the festival of ingathering, at the end of the year, when you
17 gather in your crops. Three times a year shall all your male members appear before the
18 Lord. You must not offer the blood of my sacrifices with leavened cakes, nor must the fat slices of my victims be left all
19 night till the morning. You must bring the very first and finest of what the land bears, into the house of the Eternal your God. You must not boil a
13 kid in its mother's milk. Pay careful heed to all that I have ordered you; and never mention the name of any other god, never let it pass your lips.

20 Now I am sending an angel in front of you, to guard you as you go and to guide you to the place
21 I have prepared. Attend to him, listen to what he says; never defy him, for he will not pardon your offence, since I am
22 manifest in him. But if you listen to what he says and do all I tell you, then I will be an enemy to your enemies and to
23 your foes a foe. For my angel shall go in front of you and guide you home, to where the Amorites and the Hittites and the Perizzites and the Canaanites and the Hivites and the Jebusites live, whom I will
24 sweep away. You must not bow down to their gods nor worship them, nor do as they do; you must demolish them and break
25 their obelisks. You shall worship the Eternal your God, and then I will bless your food and water, and I will free you from disease; no animal shall drop 26
her young or be barren in your country, and I will give you a full term of life; I will send a 27
panic in front of you, routing all the nations you reach, until your enemies all turn their backs in flight before you; I will 28
send hornets in front of you to drive out the Hivites and the Canaanites and the Hittites before you; I will not drive them 29
out in one year, lest the country be left desolate and wild beasts multiply against you; I will 30
drive them out before you little by little, till your own numbers grow and till you hold the land; I will fix your frontiers from the 31
Reed Sea as far as to the Philistine sea-coast, and from the desert to the Euphrates, for I will put the natives in your power and you shall drive them out to make room for you; you must 32
never make any compact with them nor with their gods; they 33
must not live within your land, lest they make you sin against me; for if you worship their gods it will endanger you.' "

Then Moses went and told 24
the people all the orders and 3
regulations of the Eternal, and the people all answered, with one voice, "Whatever the Eternal has ordered, that will we do." So Moses wrote down all 4
that the Eternal had said; and next morning he erected an altar at the foot of the mountain and twelve standing-stones, one for each of the twelve clans of Israel. He sent the youth of 5
Israel to offer the burnt-offerings and to sacrifice the recompense-offerings of oxen to the Eternal, while Moses himself 6
took half of the blood and put it

into basins, splashing the other
7 half on the altar. Then he took
the scroll of the compact and
read it aloud to the people, who
said, "Whatever the Eternal has
ordered, that will we do obedi-
8 ently." Then Moses took and
splashed the blood on the peo-
ple, saying, "There is the blood
of the compact which the Eter-
nal has made with you, on all
these terms!"]

1 *Moses was told to go up to the*
Eternal, along with Aaron, Na-
dab, Abihu, and seventy of the
sheikhs of Israel; they were to
2 *worship at a distance, while*
Moses alone was to draw near;
the rest were not to draw near, nor
were the people to accompany
9 *Moses. So Moses went up, with*
Aaron, Nadab, Abihu, and sev-
10 *enty of the sheikhs of Israel; they*
saw the God of Israel, through
something like a pavement of blue
sapphire under his feet, clear as
11 *the sky itself. The Eternal did*
not strike down these headmen of
Israel; they had a vision of God
and ate and drank at their sac-
rifice.

12 [Then the Eternal said to
Moses, "Come up beside me on
the mountain, and I will give
you the stone tablets with the
directions and orders I have in-
scribed for the guidance of the
13 people." Moses rose and went
up the mountain of God with his
14 attendant Joshua, telling the
sheikhs to wait below for them
till they returned. "You have
Aaron and Hur," he said; "any-
one with a dispute can take it to
15 them." Then Moses went up
the mountain], which was cov-
16 ered with the cloud. The radi-
ance of the Eternal rested on the
mountain of Sinai; for six days
the cloud covered it, and on the
seventh day he called from the
cloud to Moses (the Eternal's 17
radiance looked to the Israelites
like blazing fire on the top of the
mountain). Moses entered the 18
cloud and went up the moun-
tain[, and Moses was on the
mountain for forty days and
forty nights].

The Eternal said to Moses, 25
"Tell the Israelites to raise a 2
special offering for me; take it
from every man who has a will-
ing mind. This is what you are 3
to take from them: gold, silver,
and bronze, violet, purple, and 4
scarlet yarn, fine linen, goats'
hair, rams' skins dyed red, 5
leather, acacia wood, oil for the 6
lamps, spices for the anointing
oil and for the fragrant incense
powder, beryls and jewels to be 7
set on the apron and on the sa-
cred pouch. And let them make 8
me a shrine, that I may dwell
among them; you must make it 9
exactly as I show you, after the
pattern of the Dwelling and of
its furniture. They must also 10
make me an ark of acacia wood,
four feet long, and two and a
half feet broad and high; you 11
must overlay it with pure gold,
outside and inside, and run a
moulding of gold round it.
You must cast four rings of gold 12
for it and fasten them on its four
supports, two rings on one side
and two rings on the other; then 13
you must make poles of acacia
wood, overlaid with gold, and 14
put the poles through the rings
at the side of the ark, to carry
the ark; the poles must rest in 15
the rings, they must never be
taken out. Inside the ark you 16
must place the laws I give you.
You shall also make a cover of 17
pure gold, four feet long and
two and a half feet wide. Make 18
also two golden kherubs, of
beaten work, for the two ends

of the cover, one kherub at one end and the other kherub at the other, the kherubs to be of one piece with the cover; the wings of the kherubs are to be outstretched, overshadowing the cover, and the kherubs must turn to one another, facing the cover.

You must place the cover on the ark, and inside the ark you must place the laws I give you. There, at the cover between the two kherubs upon the ark with its laws, will I meet you and tell you all the orders I have to give you for the Israelites. You shall also make a table of acacia wood, three feet long, a foot and a half wide, and two feet three inches high; overlay it with pure gold and run a moulding of gold round it; make a frame for it all round, three inches wide, and run a moulding of gold all round the frame. You must make four rings of gold for the table, and put the rings at the four corners, on the feet of the table; the rings must lie close to the frame, to receive the poles for carrying the table. Make poles of acacia wood, overlaid with gold, that the table may be carried. Also you must make the table dishes, the saucers, the flagons, and the chalices, for pouring the libations, all of pure gold. On the table you must always keep my Presence-bread.

You shall also make a lampstand of pure gold, beaten work all of it, both pedestal and shaft; its cups, both calyxes and flowers, are all to be of one piece with it. Six branches are to rise from its sides, three branches from one side of the lampstand and three from the other; each branch is to bear three cups like almond-blossoms, each cup with a calyx and a flower, each branch upon the lampstand; on the main shaft of the lampstand there are to be four cups like almond-blossoms, each with its calyx and flower, and also a calyx under each pair of the six branches on the lampstand, these calyxes and their branches being of one piece with it, the whole forming a single piece of pure beaten gold work. You must then make the seven lamps for it and fix them on, so that they shine in front of it. The snuffers and ash-trays are to be gold. You must use ninety-six pounds of pure gold for the lampstand and all these fittings. And see that you make everything according to the pattern shown you on the mountain.

Also you must furnish the Dwelling with ten curtains, made of fine twined linen, violet, purple, and scarlet, and embroidered with designs of kherubs; each curtain is to be forty-two feet long, by six feet broad, all the curtains measuring the same. Five curtains are to be joined together, and so are the other five. You must put loops of violet on the edge of the outermost curtain in the first set, and also on the edge of the outermost curtain in the second set, fifty loops to each curtain, the loops to be opposite each other. You must then make fifty golden clasps and join the curtains by the clasps, to form a single Dwelling. You must also make curtains of goats' hair for the tent over the Dwelling, eleven curtains, each curtain forty-five feet long by six feet broad, all the curtains measuring the same. Join five of the curtains, then join the other six,

doubling the sixth of the curtains to hang in front of the tent.
10 You must put fifty loops on the edge of the outermost curtain in the first set, and also on the edge of the outermost curtain in the
11 second set; then make fifty bronze clasps, put the clasps into the loops, and join the tent
12 together, to make it one. The curtain that is left over, the half of the curtain that is doubled back, is to hang over the back of
13 the Dwelling, while the spare foot and a half of the ten curtains on each side is to hang over the sides of the Dwelling as a
14 covering. Also, you must make a wrapper of rams' skins dyed red and of leather, to cover up the tent itself.
15 You must make upright frames for the Dwelling out of
16 acacia wood; each frame is to be fifteen feet high, by two feet
17 three inches broad. Two pegs are to be clamped to the foot of
18 each frame in the Dwelling. The frames for the Dwelling are to be as follows: twenty frames for
19 the southern side, with forty silver pedestals under the twenty frames, two pedestals under each frame to receive its two
20 pegs, and so on. Twenty frames for the second side, the north
21 side, of the Dwelling, with their forty silver pedestals, two pedes-
22 tals to each frame. For the back of the Dwelling, the western side, you must make six frames,
23 with two frames for the corners
24 at the back, each of these two frames forming a double support and running right up to the top-
25 most ring at the corners—eight frames in all, with their sixteen silver pedestals, two pedestals
26 to each frame. You must also make bars of acacia wood, five for the frames on the one side of the Dwelling and five for the 27
frames on the other side of the Dwelling, with five for the frames on the back or western side of the Dwelling; the middle 28
bar is to run right along the frames, from end to end. You 29
must overlay the frames with gold, and make gold rings on them for the bars, overlaying the bars also with gold. So shall 30
you erect the Dwelling after the standard shown you on the mountain.

You must also make a cur- 31
tain of fine twined linen, violet, purple, and scarlet, and embroidered with designs of kherubs, hanging it by golden hooks 32
on four columns of acacia wood overlaid with gold and resting on four silver pedestals. This 33
curtain is to be hung inside the clasps, and you must place inside it the ark with the laws, the curtain dividing off the sacred place from the most sacred. On 34
the ark inside the most sacred place you must put the cover. The table is to be placed outside 35
the curtain, with the lampstand opposite the table on the south side of the Dwelling—the table being on the north side. You 36
must also make a veil for the entrance into the Dwelling, of fine twined linen, violet, purple, and scarlet, decorated work; make five columns of acacia 37
wood for the veil, overlaying them with gold, make golden hooks for them, and cast five bronze pedestals for them.

You must make an altar of 27
acacia wood, a square altar, seven and a half feet long, seven and a half feet broad, and four and a half feet high. Put 2
knobs at the four corners, making them of one piece with the altar, and overlay the whole of

it with bronze. You must make all its fittings of bronze, the pans for removing the ashes, the shovels, the bowls, the prongs, and the fire-pans. Also you must make a bronze grating of network, with four bronze rings at its four corners, and place this grating underneath the ledge of the altar, so that it comes halfway up the altar. Make poles of acacia wood for the altar, overlaying them with bronze, and place the poles in the rings, to run along both sides of the altar and let it be carried. The altar itself you must make hollow, planking it in. Let it be made on the pattern shown you on the mountain.

In making the courtyard for the Dwelling, have hangings of fine twined linen, a hundred and fifty feet long, for its southern side, with twenty columns and twenty pedestals of bronze, the hooks and the rods for the columns being silver. So for the north side, hangings a hundred and fifty feet long, with twenty columns and twenty pedestals of bronze, the hooks and the rods for the columns being of silver. For the breadth of the courtyard on its western side there shall be hangings seventy-five feet long, with ten columns and ten pedestals. The eastern side of the courtyard shall be seventy-five feet broad; on each side of the entrance there shall be hangings twenty-two and a half feet high, with three columns and three pedestals for them, and the entrance to the courtyard shall have a veil of fine twined linen, violet, purple, and scarlet, thirty feet long, decorated work, with four columns and four pedestals for them. The columns round the courtyard are to be ringed with silver; their hooks are to be silver and their pedestals are to be bronze. The courtyard is to be a hundred and fifty feet long, seventy-five feet broad, and seven and a half feet high, hung round with fine twined linen; the pedestals are to be bronze, and all the tools used for erecting the Dwelling, like all the tent-pegs and such fittings for the courtyard, are to be bronze.

You must order the Israelites to provide you with clear oil, from crushed olives, for lighting purposes, that you may fix up a lamp to burn regularly; Aaron and his sons are to arrange this, evening and morning, before the Eternal inside the Trysting tent, outside the curtains that hang in front of the shrine. This is to be a standing order, age after age, to be kept by the Israelites.

Present your brother Aaron and his sons from among the Israelites, that they may serve as priests for me, Aaron and his sons Nadab, Abihu, Eleazar, and Ithamar. And make sacred vestments to adorn your brother Aaron with honour; you must tell all the craftsmen whom I have filled with artistic skill, to make the vestments for Aaron's consecration, that he may serve as a priest for me. This is what they are to make; a pouch, an apron, a robe, a tunic in chequer work, a turban, and a sash. So shall they make sacred vestments for your brother Aaron and his sons, that they may serve as priests for me; and they must make them out of the gold, the violet, purple, and scarlet yarn, and the fine linen. The apron is to be made of gold by the designer, with fine twined linen, violet, purple, and scarlet;

it must have two shoulder-straps attached to it at the top
edges, and an artistic ribbon to clasp it round the waist, which is to be of the same material as the apron—and all of one piece, gold, fine twined linen, violet, purple, and scarlet.

You must take two beryls and
engrave on each of them the names of six of the clans of
Israel, in order of birth; the stones are to be engraved as a seal is engraved by a jeweller, with the names of the Israelites, and then placed in rosettes of
gold wire, to be hung on the shoulder-straps of the apron, that they may serve as stones of reminder, Aaron bearing them on his shoulders before the Eternal to remind the Eternal of Israel.

You must make rosettes of
gold wire and two chains of pure gold, twisted like cords, and fasten these twisted chains to
the rosettes. Then you must make a judicial pouch, designing it like the apron, of gold and fine twined linen, violet, purple, and
scarlet; it is to be nine inches
square, doubled over, and it is to contain four rows of jewels; the first row is to be a jasper, a
chrysolite, and a crystal, the second row is to be a garnet, a
sapphire, and a sardonyx, the third row is to be a cairngorm,
an agate, and an amethyst, and the fourth row is to be a topaz, a beryl, and an onyx—all being
set in twisted gold. The jewels are to be twelve in number, corresponding to the names of the Israelites, each jewel to be engraved like a seal with the
name of a clan. To the pouch you must attach the two chains of pure gold, twisted like cords,
and also two golden rings at the top ends of the pouch, inserting
the two twisted cords of gold in the two rings at the top ends of the pouch; the other ends of the
two twisted cords you must attach to the two rosettes, and fasten them on the front of the shoulder-straps of the apron.
You must make two golden
rings and fasten them to the two lower ends of the pouch, on the inner side next the apron. Low
down on the apron, close to the joining of the shoulder-straps and above the artistic ribbon, you must fasten two golden
rings, to attach the apron and the pouch by a violet lace run through these rings, on the artistic ribbon of the apron, to prevent the pouch from being loosened from the apron. Whenever Aaron enters the sacred
place, he shall bear the names of the Israelites over his heart in this judicial pouch, as a constant reminder to the Eternal; also
you must put the sacred lots into the judicial pouch, that they may lie on Aaron's heart whenever he enters the presence of the Eternal, that Aaron may constantly bear on his heart before the Eternal Israel's appeal for guidance.

The robe for the apron must
be woven entirely of violet, with
a hole for the head in the middle of it, and the edges of the hole bound like the hole in a linen corselet, to keep it from being frayed. You must adorn the
skirts of it all round with a border of pomegranates in violet, purple, and scarlet, a golden bell
between each pair of them.
Aaron must don it for the service, and the tinkling of it shall be heard as he moves in and out from the sacred place of the Eternal's presence, lest he die.

36 You must make a plate of pure gold, and engrave on it as on a seal the words 'Sacred to the
37 Eternal'; attach it to a violet lace, and put it on the turban,
38 on the front of the turban. It shall rest on Aaron's forehead, and Aaron shall thus bear any guilt incurred by the Israelites in consecrating any of their sacred gifts; it shall always rest on his forehead, to secure the Eternal's acceptance of their offer-
39 ings. The tunic you must weave of fine linen in chequer-work; you must also make a turban of fine linen, and an em-
40 broidered sash. For Aaron's sons you must also make tunics, sashes, and caps, to adorn them
41 with honour. These you must put on your brother Aaron and on his sons, anointing and installing them, consecrating them
42 to serve me as priests. You must make them linen drawers to cover their waists, drawers to reach from the waist to the
43 thigh; these must be worn by Aaron and his sons whenever they enter the Trysting tent or approach the altar as they are serving in the sanctuary, lest they incur guilt and die: this is a standing order for him and his.

29 To dedicate them for serving me as priests, you must do this. Take a young bullock, two un-
2 blemished rams, some unleavened cakes, some unleavened wafers mixed with oil, and some unleavened wafers only smeared with oil, made of fine wheaten
3 flour; put these cakes and wafers into a basket, and bring them along with the bullock and
4 the two rams. Bring Aaron and his sons to the entrance of the Trysting tent and bathe them in
5 water; then take the robes and put the tunic, the robe of the apron, the apron itself, and the pouch on Aaron, fastening the whole round him with the artistic ribbon of the apron, placing 6
the turban on his head, and the sacred diadem on the top of the turban. Then take the anoint- 7
ing oil and pour it over him, to anoint him. Bring his sons and 8
robe them, putting the sashes 9
round them, round Aaron and his sons, and tying on their caps, to invest them for all time with the priesthood. Thus shall you install Aaron and his sons.
Then take the bullock in front 10
of the Trysting tent. Aaron and his sons must lay their hands on the head of the bullock, and 11
then you must slaughter the bullock before the Eternal at the entrance of the Trysting tent;
take some of the bullock's blood 12
and smear it with your finger on the knobs of the altar; take all 13
the fat round its entrails, the lobe on the liver, and the two kidneys, with the fat round them, and burn it all up on the altar; but the flesh of the bul- 14
lock, its skin and its offal, you must burn outside the camp, for it is a sin-offering. Then take 15
the one ram; after Aaron and his sons have laid their hands on
the head of the ram, you must 16
slaughter the ram; take and splash its blood against the sides
of the altar, cut the ram to 17
pieces, wash its entrails and its legs, lay them, along with the pieces and the head, upon the
altar, and burn it all as a burnt- 18
offering to the Eternal, a soothing odour, an offering made by fire to the Eternal. Take the 19
other ram; after Aaron and his sons have laid their hands on the
head of this ram, you must 20
slaughter the ram; take some of

its blood and smear it on the tip of Aaron's right ear, on the tip of his sons' right ears, on the thumb of their right hand and on the great toe of their right foot, splashing the rest of the blood against the sides of the
21 altars; then take some of the blood on the altar and the anointing oil, to sprinkle Aaron and his robes, his sons and their robes, till he and his robes, his sons and their robes, are conse-
22 crated; take the fat, the fat tail, of the ram, the fat round the entrails, the lobe of the liver, the two kidneys and the fat round them, and the right thigh (for it is the ram of the installation
23 ceremony), add a cake, a wafer of oil, and an ordinary wafer, from the basket of unleavened cakes before the presence of the
24 Eternal, and lay them all in the hands of Aaron and his sons, to be waved to and fro as an offer-
25 ing before the Eternal; then take them from their hands and burn them on the top of the burnt-offering on the altar, as a soothing odour before the Eternal, an offering made by fire to
26 the Eternal. The breast of Aaron's installation-ram you must take and wave to and fro before the Eternal; it shall fall
27 to you as your share. (You must consecrate the waved breast of the installation-ram, and its thigh which is waved and
28 set apart specially; that belongs to Aaron and his sons as their lasting due from the Israelites, it is a special contribution, a contribution made by the Israelites from the recompense-offerings they sacrifice, their special contribution to the Eternal.
29 The sacred vestments of Aaron shall pass to his sons after him, that they may be anointed and installed in them; when the son 30
who is to succeed to the priesthood first enters the Trysting tent to serve in the sanctuary, he shall wear them for seven days.) Then you must take the 31
installation-ram and boil its flesh in a sacred place; Aaron 32
and his sons shall eat the ram's flesh and the cakes from the basket, at the entrance of the Trysting tent; they may eat this 33
food used as a sacrifice at their installation and consecration, but no layman may eat such sacred food. If any flesh or bread 34
is left over from the installation offering till next morning, you must burn it up; it is sacred food, not to be eaten.

This is what you must do 35
with Aaron and his sons, exactly as I have ordered you. Seven days you must spend installing them; every day you must offer 36
a bullock by way of sin-offering, to expiate sins, and thus purge the altar from guilt, anointing it to render it sacred; seven days 37
you must spend expiating the altar and rendering it sacred: whosoever touches the altar is doomed. There will I meet the 43
Israelites, at the altar hallowed by my glory. I will hallow the 44
Trysting tent and the altar, also Aaron and his sons to serve me as priests; and I will dwell 45
among the Israelites and be a God to them, till they find that 46
I am the Eternal, their God who brought them out of the land of Egypt that I might dwell among them—I am the Eternal, their God.

[[This is what you are to offer 38
on the altar: two yearling lambs every day, regularly, one lamb 39
to be sacrificed in the morning, the other lamb to be sacrificed between sunset and dusk. With 40

the former lamb you must offer about seven pints of fine flour mixed with nearly three pints of beaten oil, and nearly three pints of wine as a libation.
41 With the other lamb, to be sacrificed between sunset and dusk, you must make a similar cereal offering and libation, as a soothing odour, an offering made by
42 fire to the Eternal. This is to be a regular burnt-offering made, age after age, at the entrance of the Trysting tent before the Eternal, where I meet you and speak to you.]]

30 You must also make an altar for incense; make it of acacia
2 wood, a square altar, eighteen inches long by eighteen inches broad, and three feet high; the knobs are to be of one piece with
3 it. Overlay it with pure gold, the top of it, the sides of it, and the knobs, and run a golden
4 moulding round it; underneath the moulding, at the corners on both sides of it, put two golden rings, to receive the poles on
5 which it is to be carried. Make these poles of acacia wood and
6 overlay them with gold. Place the altar in front of the curtain before the ark of the law, in front of the cover over the law,
7 where I will meet you. On this altar Aaron shall burn fragrant spices as incense, burning them every morning when he dresses
8 the lamps. When Aaron dresses the lamps between sunset and dusk, he shall again burn incense; it is to be regularly burnt before the Eternal, age after age.
9 You must not offer any unhallowed incense or burnt-offering or cereal offering on the altar, and you must never pour a liba-
10 tion upon it. Once a year Aaron shall make expiation at its knobs with blood from the sin-offering of expiation, so keeping it expiated age after age, for it is most sacred to the Eternal."

11 The Eternal said to Moses,
12 "When you take a census of the Israelites, to see how many they are, then every man must pay the Eternal a ransom for his life, when it is counted, to avert
13 any stroke of doom. Everyone who is registered must pay one shilling and three pence, reckoning by the sanctuary standard of a shekel (the shekel being half-a-crown, and half a shekel being due as an offering to the Eternal). Every person, from
14 twenty years and upwards, shall
15 make this contribution to the Eternal on being registered; the rich shall not give more and the poor shall not give less than this sum, when the contribution is
16 made to the Eternal for expiating your lives. You must take this money from the Israelites and set it apart for the service of the Trysting tent, to remind the Eternal of the Israelites and so to expiate your lives."

17 The Eternal said to Moses,
18 "You must also make a bronze bath with a bronze base for washing, and place it between the Trysting tent and the altar,
19 putting water in it; Aaron and his sons must wash their hands
20 and feet in this bath, whenever they mean to enter the Trysting tent or to approach the altar in their service, to burn a sacrifice
21 to the Eternal; there and then they must wash their hands and feet, or they will die. This is a standing order for Aaron and his descendants for all time, age after age."

22 The Eternal also said to
23 Moses, "Take the best spices, about sixteen pounds of liquid

balsam, half that quantity of scented cinnamon, eight pounds
24 of scented cane, about sixteen pounds of cassia (measured by the sacred shekel), and a gallon
25 and a half of olive oil; mix them into a sacred anointing oil, compounding the perfume by the
26 art of the perfumers. With this you shall anoint the Trysting
27 tent, the ark of the Presence, the table and all its fittings, the lampstand and its fittings, the
28 altar for incense, the altar of burnt-offering and all its fittings, the bath and its base,
29 anointing them to render them most sacred, so that anyone who touches them is doomed.
30 Also, anoint Aaron and his sons, consecrating them to serve me
31 as priests. And tell the Israelites that this is to be the Eternal's sacred anointing oil, age
32 after age, never to be used for anointing the ordinary body, never to be made for your own use: sacred it is, and you must
33 hold it sacred. Whoever compounds anything like it, whoever uses any of it for an outsider, shall be outlawed."
34 The Eternal said to Moses, "Take fragrant powders, myrrh-oil, aromatic onycha, and galbanum, with some clear frankin-
35 cense, and make them into incense, by the art of the perfumers, a preparation which is salted
36 and pure and sacred. Crush some of it small, and put part of it in front of the ark in the Trysting tent, where I will meet you; you must reckon it most
37 sacred. You must never make incense of this kind for your own use, you must reckon it sa-
38 cred to the Eternal; whoever makes any perfume like it for the toilet shall be outlawed."

31 The Eternal said to Moses,
"I have specially chosen Bezalêl 2
the son of Uri and the grandson of Hur, belonging to the clan of Judah, inspiring him with skill 3
and knowledge and competence in every craft, to devise artistic 4
works in gold, silver, and bronze, in cutting jewels to be set, and 5
in wood-carving, that he may work at every craft. Along with 6
him I have appointed Oholiab the son of Ahisamak, belonging to the clan of Dan, and I have also endowed all artists with skill to make whatever I have ordered you to provide, the 7
Trysting tent, the ark of the Presence and its cover, all the fittings of the tent, the table and 8
its furniture, the lampstand of pure gold and its fittings, the altar of incense, the altar of 9
burnt-offering, with all its fittings, the bath and its base, the 10
sacerdotal vestments, the sacred robes for Aaron the priest and for his sons, in their priestly service, the anointing oil, and the 11
incense made of fragrant powders; they shall carry out all my orders to you."

The Eternal bade Moses tell 12
the Israelites, "You must be 13
sure to keep my sabbaths, for the sabbath is a token between me and you throughout all ages, that men may know I am the Eternal who hallows you. So 14
keep the sabbath; it is a sacred day for you, and anyone who desecrates it shall be put to death. For whoever does any business on the sabbath, that man shall be outlawed. Business 15
may be done for six days, but on the seventh day there is to be a sabbath of entire rest, sacred to the Eternal; anyone who does any business on the sabbath, he shall be put to death. Hence the 16
Israelites must keep the sab-

bath, holding it age after age by
17 a lasting compact; it is a token
between me and the Israelites
for all time, since in six days the
Eternal made sky and earth and
then rested, to refresh himself,
upon the seventh day."
18 When he finished talking to
Moses on the mountain of Sinai,
he gave him the two tablets with
the law[, the two stone tablets
inscribed by God's own finger.
32 When the people saw that
Moses was long of coming down
the mountain, the people gath-
ered round Aaron, saying,
"Come and make us some god
to go in front of us; as for this
Moses, the man who brought us
out of the land of Egypt, we do
not know what has become of
2 him!" Aaron said to them,
"Break off the golden earrings
from the ears of your wives and
sons and daughters, and bring
3 them to me." So the people
all broke off their earrings and
4 handed them to Aaron, who
took and carved them with a
tool into a metal calf. The peo-
ple cried, "Here is your God, O
Israel, who brought you out of
5 the land of Egypt!" At this,
Aaron erected an altar in front
of the calf and proclaimed a
festival next day for the Eternal.
6 So next morning the people rose
and offered burnt-offerings and
brought recompense - offerings;
then the people sat down to the
sacrificial feast, after which they
7 rose to amuse themselves. The
Eternal said to Moses, "Get
away down, for your people
whom you brought out of the
land of Egypt have depraved
8 themselves, they have been
quick to swerve from the line of
my orders, they have made
themselves a metal calf, wor-
shipping that, sacrificing to
that, and crying, 'Here is your
God, O Israel, who brought you
out of the land of Egypt!' "
The Eternal said to Moses, "I 9
have watched this nation, and it
is an obstinate race. Let me 10
alone, that my wrath may blaze
against them and burn them up!
I will make a great nation of
you." But Moses pled with the 11
Eternal, his God. "O Eternal,"
he cried, "why does thy wrath
blaze against thine own people
whom thou didst bring out of
the land of Egypt by sheer
strength and main force? Why 12
should the Egyptians sneer,
'He led them away to harm
them, to slay them among the
hills and wipe them off the face
of the earth'? Cease thy fierce
anger and change thy mind
about punishing thy people
thus. Remember Abraham and 13
Isaac and Jacob, thy servants,
to whom thou didst swear by
thine own life that thou wouldst
make their descendants as num-
berless as the stars in heaven,
and give all this land, of which
thou didst speak, to their de-
scendants as a possession for all
time." So the Eternal changed 14
his mind about the punishment
he had threatened to his people.
Moses turned away down the 15
hill, with the two tablets of the
law in his hand, tablets written
on both sides, on this side and on
that, tablets that were the work 16
of God, the writing inscribed on
the tablets being God's own
writing. When Joshua heard 17
the sound of the people shout-
ing, he said to Moses, "That is
the sound of war in the camp!"
"No," said Moses, "it is not the 18
sound of men conquering, nor
the sound of men being con-
quered; what I hear is the sound
of people singing choruses."

19 And as soon as he came near the
camp, he saw the calf and the
people dancing round it. Then
Moses blazed out in anger; he
flung down the tablets and broke
20 them, at the foot of the hill; he
took the calf they had made and
burned it up, grinding it to pow-
der, which he threw into water
and made the Israelites drink it.
35 And the Eternal punished the
people for making the calf which
21 Aaron made. Then Moses
asked Aaron, "What did this
people do to you, that you have
let them incur great guilt?"
22 Aaron answered, "Let not my
lord's anger blaze; you know
how determined the people are
23 to do wrong. They told me to
make gods for them, to go in
front of them, crying, 'As for
this Moses, the man who
brought us out of the land of
Egypt, we do not know what
24 has become of him!' I told
them to break off any gold they
possessed, and they gave it to
me; I just threw it into the fire,
25 and out came this calf!"] *When
Moses saw that the people had
broken away (for Aaron had let
them break away, to enable their
26 foes to deride them), Moses stood
at the entry to the camp and
shouted, "Who is for the Eternal?
come over to me!" All the Le-
27 vites gathered round him, and he
gave them this order from the
Eternal, the God of Israel,
"Sword on high, every man of
you, and sweep the camp from
side to side, killing all your kins-
folk, your friends, and your fel-
28 low-countrymen!" The Levites
did as Moses ordered, and about
three thousand men fell that day.
29 Then said Moses, "Be installed
as priests to the Eternal this day,
for every man's hand has been
against his own son and his own
kinsman—that the Eternal may
bestow the blessing of the priest-
hood on you this day." Next* 30
*day Moses said to the people,
"You have committed a great sin;
so I will go up to the Eternal;
perhaps I can appease him over
your sin." Then Moses went* 31
*back to the Eternal and said,
"Ah, this people has committed
a great sin, making a golden god
for themselves! Yet, wilt thou not* 32
*forgive their sin? If thou wilt
not, then pray blot me out of thy
list of the living!" The Eternal* 33
*answered, "I blot sinners out of
my list of the living. However, go* 34
*and lead the people where I have
told you, and my angel shall go in
front of you. Yet, when I am
punishing, I will punish them for
their sin."*

Then the Eternal said to Moses, **33**
*"March away up from this spot,
you and the people you have
brought out of the land of Egypt,
to the land which I swore to
Abraham, Isaac, and Jacob, that
I would give it to their descend-
ants; I will not go with you my-* 3b
*self (for you are an obstinate
race), lest I destroy you on the
road; I will send an angel in* 2
*front of you to drive out the Ca-
naanites, the Amorites, the Hit-
tites, the Perizzites, the Hivites,
and the Jebusites; march up into* 3a
*a land abounding in milk and
honey." When the people heard* 4
*this bad news, they lamented; no
one wore his ornaments.* [The 5
Eternal bade Moses tell the Is-
raelites, "You are an obstinate
race; if I go with you myself for
a single hour, I shall destroy
you; so strip off your ornaments,
that I may know how to deal
with you." And the Israelites 6
stripped off their ornaments at
the mountain of Horeb and ever
after.

7 Moses used to pitch the Tent
outside the camp, at some dis-
tance from it; he called it the
Trysting tent. Anyone who
consulted the Eternal used to go
outside to the Trysting tent,
8 outside the camp. Whenever
Moses went out to the tent, the
people all rose and stood at the
doors of their tents to watch
Moses, till he entered the tent.
9 When he entered the tent, the
column of cloud used to come
down and stand at the entrance
of the tent, when the Eternal
10 was speaking to Moses; and
when the people saw the column
of cloud standing at the entrance
of the tent, the people all rose
and did obeisance, every man at
11 the entrance of his tent. The
Eternal would speak to Moses
face to face, as a man speaks to
his friend, and then Moses
would return to the camp, leav-
ing Joshua his attendant at the
tent.]

12 *Moses said to the Eternal,*
"Thou art bidding me lead this
people up, and yet thou hast not
let me know whom thou art going
to send with me. Thou hast de-
clared, 'I own you as my own,'
and 'you have found favour with
13 *me.' Well now, if I have found*
favour with thee, pray let me un-
derstand thy ways with men, that
I may understand thy nature and
so know how to find favour with
thee. Consider too that this na-
17 *tion is thine own people." The*
Eternal said to Moses, "I will do
as you have asked, for you have
found favour with me, and I own
19 *you as my own." He added, "I*
will make all my goodliness pass
before you and manifest to you
what the Eternal is: for I will be
kind to whom I will be kind, and
pitiful to whom I will be pitiful."
18 *Moses said, "Ah, let me see thy*
majesty!" The Eternal replied, 20
"You cannot see my full face, for
no man can live after seeing me."
Then the Eternal added, "But 21
here is a spot near me, where you
may place yourself on the rocks;
and when my majesty sweeps by, 22
I will put you into a cleft of the
rock, covering you with my hand
till I sweep past you; then I will 23
remove my hand, to let you see my
back. My face is never to be
seen."

Then said the Eternal to Moses, **34**
"Cut two tablets of stone[, like the
former ones, and I will write on
them what was written on the
former tablets which you broke].
Be ready by the morning, and in 2
the morning come up the moun-
tain of Sinai and place yourself
before me on the top of the moun-
tain. No one is to come up with 3
you, and no man must be seen
anywhere on the mountain, nor
must the flocks and herds be graz-
ing in front of the mountain."
So he cut two tablets of stone 4
[like the former ones]; *and early*
in the morning Moses went up
the mountain of Sinai, as the
Eternal ordered him, carrying
two tablets of stone in his hand.
The Eternal came down in the 5
cloud, and Moses placed himself
there beside him and invoked the
Eternal. Then the Eternal swept 6
past in front of him, declaring,
"It is the Eternal, the Eternal, a
God pitiful and kind, slow to be
angry, rich in love and loyalty,
proving kind to thousands, forgiv- 7
ing iniquity and transgression
and sin, but one who will never
acquit the guilty, one who avenges
the sins of fathers on their chil-
dren and their children's children,
down to the third and the fourth
generation." Moses hastened to 8
bow his head to the ground and do
obeisance. He said, "If I have 9

found favour with thee, O Eternal, then let the Eternal go with me; for this is an obstinate race. So pardon our iniquity and sin, and take us to belong to thy self."
33 *The Eternal answered, "My*
14 *presence shall go with you, and I*
15 *will settle you safe." "If thy presence is not with us," said Moses, "move us not from where*
16 *we are. For how can anyone know I have found favour with thee, I and thy people, unless thou goest with us, singling us out, myself and thy people, from all nations upon earth?"*
34 *Then said the Eternal, "I*
10 *make a compact* [[*to work marvels before all your people, marvels such as have never been done anywhere on earth or among any nation; then all the people round you shall see what the Eternal can do, for awful shall be my dealings*
11 *for your sake. Mark what I command you this day: I drive out the Amorites, the Canaanites, the Hittites, the Perizzites, the Hivites, and the Jebusites before*
12 *you, and you must be careful never to make any compact with these natives of the land to which you are going, lest that allure you*
13 *into danger; you must demolish their altars and break their obelisks and cut down their sa-*
14 *cred poles (for you must never worship any other god: the Eternal whose nature is jealous is a jeal-*
15 *ous God), lest you make a compact with the nations, deserting to their gods, sacrificing to their gods, agreeing to partake of their*
16 *sacrificial meals, marrying your sons to their daughters, who will desert to their gods and make your*
17 *sons desert also*]]. *Never carve*
18 *yourselves any metal gods. Hold the festival of unleavened cakes;* [[*for seven days you must eat unleavened cakes, as I commanded you, at the time fixed in the month of Abib, for it was in the month of Abib that you left Egypt.*]] *All* 19
the first-born belong to me, with the firstlings of your cattle, both oxen and sheep; you may buy 20
back a firstling ass with a lamb or a kid; but if you do not choose to buy it back, you must break its neck. Any firstborn boy you must buy back. And none of you must appear before me empty-handed. For six days you shall 21
labour, but on the seventh day you shall desist from work, and rest even at ploughing time and during harvest. You must hold the festi- 22
val of Weeks, when the firstfruits of your wheat are harvested, and also the festival of ingathering at the close of the year. Three times 23
a year must all your males appear in presence of the Lord, the God of Israel. [[*For I will dis-* 24
possess nations to make room for you and extend your frontiers; neither shall anyone try for your land when you go up to appear in presence of the Eternal, your God, three times a year.]] *You must* 25
never present the blood of any sacrifice with leavened cakes, and no part of the sacrifice at the pass-over festival must be left over all night till next morning. You 26
must bring the very first and finest of what the land bears, into the house of the Eternal, your God. You must not boil a kid in its mother's milk." Then said 27
the Eternal to Moses, "Write these words down, for these are the terms of the compact I have made with you and Israel." He re- 28
mained there beside the Eternal for forty days and forty nights, neither eating bread not drinking water; he wrote on the tablets the terms of the compact[[*, the ten commandments*]].

Now when Moses came down 29

the mountain of Sinai with the two tablets of the law in his hand, Moses did not know, as he went down the mountain, that his face was in a glow after
30 speaking to God. But when Aaron and all the Israelites saw Moses, his face was in a glow! They were afraid to come near
31 him, till Moses called to them; then Aaron and all the authorities came back to him, and
32 Moses talked to them. After that, all the Israelites came near, and he enjoined upon them all the orders that the Eternal had given him on the
33 mountain of Sinai. When Moses finished what he had to say to them, he drew a veil over
34 his face; whenever he went into the presence of the Eternal to speak to him, he took the veil off, till he came out again, and when he came out and gave the Israelites the orders he had re-
35 ceived, the Israelites would notice that the face of Moses was in a glow; whereupon Moses drew the veil over his face again, till he next went in to the presence of the Eternal.

35 Moses convened all the Israelites in their assembly and said to them: "Here are the orders laid down by the Eternal for your
2 obedience. Business may be done for six days, but on the seventh day you are to have a sabbath of entire rest, sacred to the Eternal; anyone who does any business on that day shall
3 be put to death. You must light no fire in any house upon the sabbath day."

4 Moses also said to all the assembly of Israel: "This is
5 what the Eternal orders. You are to raise a special offering for the Eternal, to be made by everyone who has a willing mind, as a special contribution to the Eternal, of gold, silver, and bronze, violet, purple, and 6
scarlet yarn, goats' hair, rams' 7
skins dyed red, leather, acacia wood, oil for lighting, spices for 8
the anointing oil and for the fragrant incense powder, beryls 9
and jewels to be set in the apron and on the sacred pouch. Let 10
every skilled workman among you come and make what the Eternal orders, the Dwelling 11
with its tent, its wrapper, its clasps, its frames, its bars, its columns and its pedestals, the 12
ark with its poles, its cover, and the curtain that screens it off, the table with its poles and all 13
its fittings and the Presence-bread, the lampstand for illu- 14
mination with its fittings and lamps and oil for lighting, the 15
altar of incense with its poles, the anointing oil, the fragrant incense, the curtain for the entrance into the Dwelling, its 16
poles and all its fittings, the bath and its base, the curtains 17
for the courtyard with the columns and their pedestals, the veil for the entrance to the courtyard, the pegs for the 18
Dwelling, the pegs for the courtyard and their ropes, the sacer- 19
dotal robes, for service in the sacred place, and the sacred vestments to be worn by Aaron the priest and by his sons in their priestly service."

The assembly of all Israel 20
then broke up, leaving Moses; and everyone who felt moved, 21
everyone whose mind was willing, came with his special contribution for the Eternal, to work at the Trysting tent and all required for its service, including the sacred vestments. They came, both men and 22
women, all whose minds were

willing, with brooches, earrings, signet-rings, necklaces, and all sorts of golden jewels; everyone who had gold to offer presented
23 it to the Eternal. Any man who possessed violet, purple, and scarlet yarn, fine linen, goats' hair, rams' skins dyed red, or
24 leather, brought that. Any man who had a contribution of silver or bronze to make, brought that for the Eternal. Any man who possessed acacia wood useful for any sacred purpose, brought
25 that. And the skilled women-workers spun the yarn, bringing violet, purple, and scarlet yarn,
26 and fine linen; all the skilful
27 women who felt moved also spun the goats' hair. The authorities furnished the beryls and the jewels to be set in the apron and on the sacred pouch, with the spices
28 and the oil, for lightning, for the anointing oil, and for the
29 fragrant incense powder. It was a freewill offering to the Eternal from the Israelites, from every man and woman who felt moved to bring anything in aid of the work which the Eternal
30 had ordered by Moses. Then said Moses to the Israelites, "The Eternal has specially chosen Bezalêl the son of Uri, the grandson of Hur, who belongs to
31 the clan of Judah, inspiring him with skill and knowledge and
32 competence in every craft, to devise artistic works in gold, silver,
33 and bronze, in cutting jewels to be set, and in wood-carving, that he may work at any skilled
34 craft. He has also given him and Oholiab the son of Ahisamak, belonging to the clan of
35 Dan, ability to train others, endowing them with skill in every skilful craft, in engraving, in decorating, in handling violet, purple, and scarlet yarn, in working with fine linen, in weaving, and in all sorts of trades and arts. Bezalêl and Oholiab 36
are to do the work, along with any skilful craftsman who is inspired by the Eternal with skill and knowledge for carrying out all the work upon the sanctuary, as the Eternal has given orders."

Moses then called Bezalêl and 2
Oholiab and all the skilful craftsmen whom the Eternal had endowed with skill, men who had felt moved to undertake the work; Moses let them take away 3
all that the Israelites had contributed for the work upon the sanctuary. Now the people continued to bring Moses free-will offerings every morning. So 4
the skilled craftsmen at work upon the sanctuary all left their work and went to tell Moses 5
that the people were bringing far more than was needed for the work ordered by the Eternal. Whereupon Moses issued 6
an order, which they had proclaimed throughout the camp, that no man or woman was to bring anything more as an offering for the sanctuary. This stopped the people from bringing any more. Indeed, the ma- 7
terial in hand was quite enough for all the work; it was more than enough.

The skilled craftsmen among 8
the workers all made the Dwelling with its ten curtains of fine twined linen, violet, purple, and scarlet, embroidered with designs of kherubs; each curtain 9
was forty-two feet long, by six feet broad, all measuring the same. Five curtains were joined 10
together and so were the other five. They made loops of violet 11
on the edge of the outermost curtain in the first set, and also on the edge of the outermost

12 curtain in the second set, fifty loops on each of these curtains, the loops being opposite each
13 other. They made fifty golden clasps and joined the curtains by the clasps, to form a single
14 Dwelling. They made curtains of goats' hair to form a tent over the Dwelling, eleven cur-
15 tains in all; each curtain was forty-five feet long, by six feet broad, all the eleven curtains
16 measuring the same. Five of these curtains were joined together, and so were the other
17 six. They made fifty loops on the edge of the outermost curtain in the first set, and fifty loops on the edge of the outward
18 curtain in the second set, with fifty bronze clasps to join the tent together, making it one.
19 They also made a wrapper of rams' skins dyed red and of leather, to cover up the tent itself.
20 They made the upright frames for the Dwelling out of acacia
21 wood, each frame fifteen feet high, by two feet three inches
22 broad, with two pegs clamped to the foot of each frame; so all the frames for the Dwelling were
23 shaped. Of the frames for the Dwelling, there were twenty for
24 the southern side, with forty silver pedestals, under these twenty frames, two pedestals for the two pegs in each frame.
25 For the other side of the Dwelling, the north side, twenty
26 frames were made, with their forty silver pedestals, two pedes-
27 tals to each frame. For the back of the Dwelling, the western side, six frames were made,
28 and also two frames for the corners of the Dwelling at the back,
29 each of these two frames forming a double support and running right up to the topmost ring at each corner. Thus there 30
were eight frames in all for the back, with sixteen silver pedestals, two pedestals to every frame. They made bars of 31
acacia wood, five bars for the frames on each side of the Dwelling, south and north, and five 32
for the back of the Dwelling towards the west; the middle 33
bar was made to run right along the frames, from end to end. The frames were overlaid with 34
gold, the rings upon them to hold the bars were made of gold, and the bars were overlaid with gold.

The curtain was made of fine 35
twined linen, violet, purple, and scarlet, and embroidered with designs of kherubs; four columns 36
of acacia wood, overlaid with gold, were made to hold it, with hooks of gold, and four pedestals cast in silver. A veil was made 37
for the entrance into the Dwelling, of fine twined linen, violet, purple, and scarlet, decorated work, with five columns and 38
hooks for it, the capitals and the rods being overlaid with gold, and the five pedestals being made of bronze.

37 Bezalêl made the ark of acacia
wood, four feet long, and two and a half feet broad and high, 2
overlaying it with pure gold, outside and inside, and running a moulding of gold round it. He 3
cast for it four golden rings, fastening them on its four supports, two rings on each side of it. He made poles of acacia 4
wood, overlaying them with gold, and putting the poles 5
through the rings at the side of the ark, to carry the ark. He 6
made a pure gold cover for the ark, four feet long and two and a half feet wide. Also, he made 7
two golden kherubs, of beaten

work, for the two ends of the
8 cover, one kherub at one end
and the other kherub at the
other end, the kherubs being of
9 one piece with the cover. The
wings of the kherubs were out-
stretched, overshadowing the
cover, as the kherubs were
turned to one another, facing
the cover.
10 He made the table of acacia
wood, three feet long, a foot and
a half wide, and two feet three
11 inches high, overlaying it with
pure gold, and running a mould-
12 ing of gold aroud it. He made
a frame for it all round, three
inches wide, and ran a moulding
13 of gold all round the frame. He
cast four golden rings for it,
putting the rings at the four
corners, on the feet of the table,
14 quite close to the frame, to re-
ceive the poles for carrying the
15 table. These poles he made of
acacia wood, overlaying them
16 with gold. The table dishes, the
saucers, the flagons, and the
chalices, for pouring the liba-
tions, were of pure gold.
7 The lampstand he made of
pure gold, beaten work all of it,
both pedestal and shaft: its
cups, both calyxes and flowers,
were all of one piece with it.
18 There were six branches rising
from the sides of it, three
branches from one side of the
lampstand, and three branches
from the other side of the lamp-
19 stand, each branch bearing three
cups like almond-blossoms, each
cup with a calyx and a flower;
20 on the main shaft of the lamp-
stand there were four cups like
almond-blossoms, each with a
21 calyx and a flower, and a calyx
under each pair of the six
branches on the lampstand,
22 these calyxes and their branches
being of one piece with it, the
whole forming a single piece of
pure beaten gold work. The 23
seven lamps, with their snuffers
and ash-trays, he made of pure
gold, using ninety-six pounds of 24
pure gold for the lampstand and
all its fittings.
The altar for incense he made 25
of acacia wood, a square altar,
eighteen inches long by eighteen
inches broad, and three feet
high, the knobs being of one
piece with it; he overlaid it with 26
pure gold, the top of it, the sides
of it, and the knobs, running a
golden moulding round it;
underneath the moulding, at the 27
corners on both sides of it, he
made two golden rings, to re-
ceive the poles on which it was
to be carried: the poles he made 28
of acacia wood, overlaying them
with gold. The sacred anoint- 29
ing oil and the pure incense of
fragrant spices he prepared by
the art of the perfumers.
The altar of burnt-offering he 38
made of acacia wood, a square
altar, seven and a half feet long,
seven and a half feet broad, and
four and a half feet high, with 2
knobs at its four corners, knobs
of one piece with it. He over-
laid it all with bronze, and used 3
bronze to make all the fittings of
the altar, the pans, the shovels,
the bowls, the prongs, and the
fire-pans. He also made a 4
bronze grating of network un-
derneath the ledge of the altar,
reaching half-way up the altar.
He cast four rings for the four 5
corners of this bronze grating,
to hold the poles; the poles he 6
made of acacia wood, overlaying
them with bronze. He put the 7
poles into the rings on the sides
of the altar, to carry it. The
altar itself he made hollow,
planking it in.
The bath and its base he made 8

of bronze, from the mirrors contributed by the women caretakers at the entrance to the Trysting tent.

9 In making the courtyard, he put hangings of fine twined linen, a hundred and fifty feet long, on the southern side of the
10 court, hung on twenty columns and twenty pedestals of bronze, the hooks and the rods being
11 silver. So for the north side, the same hangings on twenty columns and twenty pedestals of bronze, with silver hooks and
12 rods. So for the western side, hangings seventy-five feet long, on ten columns and ten pedestals, with silver hooks and rods.
13 The hangings on the eastern side were seventy-five feet long.
14 On each side of the entrance the hangings were twenty-two and
15 a half feet high, on three columns with their three pedestals.
16 The hangings round the courtyard were all made of fine
17 twined linen, the pedestals of the columns were bronze, the hooks and the rings on the columns were silver, the capitals were overlaid with silver, and all the columns round the courtyard were ringed with silver.

18 The veil for the entrance of the courtyard was made of fine twined linen, violet, purple, and scarlet, decorated work, thirty feet long and seven and a half feet high, to correspond with the
19 hangings of the courtyard; there were four columns with four pedestals, all of bronze, the hooks being silver, and the capitals and rods being overlaid
20 with silver. All the tent-pegs for the Dwelling and the courtyard round it were bronze.

21 [[Here follows a note of the various amounts needed for the Dwelling (the Dwelling of God's Presence), drawn up, at the bidding of Moses, by the Levites under the supervision of Ithamar the son of Aaron the priest.
(Bezalêl the son of Uri and the 22
grandson of Hur, belonging to the clan of Judah, made all that the Eternal ordered Moses to
have made; he was assisted by 23
Oholiab the son of Ahisamak, belonging to the clan of Dan, a craftsman skilled in weaving designs and in embroidering fine linen, violet, purple, and scarlet.) The gold used for all pur- 24
poses in work upon the sanctuary, the gold contributed, weighed about two thousand eight hundred pounds (weighed by the sacred scale of weights).
The silver dues from the citizens 25
on the roll weighed about nine thousand six hundred and fifty-five pounds (weighed by the sacred standard of weights), each 26
member on the register paying a bĕka or half-shekel, that is, about five pennyweights, and the total number of men over twenty being six hundred and three thousand, five hundred
and fifty; nine thousand six hun- 27
dred pounds of this silver went to the casting of the pedestals for the sanctuary and for the curtain, ninety-six pounds
weight to each pedestal; the rest 28
of the silver was used to make hooks for the columns, to overlay their capitals, and to make
the rods for them. The bronze 29
which was contributed weighed
nearly three tons; out of it the 30
pedestals for the entrance of the Trysting tent were made, the bronze altar, the bronze grating for the altar, all the fittings of
the altar, the pedestals for the 31
outer courtyard, the pedestals for the entrance of the courtyard, with all the tent-pegs of

the Dwelling and of the outer courtyard.]]

39 From the violet, purple, and scarlet yarn were made the sacerdotal vestments for serving in the sacred place, the sacred robes for Aaron, as the Eternal
2 had given orders to Moses. The apron was made of gold and of fine twined linen, violet and
3 purple and scarlet; the gold was beaten into thin flakes and then cut up into wires, to be worked into the fine linen, the violet, the purple, and the scarlet, by
4 the designer. Shoulder-straps were made for it, fastened to the
5 two top corners, and the artistic ribbon, for clasping it round the waist, was of the same material as the apron, and all of one piece —gold, violet, purple, scarlet, and twined linen, as the Eternal had given orders to Moses.
6 The beryls were set in gold rosettes, engraved as a seal is engraved, with the names of the
7 Israelites, and hung on the shoulder-straps of the apron as stones to remind the Eternal of Israel; for so the Eternal had
8 given orders to Moses. The judicial pouch was designed like the apron, made of fine twined linen, violet and purple and
9 scarlet, made square and then doubled over, nine inches
10 square. In it four rows of jewels were placed, the first row being a jasper, a chrysolite, and
11 a crystal, the second row being a red garnet, a sapphire, and a
12 sardonyx, the third row being a cairngorm, an agate, and an
13 amethyst, and the fourth row being a topaz, a beryl, and an onyx, all being set in rosettes of
14 gold wire; the jewels were twelve in number, corresponding to the names of the Israelites, each jewel engraved like a seal with the name of a clan.
15 To the pouch were attached chains of pure gold, twisted like
16 cords. Two golden rosettes and two golden rings were also made,
17 the two rings being fastened to the two ends of the pouch, and the two chains of twisted gold passed through these two rings;
18 the other ends of the two twisted chains were attached to the two rosettes, which were fastened on the front of the shoulder-straps
19 of the apron. Two golden rings were made to be fastened to the two lower ends of the pouch, on the inner side next the apron.
20 Two golden rings were also made to be fastened low down on the ephod, close to the joining of the shoulder-straps and above the artistic ribbon of the
21 apron. The apron and the pouch were attached by a violet lace run through these rings, on the artistic ribbon of the apron, to prevent the pouch from being loosened from the apron; for so the Eternal had given orders to Moses.

22 The robe for the apron was
23 woven entirely of violet, with a hole in the middle, like the hole in a linen corselet, with a binding all round it to keep it from
24 being frayed; the skirts of the robe were adorned all round with pomegranates in violet, purple, and scarlet, on twined
25 linen, and golden bells were placed between the pomegran-
26 ates all round the skirt of the ritual robe, one bell between each pair of pomegranates; for so the Eternal had given orders to Moses.

27 The tunics for Aaron and his sons were woven of fine linen,
28 the turban was of fine linen, the ornamental caps were of fine linen, the drawers made of fine

twined linen, and the sashes were of fine twined linen, violet, purple, and scarlet, embroidered work: as the Eternal had given orders to Moses.

The plate for the sacred diadem was made of pure gold, engraved like a seal with the words "Sacred to the Eternal."

A violet lace was fastened to it, attaching it to the top of the turban, as the Eternal had given orders to Moses.

So the entire work on the Dwelling of the Trysting tent was finished; as the Eternal had given orders to Moses, so exactly did the Israelites carry it out. They brought to Moses the Dwelling, the tent and all its fittings, its clasps, its frames, its bars, its columns and their pedestals, the wrapper of rams' skins dyed red, the wrapper of leather, the curtain that screened off the most sacred place, the ark of the Presence and its poles, the cover of the ark, the table and all its fittings, the Presence-bread, the lampstand of pure gold and the lamps to be arranged on it, with all their fittings and the oil for lighting them, the golden altar, the anointing oil, the fragrant incense, the curtain for the entrance of the tent, the bronze altar with its bronze grating, its poles, and all its fittings, the bath and its base, the curtains for the courtyard with its columns and their pedestals, the veil for the entrance of the courtyard with its ropes and tent-pegs and all that was required for the service of the Dwelling, for the Trysting tent, the sacerdotal vestments for service in the sacred place, the sacred robes for Aaron the priest and for Aaron's sons to wear as they did priest's work. The Israelites did everything exactly as the Eternal had given orders to Moses, and when Moses saw all they had done, and done as the Eternal had ordered, Moses blessed them for it.

The Eternal then said to Moses, "You must erect the Dwelling in the Trysting tent on the first day of the first month; put the ark of the Presence inside it, and screen the ark off with the curtain. Put in the table and arrange the things on it, put in the lampstand and fix the lamps on. Then place the golden altar for incense in front of the ark of the Presence, and hang the curtain at the entrance of the Dwelling. Place the altar of burnt-offering in front of the entrance of the Dwelling in the Trysting tent, and put the bath between the Trysting tent and the altar, filling it with water. Erect the courtyard all round, hanging up the veil at its entrance. Take the anointing oil and anoint the Dwelling and everything in it, consecrating it and all its fittings, to render it sacred. Anoint the altar of burnt-offering and all its fittings, thus hallowing the altar, to render it most sacred. Anoint the bath and its base, and hallow it. Then you must bring Aaron and his sons to the entrance of the Trysting tent, and after bathing them in water put the sacred robes on Aaron, anoint him and consecrate him to serve me as priest. Bring his sons, put on their tunics, and anoint them as you did their father, that they may serve me as priests; their anointing is to stand as their perpetual priesthood, age after age."

Moses did so; he did exactly

as the Eternal had ordered him.
17 On the first day of the first
month, in the second year, the
18 Dwelling was erected; Moses
erected the Dwelling, laying the
pedestals, putting up the frames,
inserting their bars, and erecting
19 the columns. Over the Dwell-
ing he spread out the tent, and
covered up the tent (as the
Eternal had given orders to
20 Moses). He placed the law in-
side the ark, put the poles on the
ark, and the cover on the top of
21 the ark; then he took the ark
inside the Dwelling, drew the
curtain screening it off, and con-
cealed the ark of the law (as the
Eternal had given orders to
22 Moses). He put the table in-
side the Trysting tent, on the
northern side of the Dwelling,
23 outside the curtain, arranging
the bread upon it in presence of
the Eternal (as the Eternal had
24 given orders to Moses). The
lampstand he placed inside the
Trysting tent, opposite the table,
on the southern side of the
25 Dwelling; he fixed the lamps on,
in presence of the Eternal (as
the Eternal had given orders to
26 Moses). The golden altar he
placed in front of the curtain,
27 inside the Trysting tent, burn-
ing incense of fragrant spices on
it (as the Eternal had given
28 orders to Moses). He hung the
curtain at the entrance of the
29 Dwelling. And at the entrance
of the Dwelling in the Trysting
tent, he placed the altar of
burnt-offering, offering on it the
burnt-offering and the cereal
offering (as the Eternal had
given orders to Moses). The 30
bath he placed between the
Trysting tent and the altar, fill-
ing it with water for washing;
it was there that Moses and 31
Aaron and his sons washed their
hands and feet, washing when- 32
ever they entered the Trysting
tent or whenever they ap-
proached the altar (as the Eter-
nal had given orders to Moses).
He then erected the court- 33
yard round the Dwelling and
the altar, hanging the veil
at the entrance of the court-
yard. Thus did Moses finish
the work.

Then the cloud covered the 34
Trysting tent, and the radiant
majesty of the Eternal filled the
Dwelling; Moses could not enter 35
the Trysting tent because the
cloud hung over it, and the radi-
ance of the Eternal filled the
Dwelling. Whenever the cloud 36
was raised from the Dwelling,
the Israelites used to march
ahead on their route; but if the 37
cloud did not lift, they never
moved till the day it did lift.
The cloud of the Eternal rested 38
on the Dwelling by day, and
there was fire in the cloud at
night, as all the house of Israel
saw, along their route.

1 Then the Eternal called
Moses and from the Trysting
tent gave him these orders for
2 the Israelites. "When any man
of you brings an offering to the
Eternal, you must make your
offering from your live-stock,
3 from your herds and flocks. If
the man's offering from his herd
be a burnt-offering, it must be
an unblemished male, and he
must offer it of his own freewill
at the entrance to the Trysting
4 tent before the Eternal. He
must lay his hand upon the head
of the victim, and it shall be
accepted as expiation for him.
5 He must then kill the bullock
before the Eternal; but Aaron's
sons, the priests, shall present
the blood, splashing it all round
the sides of the altar at the en-
trance to the Trysting tent.
6 He must skin the victim and cut
7 it up; then the sons of Aaron,
the priests, shall put fire on the
altar, arranging wood on the
8 fire, and arranging the pieces of
the victim, with its head and
suet, on the wood upon the top
9 of the fire on the altar. (The
entrails and the legs the man
must wash in water.) The
priest shall burn the whole of it
on the altar as a burnt-offering,
an offering made by fire, with a
soothing odour for the Eternal.
10 If his offering be from the flock,
a sheep or a goat, what he offers
must be an unblemished male.
11 He must kill it on the north side
of the altar before the Eternal;
but Aaron's sons, the priests,
shall splash its blood all round
12 the sides of the altar. He must
cut it up, and then the priest
shall arrange the pieces, with
the head and suet, on the
wood upon the top of the fire
on the altar. (The entrails and 13
the legs the man must wash in
water.) The priest shall offer
the whole of it, burning it on the
altar, as a burnt-offering, an
offering made by fire, with a
soothing odour for the Eternal.

If his offering to the Eternal 14
be an offering of birds, what he
offers must be a turtle-dove or a
young pigeon. The priest shall 15
take it to the altar, and first nip
off its head, which he must burn
on the altar; then the blood of
the bird shall be squeezed out on
the side of the altar, and the 16
priest must remove the crop and
feathers, flinging them to the
east of the altar upon the ash-
heap; after tearing it by the 17
wings, though without dividing
it in two, the priest shall burn
it on the wood upon the fire on
the altar, as a burnt-offering, an
offering made by fire, with a
soothing odour for the Eternal.

When the man's offering is a 3
recompense-offering, if his offer-
ing be from the herd, then what
he offers, male or female, must
be unblemished before the Eter-
nal. He must lay his hand upon 2
the head of the victim and kill
it at the entrance to the Trys-
ting tent; but Aaron's sons, the
priests, shall splash the blood all
round the sides of the altar. He 3
must offer part of the recom-
pense-offering as an offering by
fire to the Eternal, namely the
fat covering the entrails, all the
fat on the intestines, the two 4
kidneys and the fat upon them
at the loins, also the lobe of the
liver, which is to be cut off at the
kidneys. Aaron's sons shall 5
burn this above the burnt-

offering on the wood upon the fire on the altar, as an offering made by fire, with a soothing odour for the Eternal.

6 If what he offers as a recompense-offering be from the flock, then, male or female, it must be
7 unblemished. If he is offering a lamb, then he shall offer it be-
8 fore the Eternal, laying his hand upon the head of the victim and then killing it in front of the Trysting tent; but Aaron's sons are to splash the blood all round
9 the sides of the altar. He must offer part of the recompense-offering as an offering by fire to the Eternal, namely, the fat, the entire fat tail, which is to be cut off close to the backbone, the fat covering the entrails, all the fat
10 on the intestines, the two kidneys and the fat upon them at the loins, also the lobe of the liver, which is to be cut off at the
11 kidneys. The priest shall burn this on the altar, as the food of the offering made by fire to the Eternal.

12 If what he offers is a goat, then he shall offer it before the
13 Eternal, laying his hand upon the head of the victim and then killing it in front of the Trysting tent; but Aaron's sons shall splash the blood all round the
14 sides of the altar. He must offer part of the recompense-offering as an offering by fire to the Eternal, namely, the fat covering the entrails, all the fat
15 upon the intestines, the two kidneys and the fat upon them at the loins, and the lobe of the liver, which is to be cut off at
16 the kidneys. The priest shall burn this on the altar, as the food of the offering made by fire, to be a soothing odour; the fat all belongs to the Eternal.
17 This regulation is to last for all time and all over the country: 'Never eat fat or blood.'

When a man's offering is an 2
offering of cereals to the Eternal, what he offers must be fine flour; he must pour oil upon it, adding incense, and take it to 2
Aaron's sons, the priests, who shall remove a handful of the flour, oil, and incense, burning it as a reminder to the Eternal on the altar, as an offering by fire, with a soothing odour for the Eternal; what is left over of the 3
cereal-offering belongs to Aaron and his sons as being a most sacred part of the fire-offerings to the Eternal. When you offer 4
a cereal-offering baked in the oven, it must be unleavened cakes of fine flour mixed with oil, or unleavened pancakes smeared with oil. If your offer- 5
ing is a cereal-offering of griddle-cakes, they must be made of unleavened fine flour mixed with oil; break them in pieces and 6
pour oil over them, as a cereal-offering. And if your offering 7
is a cereal-offering from the frying-pan, it must be made of fine flour mixed with oil. All these 8
cereal-offerings you must bring to the Eternal, presenting them to the priest, who shall take them to the altar; the priest 9
shall remove from the cereal-offering the reminder - to - the Eternal part, burning it on the altar, as an offering made by fire, with a soothing odour for the Eternal. What is left over 10
of the cereal-offering belongs to Aaron and his sons, as being a most sacred part of the fire-offerings to the Eternal. No 11
cereal-offering to the Eternal is to be made with dough; you must never burn dough or honey in any fire-offering to the Eternal. You may offer these to the 12

Eternal as firstfruits, but they must never appear on the altar
13 as a soothing odour. Also, you must season every cereal-offering with salt; never leave the salt of the Compact of your God out of your cereal-offering; offer salt with every offering.
14 If you offer a cereal-offering of firstfruits to the Eternal, you must offer roasted ears of corn, bruised grain from fresh corn.
15 Add oil to it and sprinkle incense
16 on it, as a cereal-offering. The priest shall burn the reminder-to-the Eternal part of the bruised grain, the oil, and the incense, as an offering made by fire to the Eternal."

4 Then the Eternal gave Moses
2 these orders for the Israelites in the case of anyone sinning unawares, doing something which the Eternal has forbidden to be
3 done. "If an anointed priest by sinning makes the people incur guilt, then he must offer to the Eternal for the sin he has committed a young unblemished
4 bullock as a sin-offering. He must bring the bullock to the entrance of the Trysting tent before the Eternal, lay his hand upon the head of the bullock, and then kill the bullock before
5 the Eternal. The anointed priest must then take some of the bullock's blood into the
6 Trysting tent, dip his finger in the blood, and sprinkle some of the blood seven times before the Eternal, before the curtain of
7 the inner sanctuary. The priest must also smear some of the blood on the knobs of the altar for fragrant incense before the Eternal, which stands inside the Trysting tent; all the rest of the bullock's blood he must pour out at the base of the altar of burnt-offering which stands at the entrance to the Trysting tent.
8 He must remove all the fat from the bullock of the sin-offering, the fat covering the entrails, all
9 the fat on the intestines, the two kidneys with the fat upon them at the loins, also the lobe of the liver, which is to be cut off at
10 the kidneys, just as in the case of the bullock sacrificed in the recompense-offering; this is all to be burned by the priest on the
11 altar of burnt-offering. The skin of the bullock, all its flesh, its head, legs, entrails, and
12 dung—all the rest of the bullock must be carried away by the priest to some clean spot where ashes are poured out, and burned up there on a wood-fire; it must be burned where the ashes are poured out.

13 If the whole community of Israel does some wrong which escapes the notice of the people, if they have done something which the Eternal has forbidden to be done, and so incur guilt,
14 then, as soon as their sin is discovered, the people must offer a bullock as a sin-offering, bringing it in front of the Trysting
15 tent; the sheikhs of the community must lay their hands upon the head of the bullock before the Eternal, and then the bullock shall be killed before the
16 Eternal. The anointed priest
17 shall take some of the bullock's blood into the Trysting tent, dip his finger in the blood, and sprinkle some of it seven times before the Eternal, before the
18 curtain; he shall smear some of the blood on the knobs of the altar which stands before the Eternal inside the Trysting tent, and pour all the rest of the blood out at the base of the altar of burnt-offering at the entrance to
19 the Trysting tent. He must re-

move all the fat of the victim
20 and burn it on the altar. This is
what he must do to the bullock,
treating it as he treated the bul-
21 lock of the sin-offering; he must
also carry the bullock outside
the camp and burn it as he
burned the first bullock. Such
is the sin-offering for the people.
20 The priest shall thus make ex-
piation for them, and they shall
be forgiven.

22 When a chief sins unawares,
doing something which the
Eternal his God has forbidden
him to do, and so incurs guilt,
23 if he becomes conscious of the
sin he has committed, he must
bring an unblemished hairy goat
24 as his offering, lay his hand upon
the head of the goat, and then
kill it where the victims of the
burnt-offering are killed before
the Eternal: it is a sin-offering.
25 The priest shall then take some
of the blood of the victim with
his finger and smear it on the
knobs of the altar of burnt-
offering, pouring the rest of the
blood out at the base of the altar
26 of burnt-offering. All the fat he
must burn on the altar, like the
fat of the victims sacrificed in
recompense-offerings; so shall
the priest make expiation for
him in the matter of his sin, and
he shall be forgiven.

27 When any ordinary person
sins unawares, doing something
which the Eternal has forbidden
to be done, and so incurs guilt,
28 if he becomes conscious of the
sin he has committed, then he
must bring an unblemished fe-
male goat as his offering for the
29 sin he has committed; he must
lay his hand upon the head of
this sin-offering and kill the vic-
tim at the spot for burnt-offer-
30 ings. The priest must then take
some of the blood with his finger
and smear the knobs of the altar
of burnt-offering, pouring all the
rest of the blood out at the base
of the altar. All its fat he must 31
remove, as he removes the fat
from the victims sacrificed in the
recompense-offerings; he must
burn it on the altar as a soothing
odour for the Eternal. So shall
the priest make expiation for the
man, and he shall be forgiven.
If he brings a sheep as his offer- 32
ing for sin, he must bring an un-
blemished ewe, laying his hand 33
upon the head of this sin-offer-
ing and killing it where the
victims of the burnt-offering are
killed. The priest shall then 34
take some of the blood with his
finger and smear the knobs of
the altar of burnt-offering, pour-
ing out all the rest of the blood
at the base of the altar; all the 35
fat he must remove, as he re-
moves the fat from the lamb
sacrificed in the recompense-
offering, burning it on the altar
like the fire-offerings to the
Eternal. So shall the priest
make expiation for the man in
connexion with the sin he has
committed, and he shall be for-
given.

(If anyone sins by remaining 5
silent when he is adjured to give
evidence as a witness of some-
thing he has seen or known, and
so incurs punishment; or if any- 2
one touches something unclean,
the carcase of an unclean wild
animal or of an unclean farm-
beast or of an unclean reptile,
without being aware of it at the
time, and so incurs guilt for be-
coming himself unclean; or if he 3
touches any sort of human un-
cleanness, without knowing it at
the moment, and so incurs guilt;
or if anyone utters a rash vow to 4
do something either evil or good,
taking any sort of rash oath as

men will do, unthinkingly, and then becomes conscious of what he has done, incurring guilt;
5 then, after incurring guilt in any of these ways, he must confess
6 the sin he has committed, and bring to the Eternal, as amends for the sin he has committed, a female animal from his flock, either sheep or goat, as a sin-offering; the priest shall then make expiation for him in the matter of his sin.)
7 If he cannot afford a lamb, then he must bring to the Eternal as his offering for sin two turtle-doves or two young pigeons, one as a sin-offering and the other as a burnt-offering;
8 he must take them to the priest, who shall offer the sin-offering first, nipping the bird's head from its neck, without tearing
9 the bird in two, sprinkling some of the blood on the side of the altar, and draining off the rest of the blood at the base of the
10 altar, as a sin-offering. The second bird he shall sacrifice as a burnt-offering in the regular way. So shall the priest make expiation for him in the matter of the sin he has committed, and
11 he shall be forgiven. If he cannot afford even two turtle-doves or two young pigeons, he must bring as his sacrifice for his sin a tenth of a bushel of fine flour as a sin-offering; he must not add any oil or incense, for it is a sin-
12 offering. He must take it to the priest, who shall remove the handful that serves as a reminder-to-the Eternal, burning it on the altar, like the offerings made by fire to the Eternal; it is
13 a sin-offering. So shall the priest make expiation for him in connexion with any of these sins of his, and he shall be forgiven. (The rest belongs to the priest, as in the case of the cereal-offering.)"

14 The Eternal said to Moses,
15 "If anyone commits fraud, incurring guilt unawares by appropriating something sacred to the Eternal, then he must bring as amends for it to the Eternal an unblemished ram from his flock, valued in silver coin at least two half-crowns (by the half-crown of the sanctuary); he must also
16 restore the sacred thing he has appropriated, adding a fifth to it, and handing it over to the priest, who shall make expiation for him by sacrificing the ram as amends for his sin; so shall he be forgiven. [[If anyone sins
17 by doing something which the Eternal has forbidden to be done, though he is unaware of it, and incurs guilt and punishment
18 for it, then he must bring to the priest an unblemished ram of some value from his flock, as amends for his sin; the priest shall make expiation for him over the wrong he did all unawares, and he shall be forgiven.
19 This is an offering for guilt, for the man is certainly guilty in the sight of the Eternal.]]"

6 2 The Eternal said to Moses, "If anyone sins by committing fraud against the Eternal, by cheating a neighbour over some deposit or pledge, or by theft, or by taking advantage of his
3 neighbour, or by denying it when he has found some lost property, taking a false oath to
4 that effect; then, in the case of any of these sins, if he be guilty of any of them, he must restore what he robbed or what he extorted or what was deposited with him for safe keeping, or the lost property he found, or any-
5 thing about which he swore a false oath; he must restore it in

full, adding a fifth to it, and handing it back to the owner on the day when he offers his
6 guilt-offering. The guilt-offering he must bring to the Eternal is an unblemished ram of some value from the flock, which he
7 must hand to the priest, who shall make expiation for him before the Eternal, and then he shall be forgiven for any misdeed of which he has been guilty."
8 The Eternal said to Moses,
9 "Enjoin upon Aaron and his sons this law for the burnt-offering. The burnt-offering must remain on its firewood on the altar all night till the morning, and the fire must be kept burning with firewood on the
10 altar. Then the priest must put on his linen vestment, with linen drawers on his middle; he must remove the ashes to which the fire has reduced the burnt-offering on the altar and lay them
11 beside the altar; then, stripping off his vestments and putting on other vestments, he must carry the ashes outside the camp to a
12 clean spot. The fire must be kept burning on the altar, never allowed to go out; the priest must put firewood on it every morning. He shall arrange the burnt-offering on it, and burn on it the fat slices of the recom-
13 pense-offerings. Fire must be kept burning always on the altar; it must never be allowed
14 go out. Here is the law for the cereal-offering. The sons of Aaron shall offer it before the Eternal, in front of the altar.
15 The priest shall take out his handful of the fine flour and oil and all the incense of the cereal-offering, burning it as a soothing odour for the Eternal, as a
16 reminder-to-the Eternal. The rest of it shall be eaten by Aaron and his sons as unleavened cakes in a sacred spot; they shall eat it in the courtyard of the Trysting tent. It must not be baked 17
with dough; I have assigned it to them as their share of the fire-offerings made to me; it is most sacred, like the sin-offering and
the guilt-offering. Any male 18
descendant of Aaron may eat it; it is your due for all time, from generation to generation, out of the fire-offerings made to the Eternal. Anyone who touches these most sacred offerings shall be taboo."

The Eternal said to Moses, 19
"This is the offering to be made 20
by Aaron and his sons to the Eternal; one-tenth of a bushel of fine flour they must offer daily as a cereal-offering, one-half of it in the morning and the
other half in the evening. It 21
must be cooked with oil on a griddle; bring it soaked with oil, and after breaking the cake in pieces offer this cereal-offering as a soothing odour to the Eternal. The anointed priest of the 22
Aaronic succession shall offer it by a lasting rule, burning it all to the Eternal. Every cereal- 23
offering of a priest shall be burned up; it must not be eaten."

The Eternal said to Moses, 24
"Tell Aaron and his sons that 25
this is the law of the sin-offering: the victim of the sin-offering is to be killed before the Eternal where the victim of the burnt-offering is killed: it is most sacred. The priest who offers it 26
for sin must eat it, and it must be eaten in a sacred spot, in the courtyard of the Trysting tent. Whoever touches the meat of 27
this offering shall be taboo; and if any of its blood is sprinkled on

any garment, you must wash that garment in a sacred spot.
28 Any earthen pot in which it has been cooked must be destroyed; but if it has been cooked in a bronze pot, that pot need only be scoured and rinsed in water.
29 Any male among the priests may eat it: it is most sacred.
30 [[But no sin-offering, whose blood is ever brought inside the Trysting tent for expiation within the sacred interior, is to be eaten; it shall be burned with fire.]]

7 This is the law of the guilt-
2 offering: it is most sacred. The victim in the guilt-offering must be killed where the burnt-offering is killed, and its blood is to be sprinkled all round the sides
3 of the altar. The priest must then offer all its fat, the fat tail,
4 the fat covering the entrails, the two kidneys and the fat on them by the loins, and the lobe of the liver, which is to be cut off at
5 the kidneys; this the priest shall burn on the altar as a fire-offering to the Eternal: it is a guilt-
6 offering. Any male among the priests may eat the rest of the flesh, but it must be eaten in a sacred spot: it is most sacred.
7 The guilt-offering is like the sin-offering; the same law holds for both: the meat belongs to the priest who makes the expiation.
8 Any priest who offers a man's burnt-offering for him, that priest is entitled to the skin of
9 the victim, and any cereal-offering baked in an oven, anything cooked in the frying-pan or on the griddle, belongs to the sac-
10 rificing priest; but every other cereal-offering, either mixed with oil or dry, belongs to all the sons of Aaron as their common property.

11 This is the law of sacrifice for recompense-offerings which may be offered to the Eternal. If 12
a man offers it as a thank-offering, he must offer, along with this thank-offering, unleavened cakes mixed with oil, and unleavened pancakes smeared with oil, and fine flour mixed with oil.
In addition to the sacrifice of his 13
thank-offering, he must bring leavened cakes as part of his offering. From this he must 14
offer one cake of each sort as a select portion set aside for the Eternal; it belongs to the priest who splashes the blood of the recompense-offering. The flesh 15
of the victim of the recompense-offering which is offered as a thank-offering must be eaten on the day it is sacrificed; nothing must be left over till next morning. But if he is offering a 16
votive offering or a freewill-offering, while the flesh must be eaten on the day it is sacrificed, anything left over may be eaten next day; whatever remains on 17
the third day must be burned up. If any meat from the 18
recompense-offerings is eaten on the third day, the offering shall not win you favour, it shall not count for the man who has offered it; it shall be reckoned mere refuse, and anyone who eats it must pay the penalty.
Also, no flour that has touched 19
anything unclean is to be eaten; it must be burned up. As for sacrificial flesh, anyone who is clean may eat it; but if anyone 20
in a state of uncleanness eats the flesh of any recompense-offering belonging to the Eternal, that soul shall be outlawed from his kinsfolk. And if anyone 21
eats the flesh of any recompense-offering belonging to the Eternal, after he has touched something unclean, human or animal

or reptile, that soul shall be outlawed from his kinsfolk."

22 [[The Eternal gave Moses these orders for the Israelites:
23 "You must never eat the fat of
24 ox or sheep or goat. The fat of animals that have died a natural death or that have been torn to pieces, you may use for any other purpose, but on no ac-
25 count must you eat it; for whoever eats the fat of any animal used in sacrifice and burned for the Eternal, that soul shall be
26 outlawed from his kinsfolk. And you must never partake of blood in any of your houses, blood
27 either of birds or of beasts; whoever partakes of blood, that soul shall be outlawed from his kinsfolk."]]

28 The Eternal gave Moses these orders for the Israelites that
29 "anyone offering a recompense-offering in sacrifice to the Eternal must bring in his own hands to the Eternal the part of his recompense-offering which is to
30 be burned; what he brings shall be the fat along with the breast of the victim, the breast to be waved to and fro, in presence of the Eternal, as a waved-
31 offering. The priest shall burn the fat on the altar, but the breast belongs to Aaron and his
32 sons. The right thigh is also to be presented to the priest as his share of what you are sacrificing by way of recompense-offering;
33 the particular priest who offers the blood and the fat of the recompense-offerings is to have the right thigh as his share.
34 For I have set aside the breast that is waved and the right thigh from the sacrifices of the Israelites in these recompense-offerings, and assigned these to Aaron the priest and to his sons as their perpetual due from the Israelites." Such is the share 35
that fell to Aaron and his sons from the fire-offerings made to the Eternal, when Moses presented them for the ministry of the Eternal as priests, the share 36
that the Eternal ordered the Israelites to give them as their lasting due, generation after generation.

Such is the law of the burnt- 37
offering, the cereal-offering, the sin-offering, the guilt-offering, and the recompense-offering in sacrifice, which the Eternal laid 38
down for Moses on mount Sinai, when Moses was commanding the Israelites to present their offerings to the Eternal in the desert of Sinai.

The Eternal then said to 8
Moses, "Take Aaron and his 2
sons, take the vestments and the anointing oil, the bullock for the sin-offering and the two rams, also the basket of unleavened cakes, and convene all the com- 3
munity at the entrance to the Trysting tent." Moses did as 4
the Eternal ordered him. And when the community had gathered at the entrance to the Trysting tent, Moses said to the 5
community, "This is what the Eternal has ordered to be done." Whereupon he brought forward 6
Aaron and his sons and washed them with water. He then put 7
the tunic on Aaron, girdled him with the sash, invested him with the robe, put on him the sacred apron, tying its artistic ribbon round his waist and so fastening on the apron, and then hung 8
over his shoulders the sacred pouch, inside which he placed the sacred lots. He placed the 9
turban on his head, and on his forehead the golden diadem or sacred crown. All this as the Eternal had commanded Moses.

10a Then Moses took some of the
12 anointing oil and poured it over
the head of Aaron, anointing
13 him to consecrate him. Moses
next brought Aaron's sons, put
tunics on them, girdled them
with sashes, and tied caps on
their heads, as the Eternal had
14 commanded him. He brought
forward the bullock of the sin-
offering, and after Aaron and
his sons had laid their hands on
15 the head of the bullock, Moses
slaughtered it. Taking some of
the blood, he smeared it with his
finger all round the knobs of the
altar, pouring the rest of the
blood out at the base of the altar
and thereby consecrating it,
16 purging it of guilt. Taking all
the fat upon the entrails, the
lobe of the liver, the two kid-
neys and their fat, Moses burned
it on the altar; but the skin,
17 flesh, and dung of the bullock
he burned up outside the camp,
as the Eternal had commanded
18 him. He then brought the ram
of the burnt-offering, and, after
Aaron and his sons had laid
their hands upon the head of
19 the ram, Moses slaughtered it,
splashing the blood all round
20 the sides of the altar. He cut
up the ram, burning the pieces,
21 with the head and the suet, and
washing the entrails and legs
with water; the whole of this he
burned on the altar as a burnt-
offering with a soothing odour,
a fire-offering of the Eternal, as
the Eternal had commanded
22 him. He then brought the
other ram, the ram for the rite
of installation; after Aaron and
his sons had laid their hands
23 upon the head of the ram, Moses
slaughtered it. Taking some of
the blood, he smeared it on the
tip of Aaron's right ear, on the
thumb of his right hand, and on
the great toe of his right foot;
then Moses brought Aaron's 24
sons and smeared some of the
blood on the tip of their right
ears, on the thumb of their right
hands, and on the great toe of
their right feet; the rest of the
blood Moses splashed all round
the sides of the altar. Taking 25
the fat of the ram, the fat tail,
all the fat on the entrails, the
lobe of the liver, the two kidneys
and their fat, with the right
thigh; taking also one unleav- 26
ened cake, one cake of bread
baked with oil, and one pancake,
from the basket of unleavened
cakes before the Eternal, and
placing these on the top of the
fat and the right thigh, he put 27
the whole mass into the hands
of Aaron and his sons, and had
them waved to and fro as an
offering before the Eternal.
Then Moses took it all out of 28
their hands and burned it on the
top of the burnt-offering upon
the altar, as an installation-
offering with a soothing odour,
a fire-offering to the Eternal.
The breast of the ram Moses 29
waved to and fro as an offering
before the Eternal; he had that
as his own share of the ram in
the rite of installation, as the
Eternal had commanded him.
Then Moses took some of the 30
anointing oil and the blood on
the altar, sprinkling it over
Aaron and his vestments as well
as over his sons and their vest-
ments, to consecrate Aaron and
his vestments, and his sons and
their vestments. Moses further 31
said to Aaron and his sons, "Boil
the meat at the entrance to the
Trysting tent and eat it there,
with the cakes in the basket of the
installation-rite—for so I have
been commanded to bid Aaron
and his sons eat. The rest 32

of the meat and cakes you must
33 burn up. For seven days you
must never leave the entrance to
the Trysting tent, till the days
of your installation are over; the
installation is to last for seven
34 days. What has been now done,
has been done by order of the
Eternal, as expiation on your
35 account. Remain at the en-
trance of the Trysting tent for
seven days, day and night, and
do your duty to the Eternal, lest
you die—so I am commanded."
36 Aaron and his sons did every-
thing that the Eternal ordered
9 them by Moses. And on the
eighth day Moses called Aaron
and his sons and the sheikhs of
2 Israel, saying to Aaron, "Take
a bull calf for a sin-offering and
a ram for a burnt-offering, both
unblemished, and offer them be-
3 fore the Eternal. Also, tell the
Israelites to take a he-goat for a
sin-offering, as well as a yearling
calf and a yearling lamb, both
unblemished, for a burnt-offer-
4 ing, and an ox and a ram for
recompense-offerings, to sacri-
fice before the Eternal; further-
more, they are to bring a cereal-
offering mixed with oil. For the
Eternal will appear to you this
5 day." They brought all these,
as Moses ordered, before the
Trysting tent; and as all the
community came forward to
6 stand before the Eternal, Moses
told them what they must do,
in obedience to the Eternal,
that the splendour of the Eter-
nal might appear to them.
7 "Come up to the altar," he said
to Aaron, "offer your sin-offer-
ing and burnt-offering, as ex-
piation for yourself and for your
household; then offer sacrifice
for the people and make expi-
ation for them, as the Eternal
8 has ordered." So Aaron went
up to the altar and slaughtered
the calf of the sin-offering made
for himself; his sons brought the 9
blood to him, and dipping his
fingers in it he smeared it on the
knobs of the altar, pouring the
rest of the blood out at the base
of the altar; the fat, the kid- 10
neys, and the lobe of the liver of
the victim, he burned on the
altar, as the Eternal had com-
manded Moses. The flesh and 11
the skin he burned outside the
camp. He then slaughtered 12
the victim of the burnt-offering;
his sons handed him the blood,
and he splashed it all round the
sides of the altar. They handed 13
him the various pieces of the
burnt-offering, including the
head, and he burned them on
the altar. The entrails and legs 14
he washed with water, and then
burned them on the top of the
burnt-offering on the altar. He 15
then brought the people's offer-
ing, taking the goat of the sin-
offering for the people and
slaughtering it as an offering for
sin in the same way. The 16
burnt-offering he presented in
the regular way. The cereal- 17
offering he presented, taking
out the usual handful, and burn-
ing it on the altar in addition to
the burnt-offering of the morn-
ing sacrifice. He also slaugh- 18
tered the ox and the ram, the
recompense - offering sacrificed
for the people; his sons handed
him the blood, which he
splashed on the altar all round,
while the fat parts of the ox, the 19
fat tail of the ram, the fat cover-
ing the entrails, the kidneys, and
the lobe of the liver, were placed 20
upon the breasts of the animals;
the fat he burned on the altar,
but the breast Aaron waved to 21
and fro as an offering before the
Eternal, as Moses had com-

22 manded. Raising his hands towards the people, Aaron blessed them, and stepped down from the altar when he had sacrificed the sin-offering, the burnt-offering, and the recompense-offer-
23 ings. Moses and Aaron then entered the Trysting tent; when they came out, they blessed the people, and the splendour of the Eternal appeared to all the peo-
24 ple. [[Fire issued from the presence of the Eternal, consuming the burnt-offering and fat upon the altar.]] When all the people saw this, they shouted and fell on their faces.

10 Now Nadab and Abihu, two sons of Aaron, each took his pan, lighted it and laid incense on it, offering irregular fire before the Eternal, which the Eternal had
2 not ordered them to offer. Fire issued from the presence of the Eternal and devoured them, so that they died before the Eter-
3 nal. Whereupon Moses said to Aaron, "This must be what the Eternal meant by saying,

I will display my sacred dread
among those near to me,
I will show my splendour before
all the people."

4 Aaron said nothing. Then Moses called Mishael and Elzaphan, the sons of Uzziel, Aaron's uncle, and told them to come and carry their kinsmen away from the sanctuary outside the
5 camp. They came up and carried away the men in their robes outside the camp, as Moses had
12 told them. Then said Moses to Aaron and his remaining sons, Eleazar and Ithamar, "Take the cereal-offering left over from the fire-offerings made to the Eternal, and eat it unleavened beside the altar, for it is most sacred,
13 and you must eat it in a sacred spot; it is your due, and your sons' due, from the fire-offerings made to the Eternal; such are my instructions. The waved 14
breast and the selected thigh of the victim you must eat in a clean spot, you and your sons and your daughters; they are assigned you and your sons as your due, from the sacrifices of the recompense-offerings of the Israelites. The waved breast is 15
to be brought along with the fat of the fire-offerings, to be waved to and fro before the Eternal; it belongs to you and to your sons as your due for all time, as the Eternal has commanded."

[[When Moses made careful 16
search for the goat of the sin-offering, he found it had been burned! He was angry with Eleazar and Ithamar, the remaining sons of Aaron. "Why 17
have you not eaten the sin-offering at the sanctuary? It is most sacred, and you were given it as food in order that you might remove the guilt of the community, by making expiation for them before the Eternal. And you never brought 18
the blood inside the sanctuary! You ought certainly to have eaten the flesh inside the sanctuary, as I gave orders." Aaron 19
answered, "My sons have this day sacrificed their sin-offering and their burnt-offering before the Eternal; and yet such a misfortune has befallen me! If I had eaten the sin-offering today, would it have been acceptable to the Eternal?" When 20
Moses heard that, he was satisfied.]]

[[Moses said to Aaron and to 6
his sons Eleazar and Ithamar: "Never let your hair hang loose or tear your clothes in grief, lest you die, lest the Eternal be

wroth with all the community;
leave it to your fellows, the
whole family of Israel, to bewail
any outburst of the Eternal.
7 And never leave the entrance of
the Trysting tent, lest you die;
for the Eternal's anointing oil is
on you." So they followed the
directions of Moses.]]
8 [[The Eternal said to Aaron,
9 "When you or your sons enter
the Trysting tent, never drink
wine or liquor, lest you die; this
is to be a standing rule from
10 generation to generation, that
you may distinguish what is
sacred and what is profane,
what is unclean and what is
11 clean, and that you may teach
the Israelites all the rules that
the Eternal has given them by
Moses."]]
11 The Eternal gave Moses and
Aaron these orders for the
2 Israelites. "Here are the crea-
tures you are allowed to eat, of
3 all animals on earth. You may
eat any animal with a parted
hoof, that has its hoof divided
through, and that chews the
4 cud. But of those that either
chew the cud or have a parted
hoof, you must not eat the fol-
lowing: the camel, because, al-
though it chews the cud, it has
not a parted hoof and therefore
5 is unclean for you; the hyrax,
because, although it chews the
cud, it has not a parted hoof and
therefore is unclean for you;
6 the hare, because, although she
chews the cud, she has not a
parted hoof and therefore is un-
7 clean for you; the pig, because,
although it has a parted hoof,
divided through, it does not
chew the cud and therefore is
8 unclean for you. Of their meat
you must not eat, their carcases
you must not touch; they are
9 unclean for you. As for fish,
you may eat anything with fins
and scales that lives in the
water, in sea or stream. But 10
things in sea or stream that have
no fins and scales, either things
that swarm in the waters or ani-
mals in the waters, they are all 11
detestable for you and shall be
detested by you; you must never
eat their flesh, and you must
detest their very carcases: any 12
creature in the waters without
fins or scales is detestable for
you.

Of birds, these are what you 13
must detest, birds never to
be eaten, detestable birds: the
griffin, the vulture, the eagle,
the kite, the buzzard of any 14
species, the raven of every 15
species, the ostrich, the night- 16
jar, the sea-mew, the hawk of
any species, the cormorant, the 17
various kinds of owl, the water- 18
hen, the pelican, the carrion-
vulture, the stork, the heron 19
of every species, the bittern, and
the bat. Also, all winged in- 20
sects that go on four legs are de-
testable for you; however, of 21
winged insects that go on four
legs, you may eat those with
jointed legs above their feet for
leaping over the ground, the mi- 22
gratory locust of any species, the
bald locust of any species, the
dropping locust of any species,
and the grasshopper of any
species. All other winged in- 23
sects with four legs are detest-
able for you.

[[You shall become unclean by 24
contact with the following: who-
ever touches any carcase of
them shall remain unclean till
evening, and whoever carries 25
any carcase of them shall wash
his clothes and remain unclean
till evening. Any animal with 26
hoof parted but not divided
through and not chewing its cud

is unclean for you; anyone who touches such an animal shall be
27 unclean. Any quadruped that goes on its paws is unclean for you; whoever touches its carcase shall remain unclean till eve-
28 ning. Anyone who carries any carcase of such animals shall wash his clothes and remain unclean till evening: they are un-
29 clean for you. Of swarming creatures upon earth, these are unclean for you: the weasel, the mouse, the lizard of every
30 species, the gecko, the land-crocodile, the beetle, the snail,
31 and the chameleon. These are unclean for you, among the swarming creatures; anyone who touches their dead bodies shall
32 remain unclean till evening, and anything on which their dead bodies fall shall be unclean, any article of wood or dress, any skin or sack, any vessel in use—it must be put into water, it remains unclean till evening,
33 and then is clean again. Any earthen jar into which one of their dead bodies falls must be broken, and the contents shall
34 be unclean; any food that absorbs water shall be unclean, and any liquid drink in any such
35 jar shall be unclean. Any utensil on which any of their dead bodies falls shall be unclean; an oven or a chafing pot must be broken in pieces, it is unclean and must be counted unclean.
36 But a fountain or a cistern for holding water shall be clean, though anything used to lift out the dead body shall be unclean.
37 If any of their dead bodies falls on seed ready to be sown, the
38 seed remains clean; but if it falls on seed soaked by water, the seed is unclean for you.
39 Also, if an animal used for food dies, he who touches the carcase shall remain unclean till evening; he who eats the carcase 40
shall wash his clothes and remain unclean till evening; he who carries the carcase shall also wash his clothes and remain unclean till evening.]]

Every swarming insect on 41
earth is detestable for you; not one must be eaten. Whatever 42
crawls on its belly, whatever goes on four legs, and whatever has many legs, any swarming insect whatever on earth, you must never eat; such are detestable. You must not render 43
yourselves detestable by eating any swarming insect, you must not render yourselves unclean over them, thus defiling yourselves. For as I am the Eternal 44
your God, so you must hallow yourselves and keep yourselves sacred, for I am sacred; never defile yourselves with any sort of swarming insect. For as I 45
am the Eternal who brought you out of the land of Egypt to be your God, you must be sacred, for I am sacred.

Such is the law regarding 46
beasts, birds, fish, and swarming creatures upon earth, that 47
you may distinguish between what is unclean and what is clean, between the living creatures that may be eaten and the living creatures that may not be eaten."

The Eternal said to Moses 13
and Aaron: "When a man has 2
some swelling or eruption or white spot on the skin of his body, which becomes the mark of leprosy on his skin, he must be taken to Aaron the priest or to one of his sons the priests;
the priest shall look at the mark 3
on the skin, and if the hair on the spot has turned white, while the marked patch seems to

go under the skin, then it is the mark of leprosy, and the priest, after inspection, shall pronounce
4 him unclean. Should the white spot shine and yet not appear to go under the skin, while the hair on it has not turned white, then the priest must isolate the
5 marked man for seven days; on the seventh day, when the priest looks at him again, if the mark is unchanged in colour and has not spread, then the priest must isolate him for seven days
6 more; on the seventh day the priest shall again look at him, and if the mark has faded and has not spread over the skin, then the priest shall pronounce him clean—it is merely some eruption, and the man shall wash his clothes and be clean.
7 But if the eruption does spread over the skin, after he has shown himself to the priest in order to
8 be pronounced clean, the priest must look at it, and if the eruption still spreads, the priest must pronounce him unclean; it is a case of leprosy.
9 When the mark of leprosy is on a man, he must be taken to
10 the priest; the priest must look at him, and, if there is a white swelling on the skin, which has turned the hair white, if there is raw flesh inside the swelling,
11 then it is chronic leprosy in the skin of his body; the priest shall pronounce him unclean, he need not isolate him—the man is un-
12 clean. If the leprosy breaks out all over the skin, so that the whole skin of the marked man is covered with leprosy, from head to foot, as far as the priest
13 can see, then the priest must look, and, if the leprosy has covered all his body, he must pronounce the marked man clean;
14 the skin has all turned white, he is clean. Should raw flesh appear on him, however, he is unclean; when the priest sees the 15
raw flesh, he must pronounce the man unclean; the raw flesh is unclean, a sign of leprosy. Should the raw flesh turn white 16
again, the man must go to the priest, and if the priest sees that 17
the mark has changed into white, then he must pronounce the marked man clean: clean he is.

When a boil on the skin of the 18
body has healed, leaving a white 19
swelling or a reddish-white, bright spot, the man must show it to the priest, who shall look 20
at it; if it appears to go under the skin, and if the hair on the swelling or spot has turned white, then the priest must pronounce him unclean—it is a mark of leprosy, which has broken out in the boil. But if 21
the priest sees no white hairs on the spot, and the spot does not go under the skin, but has faded, then the priest must isolate him for seven days; if it spreads in 22
the skin, the priest must pronounce him unclean—it is a mark of leprosy; but if the 23
bright spot stays where it is, without spreading, it is the scar of the boil, and the priest shall pronounce the man clean.

Or, again, when the skin of 24
the body has been burned, and the raw flesh of the burn has become a bright spot, reddish-white or white, the priest must 25
look at it; if the hair on the bright spot has turned white, and it appears to go under the skin, then it is leprosy which has broken out in the burn, and the priest must pronounce the man unclean—it is the mark of leprosy. But if the priest sees 26
there is no white hair on the

bright spot, and it does not appear to go under the skin, but has faded, then the priest must
27 isolate him for seven days; on the seventh day he must look again, and if it has spread on the skin, then the priest shall pronounce him unclean—it is a
28 mark of leprosy. But if the bright spot stays where it is, without spreading, but has faded, then it is the swelling caused by the burn, and the priest shall pronounce him clean —it is only the scar of the burn.
29 When a man or a woman has a sore on the head or on the
30 beard, the priest must look at it; if it appears to go under the skin, and if it has thin, yellow hairs, the priest shall pronounce him unclean—it is ringworm, a
31 leprosy of the head or beard. If the priest sees that the ringworm sore does not appear to go under the skin and has no black hair on it, the priest must isolate
32 the patient for seven days. On the seventh day the priest shall look at the ringworm, and if the sore has not spread, if it has no yellow hairs, and if the sore does not appear to go under the skin,
33 then the man must be shaved, all except the sore; the priest must isolate him for seven days
34 more. On the seventh day the priest shall look at it again, and if the ringworm has not spread on the skin, if it does not appear to go under the skin, then the priest shall pronounce him clean, and he shall wash his clothes and
35 be clean. However, if the ringworm spreads after he has been
36 pronounced clean, then the priest must look at it; and if the ringworm has spread, the priest need not look for yellow
37 hairs—the man is unclean. But if the ringworm remains as it appeared before, with black hairs growing on the sore, the ringworm is healed, the man is clean, and the priest shall pronounce him clean.

When a man or a woman has 38
bright spots, bright white spots,
on the skin of the body, the 39
priest must look at them; if these bright spots are a dull white, it is only a tetter which has broken out on the skin; the person is clean.

When a man loses his hair, he 40
is bald, but he is clean. If he 41
loses his hair in front, he is forehead-bald, but he is clean.
However, if there is a reddish- 42
white mark on the bald head or the bald forehead, it is leprosy breaking out on his bald head
or his bald forehead. The priest 43
must look at it; if the swelling on his bald head or bald forehead is reddish-white, like leprosy in the skin, he is a leprous 44
man, he is unclean: the priest shall pronounce him unclean—the mark of it is on his head.
And when a man has the mark 45
of leprosy, he must tear his clothes, let his hair hang loose, and cover his mustache, crying
'Unclean! Unclean!' So long as 46
the mark is on him, he shall be counted unclean; unclean he is, he must live apart, and stay outside the camp.

[[When the mark of leprosy is 47
on a garment, woollen or linen,
either in the warp or in the 48
woof, either in leather or in anything made of leather, if the 49
mark on the garment or in the leather, in warp or woof, or in anything made of leather, is greenish or reddish, it is the mark of leprosy and must be shown to the priest. The priest 50
shall look at the mark and shut the marked object away for

51 seven days. On the seventh day
he shall look at it again; and if
the mark has spread in the gar-
ment, in warp or woof, or in any-
thing made of leather, then the
mark means a malignant lep-
rosy, and the object is unclean;
52 he must burn the marked gar-
ment, warp or woof, woollen or
linen, or the leather article; for
it is a malignant leprosy, it must
53 be burned up. However, when
the priest looks, if the mark has
not spread in the garment, warp
or woof, or in the leather article,
54 the priest shall order the marked
object to be washed, and then
shut it away for seven days
55 more; the priest shall then look
at the washed mark, and if the
mark has not changed colour,
though it has not spread, it is
unclean—you must burn the
thing up, it has eaten into the
stuff, whether the mischief is at
56 the back or in front. Should the
priest see that the mark is pale
after being washed, he must
tear it out of the garment or
57 leather, warp or woof; if it still
appears in the garment, in warp
or woof, or in anything made of
leather, then it is breaking out
afresh, and you must burn up
58 the marked object. You must
wash the garment, warp or
woof, or the leather from which
the mark has disappeared, wash
it a second time, and then it is
59 clean. Such is the law regard-
ing marks of leprosy in a woollen
or a linen garment, warp or
woof, or in leather, showing how
to pronounce anything clean or
unclean.]]"

14 The Eternal said to Moses,
2 "This shall be the law for the
leper at the time when he is
pronounced clean. He must be
3 taken to the priest, and the
priest, who has come outside the
camp, shall look to see if the
mark of leprosy is healed in
the leper; then shall the priest 4
order two clean, living birds and
some cedar-wood and marjoram
tied with scarlet thread, to be
brought for the man who is to
be cleansed, and order one of the 5
birds to be killed over fresh
water in an earthen dish. Tak- 6
ing the other bird along with the
cedar-wood and marjoram tied
with scarlet thread, he shall dip
them all in the blood of the
bird killed over the fresh water;
the blood he must sprinkle seven 7
times over the man to be
cleansed from leprosy, pro-
nouncing him clean, but the bird
he shall set free in the open
country. The man to be 8
cleansed must then wash his
clothes, shave off all his hair,
and bathe in water; so shall he
be clean.

[[After that, he may come in-
side the camp. But for seven
days he must remain outside his
tent; on the seventh day he shall 9
shave off all his hair, the hair on
his head, his beard, and his eye-
brows, and wash his clothes and
bathe his body in water and so
be clean. On the eighth day he 10
must take two unblemished
male lambs and one yearling
ewe-lamb also unblemished,
with a cereal-offering of a peck
and a half of fine flour mixed
with oil and one pint of pure
oil; these, together with the man 11
himself, the officiating priest
must place before the Eternal at
the entrance to the Trysting
tent. The priest shall then 12
offer one of the male lambs and
the pint of oil as a guilt-offering,
waving them to and fro as an
offering before the Eternal; he 13
must kill the male lamb where
the sin-offering and the burnt-

offering are killed, in the court-
yard of the sanctuary (for as the
sin-offering belongs to the priest,
so does the guilt-offering—it is
14 most sacred), and, taking some
of the blood of the guilt-offering,
the priest shall smear it on the
tip of the man's right ear, the
thumb of his right hand, and the
great toe of his right foot.
15 Then, pouring some of the pint
of oil into the palm of his left
16 hand, the priest shall dip his
right fore-finger in the oil on his
left hand and sprinkle some of
it with his finger seven times in
17 front of the Eternal; the rest of
the oil in his hand the priest
shall use, partly to smear the tip
of the man's right ear, the
thumb of his right hand, and the
great toe of his right foot, where
the blood of the guilt-offering
had been applied, and partly to
18 drop on the man's head. So
shall the priest make expiation
for him before the Eternal.
19 Then the priest must offer the
sin-offering and make expia-
tion for the man to be cleansed,
owing to his uncleanness; after
which he must kill the burnt-
20 offering victim, and offer on the
altar the burnt-offering and
the cereal-offering. So shall the
priest make expiation for him,
21 and he shall be clean. If the
man is poor and cannot afford so
much, he must take one male
lamb as a guilt-offering, to be
waved to and fro as expiation
for him, with a cereal-offering of
half a peck of fine flour mixed
with oil, and one pint of pure
22 oil, also two turtledoves or two
young pigeons, such as he can
afford to buy, the one as a sin-
offering, the other as a burnt-
23 offering. These he must bring
on the eighth day to the priest,
for his cleansing, to the entrance
of the Trysting tent, before the
Eternal; and the priest, taking 24
the lamb of the guilt-offering
and the pint of oil, shall wave
them to and fro as an offering
before the Eternal. Then, kill- 25
ing the lamb of the guilt-offer-
ing, the priest shall take some of
the blood and smear it on the
tip of the man's right ear, on the
thumb of his right hand, and on
the great toe of his right foot.
Then, pouring some of the pint 26
of oil into the palm of his left
hand, the priest with his right 27
fore-finger shall sprinkle some of
the oil in his left hand seven
times in front of the Eternal;
the rest of the oil in his hand 28
the priest shall use, partly to
smear the tip of the man's right
ear, the thumb of his right hand,
and the great toe of his right
foot, where the blood of the
guilt-offering had been applied,
partly to drop on the man's 29
head, by way of making expi-
ation for him before the Eternal.
He must offer one of the turtle- 30
doves or young pigeons, which 31
the man has been able to afford,
one as a sin-offering and the
other as a burnt-offering, along
with the cereal-offering; so shall
the priest make expiation before
the Eternal for the man to be
cleansed. Such is the law for 32
the man marked by leprosy who
cannot afford the regular sacri-
fices at his cleansing.]]"

The Eternal said to Moses 33
and Aaron, "When you enter 34
the land of Canaan, which I
assign you as your possession, if
I put the mark of leprosy on
the inner wall of any house in
the land you possess, then the 35
owner of the house must go and
tell the priest that there seems
to be a kind of mark inside the
house. Before the priest goes in 36

to examine the mark, he must order the house to be cleared, so that everything inside the house may not be rendered unclean. Then shall the priest go in to
37 examine the house; he shall look at the mark, and if the mark on the wall shows greenish or reddish patches, and the discolouring has gone below the surface
38 of the plaster, the priest shall step outside and shut up the
39 house for seven days. On the seventh day he shall come back and examine it; if the mark has
40 spread over the wall, the priest shall order the marked stones to be pulled out and thrown into some unclean place outside the
41 town; he shall have the inside of the house scraped all round, and the mortar scraped off is to be put in some unclean place
42 outside the town; fresh stones must be brought, to replace the old stones, and fresh mortar used to plaster the house.
43 Should the mark break out again in the house, after he has had the stones pulled out and the house scraped and plastered,
44 then the priest shall enter and examine it; if the mark has spread, it is a case of malignant leprosy in the house—it is un-
45 clean. He must have the house pulled down, stones, wood, mortar, and all, and have them carried outside the town to an
46 unclean place. Also, anyone who enters the house, while it is shut up, shall be unclean till
47 evening; anyone who sleeps in the house must wash his clothes, and anyone who eats in the house must wash his clothes.
48 But if the priest enters, only to find that the mark has not spread, after the house has been plastered, then the priest shall pronounce the house clean, as the mark has disappeared. To 49
cleanse the house, he must take two birds, along with some cedar-wood and marjoram, tied with scarlet thread; one of the 50
birds he must kill over fresh water in an earthen dish, and 51
then take the cedar-wood and marjoram tied with scarlet thread, and the other bird, and dip them in the blood of the bird he killed and also in the fresh water, sprinkling the house seven times; with the blood of 52
the one bird, with the fresh water, with the other bird, and with the cedar-wood and marjoram tied with scarlet thread, he shall cleanse the house, let- 53
ting the other bird fly free from the town into the open country. Thus shall he make expiation for the house, and it shall be clean.

Such is the law for all kinds of 54
leprosy-marks, and for ring-
worm, for leprosy in clothes or 55
in a house, for a swelling, for an 56
eruption, and for bright spots—
showing where each of these is 57
unclean and where it is clean. Such is the law for leprosy."

The Eternal gave Moses 15
and Aaron these orders for the
Israelites: "When any man has 2
a discharge from his private parts, the discharge is unclean.
His uncleanness shall last as 3
long as he has the discharge; whether the parts are discharging or whether they are stopped to prevent the discharge, the
man is unclean. Every bed on 4
which the man with the discharge lies, shall be unclean, and anything on which he sits shall be unclean; anyone who touches 5
the man's bed shall wash his clothes and bathe in water and remain unclean till evening, and 6
anyone who sits on anything on

which the man with the discharge has sat, shall wash his clothes and bathe in water and remain unclean till evening.
7 Also, anyone who touches the body of the man with the discharge shall wash his clothes and bathe in water and remain
8 unclean till evening. And if the man with the discharge spits on a clean man, the latter shall wash his clothes and bathe in water and remain unclean till
9 evening. Any saddle on which the man with the discharge
10 rides, shall be unclean; and anyone who touches anything that has been under the man shall remain unclean till evening; anyone who carries any such thing shall wash his clothes and bathe in water and remain un-
11 clean till evening. Anyone whom the man with the discharge touches, without having rinsed his hand in water, must wash his clothes and bathe in water and remain unclean till
12 evening. Any earthen pot touched by the man with the discharge must be broken, and any wooden article rinsed in water.
13 When the man with the discharge is cleansed of his discharge, he must count seven days for his cleansing, washing his clothes, bathing his body in fresh water, and so becoming
14 clean; on the eighth day he shall take two turtledoves or two young pigeons and appear before the Eternal at the entrance of the Trysting tent, handing
15 the birds to the priest, who shall offer them, one for a sin-offering and the other for a burnt-offering; so shall the priest make expiation for him and his discharge before the Eternal.
16 If a man has an emission of seed, he must bathe all his body in water and remain unclean till evening; every garment or 17
piece of leather in which the seed has dropped, must be washed in water and remain unclean till evening. If a man lies with a 18
woman and there is an emission of seed, they must both bathe themselves in water and remain unclean till evening.

If a woman has a discharge 19
(the discharge in her case being blood from her body), she must be separated for seven days; anyone who touches her shall remain unclean till evening. Anything on which she lies, 20
when in this condition, shall be unclean; also, anything on which she sits. Anyone who 21
touches her bed shall wash his clothes and bathe in water and remain unclean till evening. Anyone who touches anything 22
she sits on, shall wash his clothes and bathe in water and remain unclean till evening. If he 23
touches anything either in her bed or what she sits upon, he shall remain unclean till evening. And if any man lies beside 24
her, so that her impure discharge comes on him, he shall be unclean for seven days, and any bed in which he lies shall be unclean.

If a woman has a discharge of 25
blood which goes on for a long time, when it is not her monthly period, or if she has a discharge lasting beyond the time of her period, during this discharge she shall be unclean as she is during the time of her period. Any bed 26
on which she lies during this discharge shall be to her as the bed of her monthly period, and anything on which she sits shall be as unclean as if it were the period of her impurity. Anyone 27

who touches any of these things shall be unclean; he must wash his clothes and bathe in water and remain unclean till evening.
28 When she is cleansed of her discharge, she must count seven days for it; after that she shall
29 become clean. On the eighth day she must take two turtledoves or two young pigeons and bring them to the priest, at the entrance of the Trysting tent;
30 one of them the priest shall offer as a sin-offering, the other as a burnt-offering. So shall the priest make expiation for her and her unclean discharge, before the Eternal."

12 The Eternal also gave Moses these orders for the Israelites,
2 "When a woman is delivered and bears a male child, she shall be unclean for seven days, for the same number of days as when she is separated for an un-
3 clean discharge. On the eighth day the flesh of the child's fore-
4 skin shall be circumcised, and for thirty-three days further she must stay at home, while the blood flows, till she is purified; she must not touch anything sacred, nor must she enter the sanctuary, till the days of her
5 purification are over. But if she bears a female child, she shall remain unclean for two weeks, as at her monthly period, and stay at home for sixty-six days, while the blood flows, till
6 she is purified. When the days of her purification are over, either for a son or for a daughter, she shall bring a yearling lamb for a burnt-offering and a young pigeon or turtledove for a purgation offering, handing them to the priest at the entrance of the
7 Trysting tent; the priest shall offer it before the Eternal and make expiation for her, that she may be cleansed from her unclean flow of blood. Such is the law for a mother, whether the child be male or female. If she 8
cannot afford a lamb, then she must bring two turtledoves or two young pigeons, one for a burnt-offering and the other for a purgation offering; the priest shall make expiation for her, and she shall be clean.

So shall you warn the Israel- 15
ites against their uncleanness, 31
lest they die for their uncleanness, by polluting my Dwelling that is among them.

Such is the law for a man with 32
a discharge or for a man rendered unclean by an emission of
seed, for a woman suffering from 33
her monthly period of impurity, for people, men or women, who have discharges, and for a man who lies beside an unclean woman."

After the death of the two 16
sons of Aaron, who had approached the presence of the
Eternal and died, the Eternal 2
said to Moses, "Tell your brother Aaron that he must not venture into the sacred place behind the curtain, in front of the cover of the ark, whenever he chooses—or he will die. For I manifest myself in the cloud upon the cover of the ark.
Aaron must only enter the sa- 3
cred place as he takes a young bullock for a sin-offering and a
ram for a burnt-offering [[He 4
must wear the sacred linen tunic and the linen drawers on his middle, girding himself with the linen sash, and putting on the linen turban; these are the sacred vestments, and before he puts them on he must bathe his
body in water]], and two he- 5
goats from the community of Israel for a sin-offering and one

6 ram for a burnt-offering. Then
Aaron shall offer the bullock of
the sin-offering, which is for
himself, making expiation for
himself and for his own house-
7 hold. The two goats he must
place in front of the Eternal at
the entrance to the Trysting
8 tent; Aaron shall cast lots over
the goats, one lot for the Eter-
nal and the other for Azâzel the
9 demon; the goat that falls by
lot to the Eternal shall be
brought forward and offered as
10 a sin-offering, but the goat that
falls by lot to Azâzel shall be set
free in presence of the Eternal,
that Aaron may perform ex-
piatory rites over it and send it
away for Azâzel into the desert.
11 Aaron must offer the bullock
of the sin-offering, which is for
himself, making expiation for
himself and his own household.
12 He must slaughter the bullock
of the sin-offering, which is for
himself, and take a pan of red
coals from the altar before the
Eternal, filling his hands with
fragrant incense, finely ground;
this he must bring inside the
13 curtain, placing the incense in
the fire burning before the Eter-
nal, so that the cloud of incense
may be all over the cover of
the ark of the law—or he will
14 die. He must take some of the
bullock's blood and smear it
with his finger on the east side
of the ark, sprinkling some of
the blood with his finger seven
times in front of the cover of the
15 ark. He must then slaughter
the people's goat of sin-offering,
and inside the curtain do the
same with its blood, smearing it
on the cover of the ark and
sprinkling it in front of the
16 cover, so performing expiatory
rites for the sacred place, on
account of the unclean prac-
tices of the Israelites and all
their sinful transgressions; he
must do the same for the Trys-
ting tent that is surrounded by
them and their unclean prac-
tices. When he enters to make 17
expiation in the sacred place, no
man shall be in the Trysting
tent, till he comes out, after hav-
ing made expiation for himself
and for his own household and
for all the community of Israel.
Next, he must go outside to the 18
altar before the Eternal and
offer expiatory rites for it; he
must take some of the bullock's
blood and some of the goat's
blood, smearing it on the knobs
of the altar all round, smearing 19
some of it on the altar with his
finger seven times, to cleanse
and hallow it from the unclean
practices of the Israelites. (The 25
fat part of the sin-offering he
must burn on the altar.) When 20
he has finished the expiatory
rites for the sacred place and the
Trysting tent and the altar,
Aaron shall bring forward the 21
living goat; laying both hands
upon its head, he shall confess
over it all the iniquities of the
Israelites and all their sinful
transgressions, laying them on
the head of the goat and sending
it away to the desert, in charge
of a man who is held in readi-
ness; the goat shall bear away 22
their iniquities into solitude, and
shall be set free in the desert.
Then Aaron shall enter the 23
Trysting tent, removing the
linen vestments which he put
on when he entered the sacred
place and leaving them there;
he shall bathe his body in water 24
at some sacred place, put on his
other clothes, and come out to
offer his own burnt-offering and
the people's burnt-offering.

The man who lets the goat 26

loose for Azâzel shall wash his clothes and bathe his body in water, before he re-enters the
27 camp. And the bullock of the sin-offering, with the goat of the sin-offering, whose blood was carried in for the expiatory rite inside the sacred place, shall be carried outside the camp and burned up, skin, flesh, dung, and
28 all; the man who burns them must also wash his clothes and bathe his body in water, before he re-enters the camp.
29 This shall be a standing rule for you: on the tenth day of the seventh month you shall abstain from food and all work, both the natives and the aliens settled
30 among you, for on that day expiation is made for your cleansing, to cleanse you from all your
31 sins before the Eternal; it shall be a sabbath of entire rest for you, a day of abstaining. This
32 rule is for all time. Expiation shall be made for you by the anointed priest who has duly succeeded his father; he shall put on the linen vestments, the
33 sacred vestments, and make expiation for the sacred sanctuary, for the Trysting tent, for the altar, for the priests, and for all
34 the laity. This shall be a perpetual rule for you, to make expiation for all the sins of Israel once a year." As the Eternal commanded Moses, so he did.

17 The Eternal gave Moses these
2 orders for Aaron and his sons and all Israel. "The Eternal
3 hereby commands that anyone belonging to Israel who slays an ox or a lamb or a goat [[in the
4 camp or outside the camp]] and does not bring it [[to the entrance of the Trysting tent]] to make an offering to the Eternal in front of the Dwelling of the Eternal, that man shall be held guilty of bloodshed—he has shed blood—and he shall be outlawed from his kinsfolk; this 5
is to ensure that the Israelites bring to the Eternal the sacrifices they are accustomed to sacrifice in the open country, bringing them to the priest [[at the entrance of the Trysting tent]] and sacrificing them as recompense-offerings to the Eternal. [[The priest must splash the 6
blood on the altar of the Eternal at the entrance of the Trysting tent, burning the fat as a soothing odour for the Eternal.]] They shall no longer offer their 7
sacrifices to the satyrs to whom they have deserted. This shall be a standing rule for them, generation after generation.

Tell them this also: If anyone 8
belonging to Israel or any alien who has settled in Israel offers a
9 burnt-offering or sacrifice and does not bring it [[to the entrance of the Trysting tent]] to offer it to the Eternal, that man shall be outlawed from his kinsfolk.

Again, if anyone belonging to 10
Israel or any alien who has settled in Israel tastes any blood, I will set my face against him and outlaw him from his kinsfolk. For the soul of any creature lies 11
in its blood, and I have appointed blood as your means of expiation on the altar; blood expiates by reason of the soul in it. Hence my order for Israel is, 12
that no person among you, no alien settled among you, shall taste blood.

If anyone belonging to Israel 13
or any alien who has settled among them captures by hunting any beast or bird that may be eaten, he must pour its blood out, covering it with dust; for 14
the soul of every creature is

bound up with its blood. Hence my order for Israel is, that you must never taste the blood of any creature, for the soul of every creature lies in its blood; anyone who tastes it shall be
15 outlawed. [[Also, anyone, native or foreigner, who eats the flesh of a creature that has died a natural death or that has been torn by wild beasts, must wash his clothes and bathe in water and remain unclean till evening, when he shall be clean again.
16 If he does not wash his clothes and bathe his body, he must take the consequences of his
18 crime.]] I am the Eternal your
2b God."

1 The Eternal gave Moses these orders for the Israelites:
3 "You must not copy the practices of Egypt, where you lived, nor the practices of Canaan, whither I am taking you; you must not rule your lives by
4 theirs. Follow my regulations, keep my rules, and live by them;
5 I am the Eternal your God. So keep my rules and regulations; if a man obeys them, it means life for him. I am the Eternal.
6 None of you shall approach any woman near of kin to you, to have intercourse with her. I am
7 the Eternal. You shall not have intercourse with your mother, your father's wife; she is your mother, and you shall not have
8 intercourse with her. You shall not have intercourse with any wife of your father; she belongs
9 to your father. You shall not have intercourse with your sister, the daughter of your own mother, whether she is your full
10 sister or a half-sister. You shall not have intercourse with your daughter or your son's daughter or your daughter's daughter, for
11 they are part of yourself. You shall not have intercourse with the daughter of any wife of your father, for she is your own sister.
12 You shall not have intercourse with your paternal aunt, for she is your father's near kinswoman.
13 You shall not have intercourse with your maternal aunt, for she is your mother's near kinswoman. You shall not ap-
14 proach your uncle's wife for intercourse; she is your aunt.
15 You shall not have intercourse with your daughter-in-law; she is your son's wife. You shall not
16 have intercourse with your sister-in-law; she is your brother's wife. You shall not have
17 intercourse with a woman and with her daughter; you shall not have any intercourse with a woman and also with her son's daughter or her daughter's daughter; they are near kinswomen of yours, and that would be a foul crime. You shall not
18 have intercourse with a sister of your wife, as a fellow-wife, while your first wife is alive. You
19 shall not approach any woman for intercourse while she is impure during her monthly period.
20 You shall not lie with a neighbour's wife, defiling yourself with her. (You shall not let any of
21 your children be burned alive to Molek, nor shall you profane the name of your God: I am the Eternal.) You shall not lie with
22 a male as with a female: that would be loathsome. You shall
23 not lie with a beast, defiling yourself with it; nor shall any woman go up to a beast, to lie down for it: that would be an unnatural crime. Never defile yourselves
24 in any such way, for such crimes defile the nations I am expelling
25 before you, defiling their land; hence I punished it for its crimes, and it vomited out its

26 inhabitants. Keep my rules and
regulations, then: never prac-
tise any of these loathsome
crimes, neither the natives nor
the aliens settled in your com-
27 munity (for the local inhabi-
tants practised such loathsome
crimes before you, and defiled
28 the land), lest the land vomit
you out, for your defilement, as
it has vomited out the nations
29 before you. For whoever prac-
tises any of these loathsome
vices, he shall be outlawed from
30 his kinsfolk. Obey my injunc-
tions, then, and never practise
any of these loathsome customs
which existed before you, never
defile yourselves with them. I
19 am the Eternal your God: you
2*b* must be sacred, for I, the Eter-
nal your God, am sacred."

1 The Eternal gave Moses these
2 orders for all the community
3 of Israel. "You must revere
your mother and your father,
every one of you, and keep my
sabbaths: I am the Eternal your
4 God. Heed not unreal gods,
never make yourselves metal
gods: I am the Eternal your
5 God. Also, when you sacrifice
any recompense-offering to the
Eternal, offer it of your own
6 freewill. It must be eaten on
the day you sacrifice it, or on the
next day; anything left over to
the third day must be burned.
7 If any part of it is eaten on the
third day, the whole sacrifice
shall be reckoned mere refuse
and shall not win you favour;
8 anyone who eats it must pay the
penalty, for he has profaned the
Eternal's sacred possession; that
soul shall be outlawed from his
kinsfolk.

9 When you reap your harvest,
you must not reap the field to
the very corners, nor gather the
10 stray ears of the harvest; you
must not glean your vineyard
bare, nor pick up fallen grapes;
leave them for poor folk and
resident aliens: I am the Eternal
your God.

You shall not steal; you shall 11
not cheat, you shall not tell a lie.
You shall not take a false oath 12
in my name, profaning the name
of your God: I am the Eternal
your God.

You shall not defraud your 13
fellow, nor rob him; you shall
not keep a hired labourer out of
his pay till next morning.

You shall not curse a deaf 14
man, nor trip up a blind man;
stand in awe of your God—I am
the Eternal. You shall not be 15
guilty of any injustice; you shall
not be partial to a poor man,
nor defer to a powerful man; you
must judge the case of a fellow-
Israelite fairly.

You shall not go up and down 16
slandering people; you shall not
forge a charge of murder against
a neighbour: I am the Eternal.

You shall not cherish hate 17
against your fellow-country-
man; what you must do is to
warn him of his fault, lest you
incur guilt yourself. You shall 18
not avenge yourself, you shall
not bear a grudge, against your
fellow-citizens, but love your
neighbour as you love yourself:
I am the Eternal.

Keep these rules of mine: 19
Never let any of your cattle
breed with a different kind;
never sow two kinds of seed in
your fields; never don a robe
made of two different kinds of
cloth.

When you enter the land and 23
plant it with all kinds of trees
for food, you must count their
fruit as taboo for you, taboo for
three years, not to be eaten; in 24
the fourth year all their fruit

shall be sacred, a praise-offering
25 to the Eternal; and in the fifth
year you may partake of the
fruit, that the land may con-
tinue to produce for you. I am
the Eternal your God.
26 You shall not eat any meat
with the blood in it; you shall
not practise augury nor practise
witchcraft.
27 You shall not shave your
temples nor clip the edges of
28 your beard nor gash your bodies
for the dead, nor shall you
tattoo your skin; I am the
Eternal.
29 Degrade not your daughter to
be a temple-prostitute, lest the
country fall into harlotry and
become full of foul vice.
30 You must keep my sabbaths
and reverence my sanctuary: I
31 am the Eternal. Never go to
a medium or a wizard, never
defile yourselves by consulting
them: I am the Eternal your
God.
32 You shall rise up before a man
with white hair, and honour the
person of an old man, standing
in awe of your God: I am the
Eternal.
33 If an alien settles beside you
in your land, you must not in-
34 jure him; the alien who settles
beside you shall be treated like
a native, and you must love him
as you love yourself; for you
were aliens yourselves in the
land of Egypt; I am the Eternal
your God.
35 You must never act dishon-
estly, in court or in commerce,
as you use measures of length,
36 weight, or capacity; you must
have accurate balances, accu-
rate weights, and an honest
measure for bushels and gallons:
I am the Eternal your God who
brought you out of the land of
37 Egypt, and you must keep all
my rules and regulations obedi-
ently: I am the Eternal."

The Eternal gave Moses 20
these orders for the Israelites.
"Anyone belonging to Israel or 2
any alien settled in Israel who
dedicates any of his children to
Molek shall be put to death; the
people of the land must stone
him, for having dedicated some 3*b*
of his children to Molek, defiling
my sanctuary and profaning my
sacred name. If the people of 4
the land ever disregard his sin of
dedicating children to Molek
and fail to put him to death,
then I will set my face against 5
that man and his family. I will
outlaw from their kinsfolk both
him and all who follow him in
deserting me for Molek. Also, 6
any person who consults a me-
dium or a wizard, deserting me
for them, I will set my face
against that person and outlaw
him from his kinsfolk. Any 27
man or woman who is a medium
or a wizard must be put to
death, stoned to death: their
blood shall be on their own
heads. Hallow yourselves, then, 7
and keep yourselves sacred, for
I am the Eternal your God; you 8
shall keep my rules obediently:
I am the Eternal who hallows
you. For anyone who curses his 9
father or his mother shall be put
to death; he has cursed his fa-
ther or his mother—his blood be
on his own head! The man who 10
commits adultery with a neigh-
bour's wife, he and she, adul-
terer and adulteress, shall both
be put to death. The man who 11
lies with his father's wife has
openly disgraced his father;
both he and she shall be put to
death—their blood be on their
own heads! If a man lies with 12
his daughter-in-law, both of
them shall be put to death; they

have committed an unnatural crime—their blood be on their
19 own heads! If any man lies
20 with a slave girl who is betrothed but not yet released or freed, an enquiry shall be held, but they shall not be put to death, since she was not yet
21 free; the man must bring his guilt-offering to the Eternal, at the entrance of the Trysting tent, and with this guilt-offer-
22 ing, a ram, the priest shall make expiation before the Eternal for his sin; so shall he be forgiven for the sin he has committed.
20 If a man lies with a male as
13 with a female, both men have done a loathsome thing and must be put to death—their blood be on their own heads!
14 If a man marries both a wife and her mother, it is a foul vice; he and they shall be burned to death—to clear out vice from
15 you. If a man lies with a beast, he shall be put to death, and the
16 beast shall be killed. If a woman goes up to a beast and lies down for it, you shall kill both woman and beast; put them to death—their blood shall
17 be on their own heads! If a man takes his sister, his father's or his mother's daughter, and he and she cohabit, it is disgraceful; they shall be outlawed from among this people; he has had intercourse with a sister—he must pay the penalty of his
18 crime! If a man lies with a woman during her monthly period and has intercourse with her, he has bared her fountain and she has let the fountain of her blood be uncovered; both of them shall be outlawed from
19 their people. (You shall not have intercourse with your mother's sister or your father's sister; that is to disgrace your near kin; both man and woman must pay the penalty of their crime.) If a man lies with his 20
uncle's wife, he has openly disgraced his uncle; the pair must pay the penalty of their sin and die childless. If a man takes his 21
brother's wife, it is an impure act; he has openly disgraced his brother, and he and she shall be childless.

Well, then, keep all my rules 22
and regulations obediently, lest the land where I have brought you to live vomit you out. You 23
must not live by the customs of the nations I expelled before you; I abhorred them just because they practised all these crimes. But to you I have said, 'You shall inherit their land, I 24
assign it to you as your own, a land abounding in milk and honey: I am the Eternal your God, who have separated you from other races, and therefore 25
you must separate clean animals from unclean, clean birds from unclean; you must not defile your souls with beast or bird or swarming thing which I have separated as unclean for you. You must be sacred for 26
me, for I the Eternal am sacred and I have separated you from other races, to make you mine.' "

The Eternal gave Moses 21
these orders for the priests, the sons of Aaron. "No priest is to defile himself by mourning over any corpse of a kinsman, except for his next-of-kin, his 2
mother, his father, his son, his daughter, or his brother, though 3
he may also defile himself by mourning over his sister if she is a virgin and therefore still his kith and kin, as being unmarried. He must not defile him- 4
self by mourning among his

kinsfolk, so as to profane him-
5 self. Thus priests must never
shave part of their heads bald,
nor shave off the edges of their
beards, nor gash their bodies.
6 They shall be sacred to their
God, never profaning the name
of their God; sacred they must
be, for they offer the fire-offer-
ings of the Eternal, the food of
7 their God. No priest shall
marry a harlot or a woman who
has been violated or a woman
who has been divorced; for the
priest is sacred for his God.
8 (Hallow the priest, then, for he
offers the bread of your God; he
must be sacred for you, for I
the Eternal, who hallow you,
9 am sacred.) And if the daughter
of a priest degrades herself by
playing the harlot, she degrades
her father and must be burned
10 to death. The chief priest
[[who has had the anointing oil
poured over his head and who
has been consecrated to wear the
vestments]] must not let his hair
hang loose nor tear his clothes in
11 grief; he must not approach any
corpse, defiling himself for his
12 father or his mother; he must
never leave the sanctuary, nor
profane the sanctuary of his God
[[for the consecration of the
anointing oil of his God is upon
13 him]]: I am the Eternal. His
14 wife must be a virgin; he must
not marry a widow or a woman
who has been divorced or a
woman who has been violated,
he must marry a virgin of his
15 own race, not to profane his chil-
dren among the people: for I am
the Eternal who hallows him."
16 The Eternal also gave Moses
17 these orders for Aaron, "Who-
ever of your sons [[throughout
the generations]] is disfigured, he
must not come forward to offer
18 the food of his God. No disfig-
ured person must come forward,
no blind man, no lame man, no
one with a mutilated face, no
one with a limb too long, no one 19
with a broken foot or broken
hand, no hunchback, no dwarf, 20
no one with defective eyesight,
no one suffering from itch or
skin-disease, no one with broken
testicles—no member of Aaron 21
the priest's family who has any
disfigurement shall approach to
offer the fire-offerings of the
Eternal; he is disfigured, he shall
not approach to offer the food of
his God. He may eat the food 22
of his God [[either the sacred or
the most sacred food]] but he 23
must not approach [[the curtain
or]] the altar, since he is dis-
figured; otherwise he will pro-
fane my sanctuaries—for I am
the Eternal who hallows them."
So Moses directed Aaron and his 24
sons and all the Israelites.

The Eternal also bade Moses 22
tell Aaron and his sons to "be 2
careful about the sacred gifts of
the Israelites [[which they con-
secrate to me]], and not to pro-
fane my sacred name: I am the
Eternal. Tell them that if any 3
of their number now or here-
after approaches the sacred gifts
consecrated to the Eternal by
the Israelites, when he is physi-
cally unclean, that soul shall be
outlawed from my presence: I
am the Eternal. No descendant 4
of Aaron whatsoever, who is a
leper or who suffers from a dis-
charge, shall partake of the sa-
cred gifts till he is clean. If any- 5
one touches anything rendered
unclean by a dead body, if any-
one has an emission of seed, if
anyone touches a swarming
creature that may cause un-
cleanness, or a man from whom
he may catch any kind of un-
cleanness, the person who 6

touches any of these shall remain unclean till evening and shall not partake of the sacred gifts till he has bathed his body
7 in water. When the sun goes down, he is clean; then he may partake of the sacred gifts,
8 since these are his food. He must not defile himself by eating anything that has died a natural death or that has been torn by wild beasts: I am the
9 Eternal. So shall they observe my order of service, lest they incur sin and die for having profaned it: I am the Eternal
10 who hallows them. No layman shall partake of a sacred gift; no one lodging with a priest, no hired servant of a priest, shall
11 partake of a sacred gift; but any slave whom a priest has bought with his own money may partake of it, and children born in his house may share his food.
12 If a priest's daughter has married a layman, she must not partake of the sacred gifts which have been set specially apart;
13 but if a priest's daughter has come back to her father's house, living where she did in childhood, because she has been widowed or divorced (having no children), she may partake of her father's food; only, no lay-
14 man ever must. If a man partakes by mistake of any sacred gift, he must return the gift to the priests, adding a fifth to it.
15 Priests must never let the sacred gifts set apart by Israelites for
16 the Eternal be profaned, thus rendering others responsible for sinful guilt by partaking of sacred gifts: for I am the Eternal who hallows them."

17 The Eternal also gave Moses
18 these orders for Aaron and his sons and all Israel. "Anyone of you belonging to Israel or any alien settled in Israel who brings his offering, either a votive offering or a freewill offering, to be burned in sacrifice to the Eternal, must offer it of his own 19
freewill, and it must be an unblemished male, an ox or sheep or goat. You must never offer 20
any victim with a blemish; that would not win acceptance for you. Also, if anyone offers any 21
recompense-offering to the Eternal, as a votive offering or as a freewill offering, from herd or flock, it must be quite unblemished to be accepted, free from blemish altogether. You must 22
never offer to the Eternal a victim blind or broken or mutilated or festering or suffering from itch or from skin disease; you must never offer such by fire upon the altar to the Eternal. You may offer as a freewill- 23
offering any animal from the flock or from the herd that has a limb too long or too short; but it cannot be accepted as a votive offering. No animal with its 24
testicles bruised or crushed or broken or cut, must be offered to the Eternal; such animals you must never sacrifice within your country. Neither shall you get 25
any of these from a foreigner and offer them as food to your God. They are faulty, there is a blemish in them; they shall not be accepted for you."

The Eternal said to Moses, 26
"When an ox or a sheep or a 27
goat is born, it shall remain with its dam for seven days; from the eighth day onwards it is acceptable as an offering by fire to the Eternal. And, cow, ewe, or she- 28
goat, you must not sacrifice it and its young on the same day. Also, when you make a sacrifice 29
of thanksgiving to the Eternal, see that it is done so as to win

30 acceptance for you: it must be eaten on the day it is offered, and none of it must be left over till next morning. I am the Eternal.

31 So keep my commands obedi-
32 ently: I am the Eternal. You shall not profane my sacred name; I will be hallowed among Israelites—I am the Eternal,
33 who hallows you, who brought you from the land of Egypt in order to be your God: I am the Eternal."

23 The Eternal gave Moses
2 these orders for the Israelites.
4 "These are the fixed festivals of the Eternal, which you must proclaim as sacred gatherings,
3 each in its proper season. [[During six days work may be done, but on the seventh day there is to be a sabbath of entire rest, a sacred gathering, when you must do no work; it is to be kept as a sabbath for the Eternal in
5 all your abodes.]] On the fourteenth day of the first month towards evening, the passover
6 of the Eternal begins. On the fifteenth day of the same month the festival of unleavened bread in honour of the Eternal begins: for seven days you must eat un-
7 leavened bread. On the first day of the festival you must hold a sacred gathering; you
8 shall do no field work. For seven days you must make a fire-offering to the Eternal, and on the seventh day you must hold another sacred gathering, doing no field work."

9 The Eternal gave Moses
10 these orders for the Israelites. "When you enter the land I give you and reap your harvest, you shall bring a sheaf from the first-fruits of your harvest to the priest, who shall wave the sheaf to and fro before the Eternal, that you may be accepted; he 11
shall wave it on the day after the sabbath. On the day you wave 12
the sheaf, you must offer an unblemished yearling male lamb as a burnt-offering to the Eternal; its cereal-offering shall be a 13
fifth of a bushel of fine flour, mixed with oil, as an offering to be burned to the Eternal for a soothing odour, the libation of wine being three pints. Till 14
that day, till you have brought the offering for your God, you must eat neither bread nor grain, roasted or fresh. This is a standing rule for all time and for all the country.

From the day after the sab- 15
bath, the day you bring the sheaf of the waved offering, you shall count seven full weeks, fifty days to the day after the seventh sabbath, and then you 16
shall make a cereal-offering of new grain to the Eternal. You 17
shall bring forward two loaves to be waved, made of a fifth of a bushel of fine flour, baked with dough, as firstfruits for the Eternal. With this bread you shall 18
present [[seven unblemished yearling lambs, one young bullock, and two rams; they are to be a burnt-offering for the Eternal with the usual cereal-offering and libations, a fire-offering with a soothing odour to the Eternal; also you shall offer a he-goat for 19
a sin-offering,]] two yearling male lambs as a recompense-offering; these the priest shall 20
wave to and fro, along with the bread of the firstfruits, as a waved offering before the Eternal; they shall be sacred to the Eternal, for the benefit of the priest. [[And on that day you 21
shall proclaim a sacred gathering; you shall do no field work. This is a standing rule for you

and your descendants, for all the country.]]
22 [[When you reap your harvest you must not reap the field to the very corners, nor gather the stray ears of the harvest, but leave these for poor folk and resident aliens: I am the Eternal your God.]]"
23 The Eternal gave Moses this
24 order for the Israelites. "The first day of the seventh month you must hold as an entire rest, a day of remembrance accompanied by trumpet-blasts,
25 a sacred gathering; you must do no field work, and you must sacrifice a fire-offering to the Eternal."
26 The Eternal also said to
27 Moses, "On the tenth day of this month, however, which is Expiation day, you must hold a sacred gathering; you must abstain and fast, and sacrifice a fire-offering to the Eternal.
28 You must not do any kind of work on that day, for it is a day of expiation, on which expiation is made for you before the Eter-
29 nal your God. Whoever will not abstain and fast on that day shall be outlawed from his kins-
30 folk, and whoever does any kind of work on that day, I will destroy him from among his kins-
31 folk; you must not do any work. That is a standing rule for you and your descendants, and for
32 all the country. It shall be a sabbath of entire rest for you, and you must abstain and fast: from sunset on the ninth day to sunset on the tenth day you shall hold your sabbath."
33 The Eternal gave Moses this
34 order for the Israelites. "On the fifteenth day of this seventh month the festival of booths begins, for seven days, in honour
35 of the Eternal. On the first day there shall be a sacred gathering; you must do no field work.
For seven days you shall make a 36
fire-offering to the Eternal, and on the eighth day you shall hold a sacred gathering, making a fire-offering to the Eternal; it is a day of sacred festival, and you must do no field work.

Such are the fixed festivals of 37
the Eternal, which you must proclaim as sacred gatherings, for making fire-offerings to the Eternal, burnt-offerings, cereal-offerings, sacrifices, and libations, each on its proper day, in 38
addition to the sabbaths of the Eternal, and in addition to your own gifts, to all the votive-offerings and freewill-offerings that you make to the Eternal.

[[On the fifteenth day of the 39
seventh month, when you gather in the produce of the land, however, you shall keep the festival of the Eternal for seven days; the first day is to be a sabbath of entire rest, and so is the eighth. On the first day you 40
must take what fine trees bear, branches of palm trees, boughs of leafy trees, and water-willows, rejoicing before the Eternal your God for seven days. Seven days 41
a year you must hold this festival for the Eternal (it is a standing rule for you and your descendants); you must hold it in the seventh month, living in booths for seven days; all native 42
Israelites shall live in booths, that your descendants may 43
know that I made the Israelites live in booths when I brought them out of the land of Egypt: I am the Eternal your God.]]"

Thus did Moses announce to 44
the Israelites the fixed festivals of the Eternal.

The Eternal said to Moses, 24
"Order the Israelites to bring 2

you pure, strained, olive oil for lighting, that the lamps may be always burning in their place.
3 Outside the curtain of the Presence in the Trysting tent, Aaron must arrange them to burn from evening to morning every day before the Eternal: this is a standing rule for you and your
4 descendants. Every day he shall arrange the lamps on the lampstand of pure gold before the Eternal.
5 "You must take fine flour, and bake twelve cakes of it, a fifth of a bushel going to each
6 cake. These you must place in two piles, six in each pile, on the table of pure gold before
7 the Eternal. On each pile you must spread some pure frankincense, to serve as a reminder to the Eternal over the bread, like a fire-offering to the Eter-
8 nal. Every sabbath day the priest must arrange this before the Eternal regularly; it is offered on behalf of the Israelites, to mark a lasting compact.
9 It shall belong to Aaron and his sons, who shall eat it in a sacred place; it is most sacred for him, out of the fire-offerings made to the Eternal, as his perpetual due."
10 The son of an Israelite woman, whose father was an Egyptian, once went out among the Israelites, and he and an Israel-
11 ite quarrelled in the camp; the son of the Israelite woman blasphemed the divine Name by cursing, and so he was taken to Moses. His mother's name was Shelômith, the daughter of Dibri, belonging to the clan of
12 Dan. He was put in custody, till the mind of the Eternal on the matter could be ascertained.
13 The Eternal said to Moses,
14 "Take this man who has cursed, outside the camp; let all who heard him lay their hands upon his head, and let the community all stone him, and tell the Israel- 15
ites that [[anyone who curses his God must pay the penalty for his sin, anyone who blasphemes 16
the Eternal must be put to death;]] all the community must stone him; anyone, alien as well as native, who blasphemes the Eternal, shall be put to death. [[Also, anyone who wounds a 17
man mortally shall be put to death, while anyone who 18
wounds an animal mortally shall make it good—life for life. If a 19
man disfigures his neighbour, then, as he has done, so shall it 20
be done to him: limb for limb, eye for eye, tooth for tooth; as he has disfigured his neighbour, so shall he be disfigured. He 21
who kills an animal shall make it good; he who kills a man shall be put to death.]] You must 22
have one and the same law, for alien and native alike; for I am the Eternal your God." So 23
Moses told the Israelites; they took the man who had cursed, outside the camp and stoned him. The Israelites did as the Eternal had commanded Moses.

25 The Eternal gave Moses on
2 mount Sinai these orders for the Israelites. "When you enter the land I give you, the land shall enjoy a sabbath rest for
3 the Eternal. For six years you may sow your field, for six years you may prune your vineyard, and gather in the produce; but
4 the seventh year shall be a sabbath of entire rest for the land, a sabbath in honour of the Eternal, on which you must neither sow a field nor prune a vineyard,
5 on which you must not even gather the after-growth of your harvest nor grapes from your

undressed vines—it shall be a year of entire rest for the land.
6 The natural produce of the land shall serve as food for you, for yourself and your slaves, male and female, for your hired servant and any outsiders staying
7 with you, furnishing food also for your cattle and live-stock.
18 Obey my rules, then, and follow my regulations obediently; so shall you live in the land
19 securely: the land shall yield its crops, and you shall eat your fill and dwell there securely.
20 If you ask how you are to get food during the seventh year, when you are neither to sow nor
21 to gather in any crop, I will command such a blessing on you during the sixth year that the land shall yield a three years'
22 crop. When the eighth year comes, you may sow and continue to eat the old stores of produce, so living till the produce of the ninth year's crop comes in.

8 You shall count seven weeks of years, seven times seven years, so that the seven weeks of years amount to forty-nine
9 years. Then, on the tenth day of the seventh month, you must sound a loud trumpet-blast through the land; the trumpet-blast shall sound aloud on Expi-
10 ation day. You must hallow the fiftieth year by proclaiming liberty to all the inhabitants of the land; it shall be a jubilee year for you (when every man of you goes back to his own prop-
11 erty and family. That fiftieth year shall be a jubilee year for you, when you shall neither sow nor reap any natural growth nor gather grapes from undressed
12 vines; it is a jubilee year, sacred for you, when you eat the direct
13 produce of the country), and in the year of jubilee each man of you shall go back to his own property. When you sell any 14
land to your neighbour or buy any land from your neighbour, you must not defraud each other, but buy and sell in view 15
of the number of years and crops till the next year of jubilee; as 16
the years are many, you must increase the price, and as the years are few you must lower the price, for what is sold is the number of the crops. You must 17
not defraud one another, but stand in awe of your God; for I am the Eternal your God. No 23
land is to be sold in perpetuity, for the land is mine, and you are only guests of mine, passing wayfarers; you must allow land 24
to be bought back anywhere in the country you hold.

If a fellow-countryman be- 25
comes poor and has to sell some of his property, then his next of kin must go and buy back what his relative has sold. [[If a man 26
has no one to buy it back for him at the time and yet afterwards becomes rich enough to buy it back himself, he must 27
count up the years since it was sold and refund the buyer for the rest of the years till next jubilee; in this way he can get back to his own property.

But if he should be unable to 28
get it back for himself, then what he has sold shall only remain in the hands of the purchaser till next jubilee, when it must be released; and then the man can get back to his own property. If a man sells a dwell- 29
ing-house in a walled town, he has the right of buying it back for a whole year after it has been sold; he retains the right of buying it back for a full year. If 30
the house in the walled town is

not bought back within a year's time, it shall be made over in perpetuity to the purchaser and his descendants; it shall not be released in the year of jubilee.
31 But cottages in unwalled villages shall be reckoned as belonging to the country-fields; they may always be bought back, and they are released in
32 the year of jubilee. Only, Levites may at any time buy back houses in the towns assigned
33 them on their holdings; and if a Levite does not buy back his house, then the house sold within the town of his holding shall be released in the year of jubilee, for the houses in the towns of the Levites are their assigned holding in Israel.
34 (Fields in the pasture-lands of their towns are not allowed to be sold at all; they belong to the Levites in perpetuity.)]]
35 If a fellow-countryman becomes poor and fails beside you, then you must relieve him and enable him to live beside you.
36 Take no interest from him in money or in kind, but stand in awe of your God; let your fellow-
37 countryman live beside you, and never ask interest on your money loans to him nor on the food with which you furnish
38 him. I am the Eternal your God, who brought you out of the land of Egypt in order to give you the land of Canaan, in order to be your God.
39 If a fellow-countryman becomes poor and sells himself to
40 you, then you must not make him serve as a slave; you must let him live beside you as a hired servant and a resident alien. [[Till the year of jubilee he shall
41 live in service beside you, and then he and his children shall be released by you, to return to his own clan and to his family property. For they are slaves 42
to me who brought them out of the land of Egypt; they must not be sold as slaves.]] You 43
must not lord it over him harshly, but stand in awe of your God. [[As for male slaves 44
and female slaves, you must buy them from the nations round you; you may also buy them 45
from the foreigners who have settled among you, and from their descendants born among you. These you may hold and 46
these you may bequeath to your children to hold after you; you may make slaves of them for all time, but you must not lord it harshly over any of your fellow-Israelites.]]

If some foreigner or alien set- 47
tled among you grows rich, while some fellow-Israelite of yours beside him grows poor and sells himself to such a foreigner or alien settled among you or to a descendant of his clan, [[after he 48
has sold himself, he may be bought back either by one of his brothers, or by his uncle or 49
by a cousin, or by some fellow-clansman, or, if he become rich, he may buy himself back. He 50
must count with his purchaser from the year he was sold to the next year of jubilee, and the payment for his release shall be in proportion to the number of years, on the scale of a hired servant's wages. Should there 51
be a large number of years, he must refund in proportion part of the money for which he was bought; should there be only a 52
few years till the next year of jubilee, he must calculate with his master and refund the money for his release in proportion to the years he would still have to serve,]] the master must 53

hold him as a servant hired by the year; he must not lord it over him harshly, to your knowl-
54 edge. [[If he is not bought back in any of these ways, he and his children shall be released
55 at the year of jubilee.]] For Israelites are slaves of mine, my own slaves whom I brought out of the land of Egypt: I am the Eternal your God.

26 You shall not manufacture any unreal gods for yourselves, you shall not erect any carved idol or obelisk, you shall not put up any figured stone for worship in your land: for I am the Eter-
2 nal your God. Keep my sabbaths and reverence my sanctuary: I am the Eternal.

3 If you live by my rules and
4 follow my orders obediently, I will give you the rains in due season, the land shall bear its crops, the trees shall bear their
5 fruit; your threshing shall last till the time for vintage, and your vintage shall last till the time for sowing, you shall have plenty to eat and live securely in
10 your land; you shall eat what has been stored for long, you shall have to clear out the old to
6 make room for new supplies. I will grant you peace in your land, till you rest with none to scare you, I will clear the land of wild beasts, and no sword of war shall sweep across your land;
7 you shall chase your enemies, till they fall under your sword;
8 five of you shall chase a hundred, a hundred shall chase ten thousand, till your enemies are
9 cut down before you. I will look on you with favour and make you fruitful and multiply your numbers; I will ratify my
11 compact with you. I will pitch my tent among you and never
12 abhor you; I will live among you and be your God, and you shall be my people. I am the Eternal 13
your God who brought you from the land of Egypt, to save you from bondage to the Egyptians; I have broken the thongs that bound you to your yoke and made you walk upright.

But if you will not listen to 14
me, if you will not do all I order you, if you spurn my rules and 15
abhor my regulations, refusing to do all I order you and breaking my compact, then I will do 16
this to you: I will subject you to terrible woes, to consumption and fever that waste the eyes and wear life away; you shall sow seed in vain, for your enemies will eat your crops: I will 17
set my face against you, till you are beaten by your enemies, till those who hate you lord it over you, and you run away when no one pursues you. If even then 18
you will not listen to me, I will punish you seven times more for your sins; I will break the power 19
of which you are so proud, I will make the sky hard as iron for you and the earth hard as bronze, till you spend your 20
strength in vain; for your land shall bear no crops and your trees shall bear no fruit. If you 21
defy me and will not listen to me, I will inflict seven strokes still on you, as your sins deserve: I will let wild beasts loose 22
on you, robbing you of your children, destroying your cattle, and reducing your numbers, till your roads lie deserted. And if 23
with all this you will not let yourselves be reformed by me, but continue to defy me, then I 24
will defy you myself. I will strike you seven times myself for your sins; I will let loose the 25
sword of war on you, in punishment for your breach of com-

pact, and you shall huddle inside your towns; I will send pestilence among you, and you shall fall into the hands of an
26 enemy. When I deprive you of the bread that sustains you, ten of your women will need but one oven for their baking, and your bread shall be doled out in rations, till you never have enough
27 to eat. If all this will not make you listen to me, if you continue
28 to defy me, then I will defy you in my fury and punish you seven
29 times over for your sins; you shall be forced to eat the flesh of your sons and of your daugh-
30 ters. And I will destroy your shrines and cut down your sun-pillars and heap your carcases on the carcases of your fetishes:
31 I will abhor you. I will lay your towns waste and your sanctuaries desolate. I will not smell the soothing odours you
32 offer. I will lay your land desolate, till your very enemies who come to live in it are
33 amazed. I will scatter you among the nations, unsheathing the sword of war upon you, till your land lies waste and your
34 towns lie desolate. Then the land will get its sabbaths of rest, as long as it lies desolate, as long as you are in your enemies' land; the land shall get its rest and enjoy its sabbaths then,
35 when it is lying desolate, enjoying the rest it could not enjoy on the sabbaths when you lived
36 in the land! And as for your survivors, I will make their heart faint in the land of their enemies, till the sound of a driven leaf drives them to flight, till they run as if pursued by the sword and fall when no
37 one is pursuing them; they shall trip over each other, as if pursued by the sword, though no one is pursuing them. You shall have no strength to stand up before your enemies; you 38
shall perish among the nations, and the land of your enemies shall be your bane. Your sur- 39
vivors shall waste away with their guilt in your enemies' lands; and as their fathers wasted away with their sins, so shall they. But if they confess 40
their sin and the sin of their fathers, the treason they have committed against me and their life of defiance against me, which made me defy them and 41
bring them into the land of their enemies, if their dull soul is humbled and they submit to be punished for their sins, then I 42
will remember my compact with Jacob, my compact with Isaac, and my compact with Abraham, and I will remember the land.
[[The land must be left by them 43
to enjoy its sabbaths, while it lies desolate, deprived of them; they must submit to be punished for their sin, for they did spurn my regulations and they ab-
horred my rules. Yet even so, 44
when they are in the land of their enemies, I will not spurn them, I will not abhor them, so as to destroy them entirely and so break my compact with them: for I am the Eternal their God.]] In their favour I 45
will remember my compact with their ancestors whom I brought out of the land of Egypt, under the eyes of all the nations, to be their God: I am the Eternal."

Such were the rules, the regu- 46
lations, and the laws which the Eternal drew up by Moses between himself and the Israelites at mount Sinai.

The Eternal gave Moses these 27
orders for the Israelites. "When 2
a man makes a special vow

to the Eternal which involves
3 the value of persons, then your
valuation of a male between
twenty years and sixty shall be
seven pounds in silver (on the
reckoning of the sanctuary sil-
4 ver); if it is a female, your val-
uation shall be four guineas.
5 For a male between five years
and twenty, your valuation shall
be two pounds sixteen shillings,
and for a female one pound
6 eight shillings. For a male be-
tween one month and five years,
your valuation shall be fourteen
silver shillings, and for a female
your valuation shall be eight
7 shillings and fourpence. For a
male over sixty years, your val-
uation shall be two guineas, and
for a female your valuation shall
8 be one pound eight shillings. If
anyone is too poor to pay your
valuation, he must bring the
person before the priest, who
shall value the person propor-
tionately to the means of the
man who makes the vow.

9 If it is an animal (any animal
which may be offered to the
Eternal), whatever such animal
a man gives to the Eternal shall
10 be taboo; he must not alter or
exchange it, a good one for a
bad, or a bad one for a good; if
he does exchange it, both ani-
11 mals shall be taboo. If it is an
unclean animal, such as may not
be offered to the Eternal, he
must bring the animal before the
12 priest, who shall value it, esti-
mating how good or how bad it
is. As you value it, O priest, so
13 shall it count. If the man
wishes to buy it back, he must
add a fifth to your valuation.

14 When a man dedicates his
house as sacred to the Eternal,
then the priest shall value it,
estimating what it is worth; as
the priest shall value it, so shall
it stand. If the man who dedi- 15
cates it wishes to buy his house
back, he can have it, on condi-
tion that he adds a fifth to your
valuation-money.

If a man dedicates to the 16
Eternal any part of the fields
belonging to his estate, your
valuation must be according to
the amount required to sow it;
thus, land sown with ten bushels
of barley shall be valued at seven
pounds in silver. If the man 17
dedicates his field from the year
of jubilee, it must stand at your
valuation. But if he dedicates 18
his field after the year of jubilee,
then the priest must count the
money in proportion to the
years till the next year of ju-
bilee, and make an abatement
from your valuation. If the 19
man who dedicated the field
wishes to buy it back, he can
secure it by adding a fifth to
your valuation-money; if, in- 20
stead of buying the field back,
he sells it to another man, then
it is never to be bought back,
but that field, when released at 21
the jubilee, remains sacred to
the Eternal, as a field set apart
to him; it shall be held by the
priest. If a man dedicates to 22
the Eternal a field he has
bought, which does not belong
to his family holding, then the 23
priest shall count the money-
value of it in your reckoning up
to the year of jubilee, when the
man shall pay the sum fixed by
you, as sacred to the Eternal;
at the year of jubilee the field 24
goes back to the man from
whom it was bought, to the man
whose family holding it belongs
to. All your valuations must be 25
in the silver coin of the sanc-
tuary: your shekel or half-crown
must weigh twenty gerahs.

The firstling of any animal, 26

however, which as such belongs to the Eternal, is not to be dedicated; whether it is large cattle or small, it belongs to the Eter-
27 nal already. If it is the firstling of an unclean animal, then it must be bought in at your own valuation, with a fifth added to your price; if it is not bought in, it must be sold at your valuation.
28 At the same time, nothing set apart, nothing that a man sets apart for the Eternal out of his possessions, whether man or beast or part of his family holding, shall ever be sold or bought back; everything thus set apart is most sacred to the Eternal.
29 And no person, under doom from men, shall be bought off: he must be put to death.

The tithe of all the land, 30
whether in grain from the field or in fruit from the tree, all belongs to the Eternal; it is sacred to the Eternal. If a man wishes 31
to buy back any of his tithe, he must add a fifth to its value. The tithe of the herd or of the 32
flock, every tenth animal counted by the herdsman, shall be sacred to the Eternal; a man 33
must not inquire whether it is good or bad, nor must he exchange it; if he exchanges it for another, both animals shall be taboo, and neither can be bought back."

Such are the commands 34
which the Eternal gave Moses at mount Sinai for the Israelites.

1 On the first day of the second month in the second year after they had left the land of Egypt, the Eternal spoke to Moses in the desert of Sinai, within the Trysting tent, bidding him and
2 Aaron count up the total members of the community of Israel, clan by clan, family by family, and also number all the male
3 individuals, head by head; all Israelites over twenty years who were able for active service were to be numbered, company by
4 company. They were to take a representative of every clan, in each case the head of the family,
5 and the names of the representatives were to be as follows. From Reuben, Elizur the son of
6 Shedêur; from Simeon, Shelumîel the son of Zurishaddai;
7 from Judah, Nahshon the son
8 of Amminadab; from Issachar,
9 Nathaniel the son of Zuar; from Zebulun, Eliab the son of Helon;
10 from the Josephites—from Ephraim, Elishama the son of Ammihud, and from Manasseh, Gamaliel the son of Pedahzur;
11 from Benjamin, Abidan the son
12 of Gideoni; from Dan, Ahiezer
13 the son of Ammishaddai; from Asher, Pagiel the son of Ochran;
14 from Gad, Eliasaph the son of
15 Reûel; from Naphtali, Ahira the
16 son of Enan. Such were the men selected from the community, the leaders of their ancestral clans, who were at the head of the septs in Israel.
17 Moses and Aaron took these men who have been named and
18 mustered all the community on the first day of the second month, when they registered themselves, clan by clan, family by family, and had every individual over twenty numbered, head by head, as the Eternal 19
had ordered.

Moses numbered them in the desert thus. The descendants 20
of Reuben, Israel's eldest son, reckoned clan by clan, family by family, with every male individual over twenty years, head by head, all the Reubenites who 21
were able for active service amounted to forty-six thousand five hundred. The descendants 22
of Simeon, reckoned clan by clan, family by family, with every male individual over twenty years, all the Simeonites 23
who were able for active service amounted to fifty-nine thousand three hundred. The descend- 24
ants of Gad, reckoned clan by clan, family by family, with every male individual over twenty years numbered, head by head, all the Gadites who 25
were able for active service amounted to forty-five thousand six hundred and fifty. The 26
descendants of Judah, reckoned clan by clan, family by family, with every male individual over twenty years, head by head, all 27
the Judahites who were able for active service amounted to seventy-four thousand six hundred. The descendants of Issa- 28
char, reckoned clan by clan, family by family, with every male individual over twenty years, head by head, all the 29
Issacharites who were able for active service amounted to fifty-four thousand four hundred. The descendants of Zebu- 30
lun, reckoned clan by clan, family by family, with every male individual over twenty years, head by head, all the Zebulun- 31

ites who were able for active service amounted to fifty-seven
32 thousand four hundred. As for the Josephites—the descendants of Ephraim, reckoned clan by clan, family by family, with every male individual over
33 twenty, head by head, all the Ephraimites who were able for active service amounted to forty
34 thousand five hundred; the descendants of Manasseh, reckoned clan by clan, family by family, with every male individual over twenty years, head
35 by head, all the Manassites who were able for active service amounted to thirty-two thou-
36 sand two hundred. The descendants of Benjamin, reckoned clan by clan, family by family, with every male individual over twenty years, head
37 by head, all the Benjamites who were able for active service amounted to thirty-five thou-
38 sand four hundred. The descendants of Dan, reckoned clan by clan, family by family, with every male descendant over
39 twenty years, head by head, all the Danites who were able for active service amounted to sixty-two thousand seven hun-
40 dred. The descendants of Asher, reckoned clan by clan, family by family, with every male individual over twenty years, head
41 by head, all the Asherites who were able for active service amounted to forty-one thousand
42 five hundred. The descendants of Naphtali, reckoned clan by clan, family by family, with every male individual over
43 twenty years, head by head, all the Naphtalites who were able for active service amounted to fifty-three thousand four hundred.
44 Such were those whom Moses and Aaron counted up, along with the leaders of Israel, twelve men, each of whom represented his ancestral house. The num- 45
ber of the Israelites, family by family, over twenty years who were able for active service, the 46
total number was six hundred and three thousand five hundred and fifty.

The ancestral clan of the 47
Levites was not included, however; the Eternal told Moses 48
that he was to leave out the clan 49
of Levi, and not to count its total among the Israelites, but 50
to put the Levites in charge of the Dwelling of the Presence, with all its equipment and all its belongings; they were to carry the Dwelling and its equipment, to attend to it, and to encamp round it; whenever the Dwelling 51
had to be moved, the Levites were to take it down, and whenever it had to be pitched, the Levites were to erect it; any outsider who dared to interfere was to be put to death. The 52
Israelites were to pitch their tents according to their respective camps and companies, in military order, but the Levites 53
were to pitch their tents round the Dwelling of the Presence, in order to avert any outburst of divine anger against the community of Israel; they were to take charge of the Dwelling. The Israelites carried this out; 54
they obeyed every order given by the Eternal to Moses.

The Eternal told Moses and 2
Aaron that the Israelites were to 2
pitch their tents according to their respective companies and the pennons of their clans, facing the Trysting tent on every side. Those who encamped on 3
the eastern side, towards the dawn, were to be the companies

belonging to Judah, led by Nah-
4 shon the son of Amminadab; his
host numbered in all seventy-
four thousand six hundred.
5 Next to him the clan of Issa-
char was to encamp, led by
6 Nathaniel the son of Zuar; his
host numbered in all fifty-four
7 thousand four hundred. Then
the clan of Zebulun, led by
8 Eliab the son of Helon; his host
numbered in all fifty-seven
9 thousand four hundred. These
battalions of Judah, numbering
a hundred and eighty-six thou-
sand four hundred, were to start
10 on the march first. On the
south side the companies be-
longing to Reuben were to en-
camp, led by Elizur the son of
11 Shedêur; his host numbered in
all forty-six thousand five hun-
12 dred. Next to him the clan of
Simeon was to encamp, led by
Shelumîel the son of Zurishad-
13 dai; his host numbered in all
fifty-nine thousand three hun-
14 dred. Then the clan of Gad, led
by Eliasaph the son of Reûel;
15 his host numbered forty-five
thousand six hundred and fifty.
16 These battalions of Reuben,
numbering a hundred and fifty-
one thousand four hundred and
fifty, were to start second on the
17 march. Then the Trysting tent
was to advance, along with the
host of Levites, in the centre of
the other hosts; they were to
march, as they encamped, in
18 their respective companies. On
the western side the companies
belonging to Ephraim were to
encamp, led by Elishama the son
19 of Ammihud; his host numbered
in all forty thousand five hun-
20 dred. Next to him the clan of
Manasseh was to camp, led by
Gamaliel the son of Pedahzur;
21 his host numbered in all thirty-
two thousand two hundred.
Then the clan of Benjamin, led 22
by Abidan the son of Gideoni;
his host numbered in all thirty- 23
five thousand four hundred.
These battalions of Ephraim, 24
numbering a hundred and eight
thousand one hundred, were to
start third on the march. On 25
the northern side the com-
panies belonging to Dan were to
encamp, led by Ahiezer the son
of Ammishaddai; his host num- 26
bered in all sixty-two thousand
seven hundred. Next to him 27
the clan of Asher was to encamp,
led by Pagiel the son of Ochran;
his host numbered in all forty- 28
one thousand five hundred.
Then the clan of Naphtali, led 29
by Ahira the son of Enan; his 30
host numbered fifty-three thou-
sand four hundred. These bat- 31
talions of Dan, numbering a
hundred and fifty-seven thou-
sand six hundred, were to march
company by company in the
rear.

Such were the Israelites 32
counted by their families; those
who were numbered by com-
panies in their respective camps
amounted to six hundred and
three thousand five hundred and
fifty. But, by order of the 33
Eternal to Moses, the Levites
were not included in the reckon-
ing of the Israelites. The Israel- 34
ites carried this out; exactly
as the Eternal had ordered
Moses, so they encamped in
their respective companies and
marched, clan by clan, family
by family.

These were the descendants 3
of Aaron and Moses, when the
Eternal talked to Moses on
mount Sinai. The names of 2
Aaron's sons were Nadab (the
eldest), Abihu, Eleazar, and
Ithamar; these were the names 3
of Aaron's sons, consecrated

priests, whom he installed in the
4 priestly office. Nadab and
Abihu died before the Eternal,
when they offered irregular fire
before the Eternal in the desert
of Sinai; they left no children.
But Eleazar and Ithamar served
as priests during the lifetime of
their father.
5 The Eternal said to Moses,
6 "Bring the clan of Levi and
present them before Aaron the
priest, to be at his service.
7 They shall do duty for him and
for the whole community at the
Trysting tent, as attendants of
8 the Dwelling, taking charge of
all the equipment of the Tryst-
ing tent and the arrangements
for the Israelites, as attendants
9 of the Dwelling. Assign the
Levites to Aaron and his sons;
they belong to him, out of the
10 Israelites. Appoint Aaron and
his sons to hold their priest-
hood; any layman who dares to
interfere shall be put to death."
11 The Eternal said to Moses, "I
12 myself have taken the Levites
from Israel instead of the eldest
children born in Israel; the Le-
vites belong to me, for all the
eldest children belong to me.
13 When I killed all the eldest born
in the land of Egypt I claimed
as my own all the eldest born in
Israel, both man and beast;
mine they shall be: I am the
Eternal."
14 In the desert of Sinai the
15 Eternal ordered Moses to num-
ber the Levites, clan by clan,
family by family, counting every
16 male over a month old. Moses
numbered them as the Eternal
17 bade him. The names of the
sons of Levi were Gershon, Ko-
18 hath, and Merari; the names of
the sons of Gershon, clan by
19 clan, were Libni and Shimei; the
sons of Kohath, clan by clan,
were Amram, Izhar, Hebron,
and Uzziel; the sons of Merari, 20
clan by clan, were Mahli and
Mushi. Such were the Levitical
clans, family by family. To 21
Gershon belonged the Libnites
and the Shimeites; of these 22
Gershonite clans there were
counted seven thousand five
hundred members, the total
number of males over a month
old. The Gershonite clans were 23
to encamp on the western side
of the tent, led by Eliasaph the 24
son of Lael. In the Trysting 25
tent the Gershonites were to
take charge of the Dwelling and
the tent, of everything con-
nected with the wrapper for the
tent, the veil for the entrance
into the Trysting tent, the hang- 26
ings, the curtains for the en-
trance into the court round the
tent and the altar, and the
ropes. To Kohath belonged the 27
Amramites, the Izharites, the
Hebronites, and the Uzzielites;
of these Kohathite clans there 28
were counted eight thousand,
three hundred members, the
total number of males over a
month old. The Kohathite 29
clans were to encamp on the
south side of the tent, led by 30
Elizaphan the son of Uzziel.
They were to take charge of 31
everything connected with the
ark, the table, the lampstand,
the altars and articles of the
sanctuary where the priests
serve, and the curtain that
screened it off. Eleazar the son 32
of Aaron was to have authority
over the Levitical authorities
and to supervise those who had
charge of the sanctuary. To 33
Merari belonged the Mahlites
and the Mushites; of these 34
Merarite clans there were
counted six thousand two hun-
dred members, the total number

35 of males over a month old. The
Merarite clans were led by
Zuriel the son of Abîhaîl, and
had to encamp on the north
36 side of the tent. The Merarites
were to take full charge of
the frames, bars, columns, and
pedestals of the Dwelling, and
everything connected with its
37 framework, as well as of the
columns of the surrounding
courtyard, their pedestals, pegs,
38 and ropes. Those who encamp
on the eastern side of the tent,
on the front facing the dawn,
were to be Moses and Aaron and
his sons, attending to every-
thing in the sanctuary, every-
thing that is required for the
worship of the Israelites; any
layman who dares to interfere
39 shall be put to death. The total
number of Levites counted by
Moses at the bidding of the
Eternal, clan by clan, all the
males over a month old,
amounted to twenty-two thou-
sand.
40 The Eternal said to Moses,
"Number all the eldest males of
Israel, from a month upwards;
41 number them one by one. And
pick out for me (I am the Eter-
nal) the Levites instead of all
the eldest males in Israel, and
the cattle of the Levites instead
of all the first-born cattle
belonging to the Israelites."
42 Moses did as the Eternal or-
dered him, numbering all the
43 eldest of the Israelites; and all
the eldest males, over a month
old, counted one by one,
amounted to twenty-two thou-
sand two hundred and seventy-
44 three. "Now," said the Eternal
45 to Moses, "pick out the Levites
instead of all the eldest males
in Israel, and the cattle of the
Levites instead of their cattle,
and the Levites shall be mine:
I am the Eternal. To redeem 46
the two hundred and seventy-
three among the eldest males of
Israel, over and above the num-
ber of the Levites, you must pay 47
twelve shillings a head for them
(reckoning by the sacred shekel,
that is, twenty gerahs), handing 48
over the price of this extra
number to Aaron and his sons."
So Moses took the redemption- 49
money from these extra men,
over and above the number of
the Levites; he took from the 50
eldest born of Israel a hundred
and sixty-three pounds sixteen
shillings (reckoning by the sa-
cred shekel), and this redemp- 51
tion-money Moses handed over
to Aaron and his sons, as the
Eternal had told him, as the
Eternal had ordered Moses.

The Eternal told Moses and **4**
Aaron to count up the total 2
number of the Kohathites,
among the Levites, clan by clan,
family by family, all between 3
thirty and fifty years of age,
who entered the service for work
in the Trysting tent. The duties 4
of the Kohathites with regard to
the sacred fabric of the tent
were to be as follows. When the 5
camp started on the march,
Aaron and his sons were to enter
the tent, take down the curtain
that screened off the ark and
put it over the ark of the Pres-
ence, wrapping a leather sheet 6
over it, laying a violet pall on
the top, and inserting the poles
into the ark. They were to 7
spread a violet pall over the
table of the Presence, placing
on it the dishes, saucers, chal-
ices, and flagons for pouring
libations, along with the peren- 8
nial bread, laying a scarlet pall
on the top, and wrapping a
leather sheet over it, besides in-
serting the poles in the table.

9 They were to lay a violet pall
over the lampstand, with its
lamps, ash-trays, snuffers, and
10 oil-cans, wrapping all up in a
leather sheet, and placing the
11 things on a stretcher. They
were to lay a violet pall over
the golden altar, covering it
with a leather sheet, and insert-
12 ing the poles in the altar; also
they were to wrap up all the
sacerdotal utensils in a violet
pall, covering the whole with
a leather sheet, and placing
13 them on the stretcher. After
removing the ashes, they were
to lay a crimson pall over the
14 other altar, placing upon it all
the utensils of the sacerdotal
service, the fire-pans, the
prongs, the shovels, and the
bowls, wrapping all up in a
leather sheet, and inserting the
15 poles in the altar. Once Aaron
and his sons had finished cover-
ing up the sanctuary and all its
contents, then, as the camp
marched forward, the Kohath-
ites were to come forward and
carry the load—but without
touching the sacred objects
themselves; that would be fatal
to them. Such were the duties
of the Kohathites in the Tryst-
16 ing tent. Eleazar the son of
Aaron the priest was to be re-
sponsible for the oil required for
the lighting, the fragrant in-
cense, the perennial cereal-offer-
ings, and the oil required for
anointing; he was to take charge
of all the Dwelling and its con-
tents, the sanctuary and all its
17 furnishing. The Eternal told
18 Moses and Aaron to treat the
Kohathites in this way, in order
to prevent their clan and fam-
ilies from being destroyed as
19 Levites, in order that they
might live, and not die, in han-
dling the sacred objects. Aaron
and his sons were to enter the
sacred precincts, but the Ko- 20
hathites, in discharging all their
appointed tasks and duties, were
not to set eyes for a second upon
the sacred objects, since that
would be fatal to them.

The Eternal also told Moses 21
to count up the total number of 22
the Gershonites, family by fam-
ily, clan by clan, all between 23
thirty and fifty years of age,
who entered the service for work
in the Trysting tent. The du- 24
ties of the Gershonites as
attendants and bearers were to
be as follows. They were to 25
carry the curtains of the Dwell-
ing, the hangings and the leather
wrappers for the Trysting tent,
the curtain for the entrance of 26
the Trysting tent, the hangings
of the courtyard, the veil for the
entrance of the courtyard that
surrounds the Dwelling and the
altar, with all the ropes and
equipment, attending to every-
thing connected with these.
Aaron and his sons were to have 27
full authority over the Gershon-
ites as attendants and bearers,
specifying for them their duties
in detail. Such was to be the 28
position of the Gershonites in
serving the Trysting tent, and
they were to be supervised by
Ithamar the son of Aaron the
priest.

As for the Merarites, Moses 29
was to number them clan by
clan, family by family, counting 30
everyone between thirty and
fifty years of age who entered
the service for work in the
Trysting tent. The duties fall- 31
ing to them in the due course
of this service were to be the
transport of the frames, bars,
columns, and pedestals of the
Dwelling, as well as of the col- 32
umns of the surrounding court-

yard, their pedestals, pegs, and ropes, and all connected with the framework; they were to be told off one by one to the object
33 each had to carry. Such was to be the position of the Merarites in serving the Trysting tent, under the supervision of Ithamar, the son of Aaron the priest.
34 Moses and Aaron and the leaders of the community then counted up the Kohathites, clan
35 by clan, family by family, reckoning everyone between thirty and fifty years of age who entered the service for work in the
36 Trysting tent; and the total number was two thousand seven
37 hundred and fifty. These were all the Kohathites who served in the Trysting tent, numbered by Moses and Aaron as the Eternal had sent orders through Moses.
38 As for the Gershonites, numbered clan by clan, family by
39 family, the total number of those between thirty and fifty years of age who entered the service for work in the Trysting
40 tent amounted to two thousand
41 six hundred and thirty. These were all the Gershonites who served in the Trysting tent, numbered by Moses and Aaron,
42 as the Eternal had ordered. As for the Merarites, numbered clan by clan, family by family,
43 the total number of those between thirty and fifty years of age who entered the service for work in the Trysting tent
44 amounted to three thousand
45 two hundred. These were all the Merarites, numbered by Moses and Aaron as the Eternal had sent orders through Moses.
46 The total number of Levites, whom Moses and Aaron and the leaders of Israel counted clan by
47 clan, family by family, men between thirty and fifty years of age, men who entered the service as attendants and bearers in connexion with the Trysting tent—their total amounted 48
in all to eight thousand five hundred and eighty. As the Eter- 49
nal had given orders, they were assigned their respective tasks and duties by Moses, who numbered them as the Eternal had ordered him.

The Eternal said to Moses, 5
"Order the Israelites to shut 2
out from their camp any leper, anyone suffering from a discharge, and anyone defiled by contact with a corpse; male or 3
female, out with them—put them outside the camp! They are not to pollute the camp within which I dwell." The 4
Israelites obeyed, they put such persons outside the camp; the Israelites did as the Eternal gave orders to Moses.

The Eternal gave Moses this 5
order for the Israelites. "If a 6
man or woman commits any of the crimes into which men fall, breaking faith with the Eternal and incurring guilt, they must 7
confess their sinful act and restore their ill-gotten gains in full, adding a fifth of its value as a present to the person they have wronged. Should that per- 8
son have died, leaving no next-of-kin to whom restitution can be made, the restored property falls to the priest for the Eternal, in addition to the ram required for the sacrifice of expiation. Indeed, every contribu- 9
tion made by Israelites, every sacred gift presented to a priest, shall belong to that priest; a 10
man's sacred offerings shall belong to the priest; whatever anyone gives to a priest, his shall it be."

The Eternal gave Moses this 11

order for the Israelites. "If a
man's wife goes wrong and
proves unfaithful to him, if an-
other man lies with her, un-
known to her husband, if she
remains undetected although
she has defiled herself, if there
is no witness against her since
she was not caught in the act,
then, if he has a fit of suspicion,
suspecting his wife, even al-
though she may not have defiled
herself, he must take his wife
before the priest, bringing the
requisite offering of seven pints
of barley meal (but pouring no
oil over it and adding no frank-
incense to it, since it is a cereal-
offering of suspicion, a cereal-
offering meant to recall sin).
The priest shall place her in
front of the Eternal; he shall put
some holy water in an earthen
jar and drop into the water some
dust from the floor of the Dwell-
ing; then the priest shall loosen
the woman's hair and make her
hold the cereal-offering that is a
memento of sin, the cereal-
offering of suspicion, he himself
holding the water that causes
pain, that brings a curse with it.
The priest shall then say to the
woman, 'If no man has lain
with you, if you have not turned
to unclean courses as a married
woman, then may no harm come
to you from this water that
causes pain, that brings a curse
with it! But if, as a married
woman, you have gone wrong,
if you have defiled yourself and
let another man besides your
husband lie with you, then—'
adjuring the woman with a sol-
emn curse, the priest shall add—
'May the Eternal make an
example of you, may he make
you accursed among your peo-
ple, by causing your thighs to
shrivel and your belly to swell!
May this water that brings a
curse with it enter your womb,
causing your thighs to shrivel
and your belly to swell!' 'So be
it,' shall the woman say, 'so be
it.' Then the priest shall write
the curses down and wash the
writing into the water that
causes pain; he shall make the
woman drink the water that
causes pain, that brings a curse
with it, so that the water which
brings a curse with it may pass
into her and cause pain. Then
shall the priest take the cereal-
offering of suspicion from the
woman and wave the cereal-
offering in front of the Eternal,
bringing it up to the altar and
burning a handful of it on the
altar as a memento. Once he
has made the woman drink the
water, if she has defiled herself
and been unfaithful to her hus-
band, then the water that brings
a curse with it shall pass into
her and cause pain, till her belly
swells and her thighs shrivel and
she becomes accursed among her
people. But if she has not de-
filed herself, if she is a pure
woman, then she shall remain
unharmed, and she can still bear
children. Such is the law in
cases of suspicion, when a mar-
ried woman goes wrong and de-
files herself, or when a fit of
suspicion comes over a man,
till he is suspicious of his wife;
he shall make her stand in front
of the Eternal, and the priest
shall deal with her in terms of
this law. The husband shall
incur no guilt, but the woman
must be punished for her sin."

The Eternal gave Moses
this order for the Israelites.
"If a man or a woman makes a
special vow, the vow of a Naz-
irite, setting himself apart for
the Eternal, he must abstain

from wine and liquor, drinking neither vinegar made from wine nor vinegar made from liquor nor any grape-juice, and eating neither fresh grapes nor raisins;
4 so long as he remains a Nazirite, he shall not eat any part of a
5 grape, from pip to skin. No razor shall trim his head, while he remains set apart; till the days are over for which he set himself apart to the Eternal, he must count as one consecrated,
6 and let his hair grow. Nor shall he go near a corpse, during all the time he has set himself apart
7 for the Eternal; he must not incur such defilement over his father or mother, his brother or sister, should they die; for he is set apart for the Eternal, and
8 bound by that. He counts as one consecrated to the Eternal,
9 all the time he is set apart. If anyone suddenly dies beside him, so that his person is defiled and desecrated, he must shave his head on the seventh day, when he regains his clean-
10 ness, and on the eighth day he must take a pair of turtledoves or young pigeons to the priest at the entrance of the Trysting
11 tent; one of these the priest shall offer as a sin-offering and the other as a burnt-offering by way of expiation for his sin incurred with regard to the corpse; that same day he must consecrate
12 his head again and renew the whole period of his consecration, offering a male yearling lamb for his guilt; his previous period of consecration does not count, since it has been defiled.
13 It is the law of the Nazirite that, on the day his period of consecration is over, he shall be taken to the entrance of the
14 Trysting tent, where he shall present to the Eternal one yearling male lamb without a blemish as a burnt-offering, one yearling ewe lamb without a blemish as a sin-offering, one ram without a blemish as a
15 recompense-offering, and a basket of unleavened bread, of cakes made of fine flour mixed with oil, and unleavened pancakes smeared with oil, besides the ordinary cereals and libations for sacrifice. These the
16 priest shall offer on his behalf, sacrificing the sin-offering and
17 the burnt-offering, and the ram as a recompense-offering to the Eternal, along with its cereals and libations, and the basket of
18 unleavened bread. Then the Nazirite shall shave his consecrated head at the entrance of the Trysting tent, and lay the hair cut from his consecrated head upon the fire that is burning under the sacrifice of the
19 recompense-offering. The priest shall take the cooked shoulder of the ram, along with one unleavened cake and one pancake from the basket, placing them in the hands of the Nazirite after
20 he has shaved; then the priest shall wave them before the Eternal as a waved offering, and they shall form a hallowed gift for the priest, in addition to the breast of the waved offering and the right thigh of the animal contributed. Thereafter the
21 Nazirite may drink wine. Such is the law for the Nazirite who takes a vow—such is the offering he makes as one set apart for the Eternal, besides anything else that he can afford."
22 The Eternal gave Moses this
23 order for Aaron and his sons, "You shall bless Israel in these words:
24 'May the Eternal bless you and protect you!

25 May the Eternal smile on you
and favour you!
26 May the Eternal befriend you
and prosper you!'
27 So shall they ensure my pres-
ence among Israel, that I may
bless them."

7 Now on the day when Moses
finished the erection of the
Dwelling, anointing it and con-
secrating it, and also anointing
and consecrating all its belong-
ings and the altar with all its
2 belongings, the chieftains of
Israel who were heads of fam-
ilies (that is, the leaders of the
clans, at the head of the
men who had been registered)
3 brought their offerings before
the Eternal, six large waggons
and twelve oxen, a waggon for
every two chieftains and one ox
for every chieftain; these they
presented in front of the Dwell-
4 ing, and the Eternal told Moses
5 to accept the gift from them,
that the waggons might serve
for moving the Trysting tent; he
was to hand them over to the
Levites, as they required them
6 for their special duties. So
Moses accepted the waggons
and the oxen and handed them
7 over to the Levites: two wag-
gons and four oxen he handed
over to the Gershonites for their
8 work, and four waggons with
eight oxen he handed over to the
Merarites for the work they had
to do under the supervision of
Ithamar the son of Aaron the
9 priest. To the Kohathites he
gave nothing, for they were in
charge of sacred objects which
they had to carry on their
shoulders.
10 On the day that the altar was
anointed the chieftains also
brought their dedication gift,
presenting their offerings before
11 the altar; whereupon the Eter-
nal told Moses that the chief-
tains were to present their offer-
ings one after another, day by
day, for the dedication of the
altar. He who offered on the 12
first day was Nahshon the son of
Amminadab, belonging to the
clan of Judah, and his offering 13
was a silver dish weighing about
five pounds, a silver bowl weigh-
ing nearly three pounds (on the
sacred scale of weights), both of
them full of fine flour mixed
with oil as a cereal-offering, a 14
golden saucer weighing nearly
five ounces, full of incense, a 15
young bullock, a ram, and a
yearling male lamb as a burnt-
offering, a he-goat as a sin- 16
offering, and, by way of sacrifice 17
for a recompense-offering, two
oxen, five rams, five he-goats,
and five yearling male lambs.
Such was what Nahshon the son
of Amminadab offered. On the 18
second day Nathaniel the son of
Zuar, chieftain of Issachar,
made his offering. He pre- 19
sented for his offering a silver
dish weighing about five pounds,
a silver bowl weighing nearly
three pounds (on the sacred
scale of weights), both of them
full of fine flour, mixed with oil
as a cereal-offering, a golden 20
saucer weighing nearly five
ounces, full of incense, a young 21
bullock, a ram, and a yearling
male lamb as a burnt-offering,
a he-goat as a sin-offering, and, 22
by way of sacrifice for a recom- 23
pense-offering, two oxen, five
rams, five he-goats, and five
yearling male lambs. Such was
what Nathaniel the son of Zuar
offered. On the third day Eliab 24
the son of Helon, chieftain of
Zebulun, made his offering. He 25
presented for his offering a silver
dish weighing about five pounds,
a silver bowl weighing nearly

three pounds (on the sacred scale of weights), both of them full of fine flour mixed with oil
26 as a cereal-offering, a golden saucer weighing nearly five
27 ounces, full of incense, a young bullock, a ram, and a yearling
28 male lamb as a burnt-offering, a
29 he-goat as a sin-offering, and, by way of sacrifice for a recompense-offering, two oxen, five rams, five he-goats, and five yearling male lambs. Such was what Eliab the son of Helon
30 offered. On the fourth day Elizur the son of Shedêur, chieftain of Reuben, made his offer-
31 ing. He presented for his offering a silver dish weighing about five pounds, a silver bowl weighing nearly three pounds (on the sacred scale of weights), both of them full of fine flour mixed with oil as a cereal-offer-
32 ing, a golden saucer weighing nearly five ounces, full of in-
33 cense, a young bullock, a ram, and a yearling male lamb as a
34 burnt-offering, a he-goat as a
35 sin-offering, and, by way of sacrifice for a recompense-offering, two oxen, five rams, five he-goats, and five yearling male lambs. Such was what Elizur
36 the son of Shedêur offered. On the fifth day Shelumîel the son of Zurishaddai, chieftain of
37 Simeon, made his offering. He presented for his offering a silver dish weighing about five pounds, a silver bowl weighing nearly three pounds (on the sacred scale of weights), both of them full of fine flour mixed with oil
38 as a cereal-offering, a golden saucer weighing nearly five
39 ounces, full of incense, a young bullock, a ram, and a yearling male lamb as a burnt-offering,
40 a he-goat as a sin-offering, and,
41 by way of sacrifice for a recompense-offering, two oxen, five rams, five he-goats, and five yearling male lambs. Such was what Shelumîel the son of Zurishaddai offered. On the 42
sixth day Eliasaph the son of Reûel, chieftain of Gad, made his offering. He presented for 43
his offering a silver dish weighing about five pounds, a silver bowl weighing nearly three pounds (on the sacred scale of weights), both of them full of fine flour mixed with oil as a cereal-offering, a golden saucer 44
weighing nearly five ounces, full of incense, a young bullock, 45
a ram, and a yearling male lamb as a burnt-offering, a he-goat as 46
a sin-offering, and, by way of 47
sacrifice for a recompense-offering, two oxen, five rams, five he-goats, and five yearling male lambs. Such was what Eliasaph son of Reûel offered. On the 48
seventh day Elishama the son of Ammihud, chieftain of Ephraim, made his offering. He presented 49
for his offering a silver dish weighing about five pounds, a silver bowl weighing nearly three pounds (on the sacred scale of weights), both full of fine flour mixed with oil as a
cereal-offering, a golden saucer, 50
weighing nearly five ounces, full
of incense, a young bullock, a 51
ram, and a yearling male
lamb as a burnt-offering, a he- 52
goat as a sin-offering, and, by 53
way of sacrifice for a recompense-offering, two oxen, five rams, five he-goats, and five yearling male lambs. Such was what Elishama the son of Ammihud offered. On the eighth 54
day Gamaliel the son of Pedahzur, chieftain of Manasseh, made his offering. He presented 55
for his offering a silver dish weighing about five pounds, a

silver bowl weighing nearly three pounds (on the sacred scale of weights), both of them full of fine flour mixed with oil
56 as a cereal-offering, a golden saucer weighing nearly five
57 ounces, full of incense, a young bullock, a ram, and a yearling
58 male lamb as a burnt-offering, a
59 he-goat as a sin-offering, and, by way of sacrifice for a recompense-offering, two oxen, five rams, five he-goats, and five yearling male lambs. Such was what Gamaliel the son of Pedah-
60 zur offered. On the ninth day Abidan the son of Gideoni, chieftain of Benjamin, made his
61 offering. He presented for his offering a silver dish weighing about five pounds, a silver bowl weighing nearly three pounds (on the sacred scale of weights), both of them full of fine flour mixed with oil as a cereal-offer-
62 ing, a golden saucer weighing nearly five ounces, full of in-
63 cense, a young bullock, a ram, and a yearling male lamb as a
64 burnt-offering, a he-goat as a
65 sin-offering, and, by way of sacrifice for a recompense-offering, two oxen, five rams, five he-goats, and five yearling male lambs. Such was what Abidan
66 the son of Gideoni offered. On the tenth day Abiezer the son of Ammishaddai, chieftain of
67 Dan, made his offering. He presented for his offering a silver dish weighing about five pounds, a silver bowl weighing nearly three pounds (on the sacred scale of weights), both of them full of fine flour mixed with
68 oil as a cereal-offering, a golden saucer weighing nearly five
69 ounces, full of incense, a young bullock, a ram, and a yearling
70 male lamb as a burnt-offering, a
71 he-goat as a sin-offering, and, by way of sacrifice for a recompense-offering, two oxen, five rams, five he-goats, and five yearling male lambs. Such was what Abiezer the son of Ammishaddai offered. On the eleventh 72
day Pagiel the son of Ochran, chieftain of Asher, made his offering. He presented for his 73
offering a silver dish weighing about five pounds, a silver bowl weighing nearly three pounds (on the sacred scale of weights), both of them full of fine flour mixed with oil as a cereal-offering, a golden saucer weighing 74
nearly five ounces, full of incense, a young bullock, a ram, 75
and a yearling male lamb as a
burnt-offering, a he-goat as a 76
sin-offering, and, by way of 77
sacrifice for a recompense-offering, two oxen, five rams, five he-goats, and five yearling male lambs. Such was what Pagiel the son of Ochran offered. On 78
the twelfth day Ahira the son of Enan, chieftain of Naphtali, made his offering. He presented 79
for his offering a silver dish weighing about five pounds, a silver bowl weighing nearly three pounds (on the sacred scale of weights), both of them full of fine flour mixed with oil as a cereal-offering, a golden 80
saucer weighing nearly five
ounces, full of incense, a young 81
bullock, a ram, and a yearling
male lamb as a burnt-offering, a 82
he-goat as a sin-offering, and, by 83
way of sacrifice for a recompense-offering, two oxen, five rams, five he-goats, and five yearling male lambs. Such was what Ahira the son of Enan offered. Such were the gifts 84
presented by the chieftains of Israel at the dedication of the altar, on the day it was anointed; twelve silver dishes,

twelve silver bowls, and twelve
85 golden saucers, each dish weighing about five pounds, each bowl nearly three pounds, the total weight of silver (on the sacred scale) being close upon a hun-
86 dred pounds, and the weight of gold in the twelve saucers full of incense being about five pounds;
87 the animals for the burnt-offering amounted to twelve bullocks, twelve rams, twelve yearling male lambs with the ordinary cereal-offerings, and twelve he-goats for a sin-offer-
88 ing, the total number of animals for the recompense-offering being twenty-four bullocks, sixty rams, sixty he-goats, and sixty yearling male lambs. Such were the gifts presented at the dedication of the altar, on the day it was anointed.
89 ... And when Moses entered the Trysting tent of meeting to talk with Him, he heard the Voice speaking to him from above the cover on the ark of the Presence, between the two kherubs; and the Eternal said to him ...

8 The Eternal gave Moses this
2 order for Aaron, that when he hung up the lamps, the seven lamps were to light up the wall
3 opposite the lampstand. Aaron saw to this: he hung up the lamps in front of the lampstand, as the Eternal had told Moses.
4 (The lampstand was wrought in beaten gold, from base to branches—beaten gold entirely; Moses made the lampstand after the pattern which the Eternal had shown him.)
5 The Eternal said to Moses,
6 "Set aside the Levites in Israel and cleanse them; cleanse them
7 thus. Sprinkle them with water, to purify them; have all their bodies shaved, and make them wash their clothes and be clean.
8 Then let them take a young bullock and the usual cereal-offering, some fine flour mixed with oil, while you take another young bullock as a sin-offering;
9 bring the Levites in front of the Trysting tent, where you must convene the whole community
10 of Israel, presenting the Levites before the Eternal; whereupon the Israelites shall lay their
11 hands upon the Levites, and Aaron shall formally make them over to the Eternal as Israelites who are to do the Eternal's
12 work. The Levites shall lay their hands on the bullocks, and you must sacrifice them to the Eternal as expiation for the Levites, one as a sin-offering, the
13 other as a burnt-offering. You shall place the Levites before Aaron and his sons, making them over formally to the Eter-
14 nal, and singling out the Levites from Israel to belong to me.
15 Then the Levites can enter upon their duties in the Trysting tent,
16 cleansed and made over to me, as Israelites who belong to me.
17 I have taken them instead of all the first-born, the eldest children of the Israelites—for all the eldest children of the Israelites, the first-born of men as well as of cattle, belong to me; when I killed the eldest born in the land of Egypt, I consecrated them to
18 me. And now I take the Levites instead of them, assigning the
19 Levites to Aaron and his sons as Israelites who shall perform Israel's service in the Trysting tent and avert any plague of my anger from breaking out upon the Israelites in their approach to the sacred place." So Moses
20 and Aaron and all the community of Israel did exactly as the Eternal had ordered them to do

21 to the Levites: the Levites purged themselves from sin and washed their clothes, Aaron formally made them over to the Eternal, sacrificing on behalf of
22 their cleansing, and then the Levites entered upon their duties in the Trysting tent in presence of Aaron and his sons. The Israelites did with them exactly as the Eternal had ordered
23 Moses. The Eternal also said
24 to Moses, "The rule for the Levites is, that after twenty-five they must enter on their atten-
25 dance in the Trysting tent, but after fifty everyone must withdraw from active service and
26 give up his position; he may help his fellows to look after things within the Trysting tent, but he is not to have any work of his own. This is how you must arrange the Levites' duties."

9 In the first month of the second year after leaving Egypt, the Eternal said to Moses in the
2 desert of Sinai, "The Israelites must keep the passover at its
3 proper time; you must keep it at the proper time, on the fourteenth day of the month, towards evening, and keep it according to the due rules and all
4 the ritual." So Moses told the Israelites that they were to keep
5 the passover, and they kept the passover on the fourteenth day of the first month, towards evening, in the desert of Sinai; the Israelites did exactly as the Eternal had ordered Moses.
6 Some, however, could not keep the passover on that day, as they had been defiled by contact with a corpse. So they came to Moses [[and Aaron]]
7 that day saying, "We are defiled by contact with a corpse; but why should we be prevented from offering sacrifice to the Eternal at the proper time in Israel?" Moses answered, 8
"Wait till I hear what the Eternal has to say about you." And 9
the Eternal gave Moses this 10
injunction for the Israelites. "If anyone of you or of your descendants is either defiled by contact with a corpse or absent on a journey, he can still keep a passover in the honour of the
Eternal. Such persons shall 11
keep it on the fourteenth day of the second month, towards evening, using unleavened bread
and bitter herbs, leaving not a 12
morsel of it over till next morning, and breaking not one bone of the lamb; they must follow all
the rules of the passover. But 13
if any man, who is neither unclean nor absent on a journey, fails to keep the passover, that person shall be outlawed from his kinsfolk, because he has not offered to the Eternal at the proper time: that man must take
the consequences of his sin. If 14
an alien settles among you and keeps the passover in honour of the Eternal, he must follow the rule and ritual of the passover; you must have only one rule for the alien and for the native."

Now on the day when the 15
Dwelling was erected, the cloud covered the Dwelling, that is, the tent of the Presence, while in the evening something like shining fire hung over the Dwelling
until the morning. It was al- 16
ways so; the cloud used to cover it by day and the shining fire by night. Whenever the cloud rose 17
above the Dwelling, then the Israelites moved forward, and when the cloud stopped the Israelites encamped; at the bid- 18
ding of the Eternal the Israelites moved forward, and at the bid-

ding of the Eternal they en-
19 camped. Any day that the
cloud remained over the Dwell-
ing, they remained in camp;
20 even when the cloud stayed over
the Dwelling for a number of
days, the Israelites obeyed the
behest of the Eternal and did
not move forward. Sometimes
the cloud remained over the
Dwelling only for a few days;
then, as the Eternal ordered,
21 they remained in camp: some-
times the cloud was there from
evening to morning and rose in
the morning, so that they
moved forward; sometimes the
cloud would remain for a day
22 and a night, sometimes for two
days or for a month or longer.
23 But the Israelites always en-
camped at the bidding of the
Eternal and moved forward at
the bidding of the Eternal; they
obeyed the behest of the Eter-
nal, as he conveyed it through
Moses.

10 "Make two silver bugles,"
2 said the Eternal to Moses,
"make them of beaten silver,
and use them to summon the
community and to start the
3 march. When both are sounded,
all the community shall gather
round you at the entrance of the
4 Trysting tent; when only one is
sounded, the chieftains at the
head of the septs of Israel shall
5 gather round you. When a full
blast is blown, those encamped
on the eastern side shall move
6 on; at a second blast, those en-
camped on the south side shall
move on; and so with the others,
a blast is to be blown whenever
7 they are to move on. But when
you convoke the assembly you
must sound the bugles without
8 blowing a blast. (The sons of
Aaron, the priests, shall sound
the bugles, and the use of them
shall hold good for ever among
you, generation after genera-
tion). When you engage in war 9
against any invader of your
country, you must blow a blast
on the bugles, to remind the
Eternal your God of your plight,
and so to be saved from the foe.
Also at your festivals, on your 10
days of celebration, and on the
first day of the month, you must
sound the bugles over what you
sacrifice as burnt-offerings and
recompense-offerings; that will
serve as a reminder of you for
your God: I am the Eternal
your God."

On the twentieth day of the 11
second month of the second
year, the cloud rose from above
the Dwelling of the Presence,
and the Israelites set out from 12
the desert of Sinai, marching
stage by stage, till the cloud set-
tled down in the desert of Paran.
This was the first time they 13
started a march at the bidding
of the Eternal through Moses.
The company of the Judahites 14
marched in front, division after
division, headed by Nahshon
the son of Amminadab; the bat- 15
talions of the clan of Issachar
were led by Nathaniel the son of
Zoar, and the battalions of the 16
clan of Zebulun by Eliab the son
of Helon. Then, after the 17
Dwelling had been taken down,
the Gershonites and the Merar-
ites moved forward, carrying the
tent. The company of the 18
Reubenites followed, division
after division, led by Elizur the
son of Shedêur; the battalions of 19
the clan of Simeon were headed
by Shelumîel the son of Zu-
rishaddai, and the battalions of 20
the clan of Gad by Eliasaph the
son of Reûel. Then came the 21
Kohathites, carrying the sacred
objects (the other Levites used

to erect the Dwelling for them).
22 The company of the Ephraim-
ites came next, division after
division, headed by Elishama
23 the son of Ammihud; the bat-
talions of the clan of Manasseh
were led by Gamaliel the son of
24 Pedahzur, and the battalions of
the clan of Benjamin by Abidan
25 the son of Gideoni. The rear
was brought up by the company
of the Danites, marching in their
divisions, and led by Ahiezer the
26 son of Ammishaddai; the batta-
lions of the clan of Asher were
led by Pagiel the son of Ochran,
27 and the battalions of the clan of
Naphtali by Ahira the son of
28 Enan. Such was the order of
march for the divisions of Is-
rael.

29 *Moses said to his father-in-*
law Hobab, the son of Reûel the
Midianite, "We are starting for
the country which the Eternal has
promised to give us; come along
with us and share in our prosper-
ity, for the Eternal has promised
30 *to prosper Israel." "I will not*
go," he answered, "I will depart
to my native country and my kins-
31 *folk." But Moses said, "Pray do*
not leave us, for you know where
we can camp in the desert; come
32 *and be a pair of eyes for us, and*
as the Eternal prospers us, so will
we prosper you."

33 *They marched from the moun-*
tain of the Eternal for three days,
and the ark with the Eternal's
compact went in front of them all
the time, to find out where they
34 *were to camp;* whenever they
started from camp, the cloud of
the Eternal was over them all
35 day. *When the ark started,*
Moses would say,

Up, O Eternal,
for the scattering of thy foes,
for the routing of those who thee
oppose!

When it halted, he would say, 36

Come back, Eternal,
to the myriad clans of Israel!

[Now the people were like folk 11
bewailing misfortune, in the
hearing of the Eternal; and
when the Eternal heard it, his
anger blazed up, his fire burned
among them, raging on the out-
skirts of the camp. So the peo- 2
ple cried to Moses, who prayed
to the Eternal, and the fire
abated. Hence the spot was 3
called Tabêrah (Burning), be-
cause the fire of the Eternal had
burned among them.]

Now the riff-raff among them 4
craved flesh as food, and the very
Israelites wailed again, "O for
flesh to eat! We remember the 5
fish we ate free in Egypt, and the
cucumbers and melons and leeks
and onions and garlic. But now 6
our appetite is starved; there is no
food to be seen at all, nothing but
this manna!" (The manna was 7
like grains of coriander seed, re-
sembling pearls; the people used 8
to wander about and gather it,
grinding it between millstones or
pounding it in a mortar, boiling it
in a pot and making it into cakes;
it tasted like a cake baked with oil.
When the dew fell on the camp by 9
night, the manna fell along with
it.) Moses heard every family of 10
the people weeping, every man at
the door of his tent. [Then said 11
Moses to the Eternal, "Why
hast thou been so hard upon thy
servant? Why have I not found
favour in thine eyes? Thou art
leaving me to bear the burden of
all this people! Did I conceive 12
them? did I give birth to them?
that thou shouldest order me to
carry them in my arms, as a
nurse carries an infant, to the
land which thou hast sworn to
their fathers to give them? I 14

cannot carry this people single-
handed; the burden is too heavy
16 for me." So the Eternal said to
Moses, "Gather seventy of the
sheikhs of Israel, men whom you
know to be sheikhs of the people
and authorities; bring them to
the Trysting tent, to stand be-
17 side you; I will come down and
talk to you there, and I will
endue them with part of your
spirit; they shall share the bur-
den of the people with you, in-
stead of you bearing it by your-
24 self." So he gathered seventy
of the sheikhs of the people, and
placed them round the tent.
25 The Eternal came down in the
cloud and talked to him, endu-
ing the seventy sheikhs with his
spirit; as the spirit caught them,
they suddenly prophesied—then
26 stopped. Two men had re-
mained within the camp, how-
ever, one called Eldad and the
other Medad. The spirit caught
them also, and they prophesied
inside the camp—for although
they had been registered among
the seventy, they had not gone
27 outside to the tent. Whereupon
a young man ran to tell Moses,
"Eldad and Medad are prophe-
28 sying inside the camp!" And
Joshua the son of Nun, who had
served Moses ever since he was
a youth, broke out, "My lord
Moses, put a stop to them!"
29 But Moses answered, "Are you
jealous on my account? Would
that the people of the Eternal
were all prophets! Would that
the Eternal would endue them
30 all with his spirit!" Then Moses
and the sheikhs of Israel re-
13 turned to the camp.] *He re-
sented it. "How can I get flesh
to feed all this people?" he asked
the Eternal; "they oppress me by
weeping and crying for flesh to*
15 *eat. If this is to be thy treatment
of me, pray kill me and be done
with it—do me that favour! Leave
me not to face my trouble." The* 10
*Eternal's anger blazed out in
fury; he bade Moses tell the peo-* 18
*ple, "Hallow yourselves in readi-
ness for to-morrow, and you shall
eat flesh. You have let the Eternal
hear you weeping and crying, 'O
for flesh to eat! we were all right in
Egypt!' So the Eternal will give
you flesh to eat; you shall eat flesh* 19
*not one day nor two days nor five
days nor ten days nor twenty days,
but a whole month, till you cannot* 20
*bear the smell of it, till you loathe
it—since you have spurned the
Eternal who is in your midst,
weeping before him and wail-
ing that you ever left Egypt!"
"What!" said Moses, "the people* 21
*with me are six hundred thousand,
as they stand, and you promise
them flesh as food for a whole
month? Can flocks and herds* 22
*enough be slaughtered for them?
Can all the fish of the sea be gath-
ered to satisfy them?" The Eter-* 23
*nal answered, "Is the Eternal's
power too small? You shall see
now whether my promise comes
true or not." So Moses went out-* 24
*side and told the people what the
Eternal said. And a wind blow-* 31
*ing from the Eternal brought up
quails from the sea, dropping
them near the camp, about a day's
journey on each side of it, all
round the camp, about three feet
above the ground. All that day* 32
*and night and all the next day
the people were gathering quails;
he who gathered least gathered
over a hundred bushels weight of
them. They were spread out to be
cured all round the camp. But as* 33
*the people were munching this
food, before the supply gave out,
the anger of the Eternal blazed
out in fury against them, and he
slaughtered them with a terrible*

34 *plague. Hence they called the spot*
Kibroth-hattaăvah (graves-of-the-
greedy), since they buried there the
people who had been greedy for
35 *flesh. From Kibroth-hattaăvah*
the people marched to Hazêroth,
where they settled.

12 [Miriam and Aaron attacked
Moses [[for having married an
Ethiopian woman—his wife was
2 an Ethiopian]], asking, "Has
the Eternal spoken to Moses
alone? Has he not spoken to
us as well?" The Eternal heard
3 what they said. (Now the man
Moses was a most devout crea-
ture, the most pious of all men
4 upon earth.) Suddenly the
Eternal told Moses, Aaron,
and Miriam, these three, to
come outside the camp to the
Trysting tent. The three went
5 out, and the Eternal came down
in a column of cloud and stood
at the entrance of the tent,
calling Aaron and Miriam to
6 come forward. "Hear what I
say," he told them; "to any
prophet among you I make my-
self known by visions, I talk to
7 him in dreams. Not so with
my servant Moses, so faithful
8 in all my household; I speak to
him directly, openly, with no
dark sayings, and he sees the
very form of the Eternal.
Why, then, were you not afraid
to attack my servant Moses?"
9 And the Eternal's anger blazed
10 against them; he departed, and
as soon as the cloud had with-
drawn from the tent, there was
Miriam leprous, as white as
snow! When Aaron looked at
Miriam, there she was, all lep-
11 rous! "O my lord!" Aaron
cried to Moses, "let us not
bear the penalty of this wicked
12 folly we have committed. Let
her not turn like a corpse, like
one born with a body half
wasted." So Moses called to 13
the Eternal, "Nay, heal her,
pray heal her!" The Eternal
answered, "If her father had 14
done no more than spit in her
face, would she not hide for
seven days in shame? Let her
be isolated for seven days out-
side the camp; then she can
come back." So for seven 15
days Miriam was isolated out-
side the camp, and the people
did not march till Miriam was
recalled.

Then the people marched from 16
Hazêroth and encamped in the
desert of Paran.

The Eternal told Moses to 13
send some men to spy out the 2
country of Canaan which he was
handing over to the Israelites;
he was to send a man for every
clan, all of them leading men.
So Moses despatched them from 3
the desert of Paran, as the
Eternal ordered, all of them men
in authority over Israel. Their 4
names were Shammua the son
of Zakkur from the clan of
Reuben, Shaphat the son of 5
Hori from the clan of Simeon,
Caleb the son of Jephunneh 6
from the clan of Judah, Igal 7
the son of Joseph from the clan
of Issachar, Hoshea the son 8
of Nun from the clan of Eph-
raim, Palti the son of Raphu 9
from the clan of Benjamin,
Gaddiel the son of Sodi from 10
the clan of Zebulun, Gaddi the 11
son of Susi from the clan of
Joseph (that is, from the clan
of Manasseh), Ammiel the 12
son of Gemalli from the clan of
Dan, Sethur the son of Michael 13
from the clan of Asher, Nahbi 14
the son of Vophsi from the clan
of Naphtali, and Geûel the 15
son of Machi from the clan of
Gad. These are the names of 16
the men whom Moses des-

patched to spy out the land. (Hoshea the son of Nun was called Joshua by Moses.)
17 When Moses despatched them to spy out the land of Canaan,
21 then from the desert of Zin to Rehob, in the direction of Ha-
25 math, they spied it out, returning at the end of forty days.
26 When they reached Moses, Aaron, and all the community of the Israelites in the desert of
32 Paran, they gave the Israelites a bad report of the land they had spied out; "the land over which we have gone as spies," they said, "is a land that starves its inhabitants to
14 death." At this, all the com-
1a munity wailed aloud, and all
2 the Israelites grumbled against Moses and Aaron; the community all said to them, "Would that we had died in Egypt! Or would that we had died here in
5 the desert!" Then Moses and Aaron fell on their faces before all the assembled gathering of
6 the Israelites, while Joshua the son of Nun and Caleb the son of Jephunneh, who had been among the spies, tore their
7 clothes and told all the assembly of the Israelites, "The land over which we have gone as spies is
10 a right fertile country." The community were all on the point of stoning them, when the majesty of the Eternal appeared at the Trysting tent to all the
26 Israelites, and the Eternal said
27 to Moses and Aaron, "How long will this wicked community dare to grumble against me?
28 Tell them that as surely as I live—the Eternal has said it—I will do with you as I have
29 heard you desire: your corpses shall fall in this desert, and not one of your number, not one over twenty on your register, who has grumbled against me, not one shall enter the land 30
where I solemnly swore to settle you—none except Caleb the son of Jephunneh and Joshua the son of Nun. [[Your 31
children, who would be seized, you thought, I will bring in, to let them hold the land you despise.]] But as for the rest 32
of you, your corpses shall fall in this desert, and your children 33
must be wandering shepherds in the desert for forty years, paying the penalty of your unfaithfulness, till the last of your corpses falls in the desert. For 34
every day spent in spying out the land, you shall spend a year being punished for your evil-doing, forty years for forty days; that will teach you what it is to have me against you. I the Eternal have said it; this 35
is what I will certainly do to all this wicked community who have conspired against me: in this desert to the last man they shall fall and die." The men 36
despatched by Moses to spy out the land, who on their return made all the assembly grumble against him by giving a bad report of the land, these men 37
died by a stroke before the Eternal; but Joshua the son of 38
Nun and Caleb the son of Jephunneh remained alive, out of the men who had gone to spy out the land. 39

. . . *and he told them to* 13
"Go up, then, into the Negeb, 17
enter the highlands, and see what 18
the land is like, and whether the natives are strong or weak, few 19
or many; see whether the country is good or bad, and whether the inhabitants live in camps or in strongholds, see whether the land 20
is rich or poor, and whether it is wooded or not. Also do your

best to bring back some fruit of
22 the country." So they went up
into the Negeb and reached He-
bron (Hebron was built seven
years before Zoan in Egypt),
where the giant clans of Ahiman,
23 Sheshai, and Talmai lived. It
was the season for early grapes,
and when they came to the wady
of Eshcol, they cut a branch with
a single cluster of grapes, which
two of them carried back on a
stretcher, along with some pome-
24 granates and figs. The spot
came to be called Eshcol (Cluster)
from the cluster which the Israel-
26 ites took there. Then they
brought back word to all the
community of Israel at Kadesh,
showing them the fruit of the
27 country. They reported to him:
"We reached the land to which
you sent us; it does abound
in milk and honey; and here
28 are its fruits. Still, the na-
tives are strong, the cities are
fortified and powerful, and we
29 saw giant clans there; Amalek-
ites live in the Negeb, the highlands
are held by Hittites, Jebusites,
and Amorites, and Canaanites
dwell on the coast and by the
32 banks of the Jordan. All the
people we saw there were men of
33 huge size. We saw the Nephî-
lim there (the giant clans belong
to the Nephîlim); they made us
feel like grasshoppers, and grass-
hoppers we were to them."
14, 1*b* That night the people wept,
3 "Why is the Eternal taking us to
this land, only to fall by the
sword? Our wives and children
will be seized. Should we not
rather return to Egypt? Better ap-
point some captain and return to
13 Egypt!" Caleb silenced this clam-
30 our of the people in presence of
Moses, by saying, "We ought to
march up at once and seize the
land; for we are well able to master
it." But the men who had accom- 31
panied him said, "We are not
able to march against the natives;
they are too strong for us."
Caleb answered, "If the Eternal **14**
is pleased with us, he will bring 8
us to this land and give it to us,
a land abounding in milk and
honey. Only rebel not against 9
the Eternal. And have no fear
of the natives—we shall eat them
up; their protection has failed,
and the Eternal is with us; fear
them not." Then said the Eter- 11
nal to Moses, "How long is this
people to despise me? How long
are they to distrust me, in spite
of all the proofs I have shown
them? I will smite them with 12
pestilence and destroy them, and
out of you I will make a nation
greater and mightier than they."
"But," said Moses to the Eternal, 13
"the Egyptians will hear of it and
tell the natives of the land that
thou didst bring this people out
of Egypt by thy might. They 14
have heard that thou the Eternal
art among this people, for thou
the Eternal art seen clearly by
them; thy cloud stands over them,
and thou goest before them in a
column of cloud by day and in a
column of fire by night. Now if 15
thou killest off this people to a
man, then the nations who have
heard of thee will say that the
Eternal destroyed this people in
the desert because he could not 16
bring them to the land that he
had sworn to give them. Ah, let 17
the power of my Lord be displayed
in carrying out thy promise that 18
the Eternal is slow to be angry,
rich in love, forgiving iniquity
and transgression, but one who
will never acquit the guilty, one
who avenges the sins of fathers
on their children, down to the
third and the fourth generation.
Pray pardon the sin of thy people, 19

as thy love is rich, and as thou
hast forgiven this people ever since
20 *they left Egypt." The Eternal*
answered, "I pardon them as
21 *you have asked; but as surely as*
I live, and as surely as the whole
earth shall one day be full of the
22 *glory of the Eternal, not one of*
the men who have seen my glory
and the proofs I wrought in
Egypt and in the desert and who
yet have put me to the proof over
again, refusing to listen to me,
23 *not one of them shall live to see*
the land I swore to their fathers
to give them; not one who has
24 *despised me shall see it. But*
my servant Caleb is of another
spirit; he has been devoted to me,
and him will I bring to the land
he once entered as a spy, and
his descendants shall own it.
25 *[[Meantime, as the Amalekites*
and Canaanites are living in the
valleys, turn away to-morrow
into the desert in the direction of
39 *the Gulf of Akâbah.]]" Moses*
told this to all Israel, and the
40 *people lamented it bitterly. In*
the morning they started to make
their way up, saying, "We have
sinned, but here we are, ready
now to march to the place of
which the Eternal spoke."
41 *Moses replied, "Why will you*
break the Eternal's orders?
42 *Your plan will not prosper. Do*
not start, only to be beaten by
your enemies; for the Eternal is
43 *not with you. Yonder lie the*
Amalekites and Canaanites in
front of you; you will be cut to
pieces, for you have given up fol-
lowing the Eternal, and therefore
the Eternal will not be with you."
44 *Though neither the ark of the*
Eternal nor Moses left the camp,
the people dared to start on the
45 *way up; whereupon down came*
the Amalekites and the Canaan-
ites who inhabited the highlands
and drove them in defeat as far
as Hormah.] [[When the Ca- 21
naanites who lived in the Negeb
heard that Israel were advanc-
ing by the caravan route, they
attacked the Israelites and took
some prisoners. But Israel 2
vowed to the Eternal that if he
would hand over this people to
them, they would doom their
towns. The Eternal listened 3
to them; he handed over the
Canaanites to the Israelites,
who doomed and destroyed both
them and their towns. Hence
the name of the place was called
Hormah or Doom.]]

The Eternal gave Moses 15
these orders for the Israelites. 2
"When you enter the home-
land which I assign you, and 3
make an offering to the Eternal,
whether a burnt-offering or a
sacrifice in fulfilment of some
vow or a freewill-offering or an
offering at some stated festival,
to send a soothing odour up to
the Eternal from some sacrifice
of the herd or of the flock, then 4
the man who makes his oblation
to the Eternal must present as
his cereal-offering seven pints of
fine flour mixed with three pints
of oil, as well as a libation of 5
three pints of wine, to go with
every lamb that is sacrificed.
In the case of a ram, you must 6
furnish as a cereal-offering four-
teen pints of fine flour mixed
with four pints of oil, and a liba- 7
tion of four pints of wine, for a
soothing odour to the Eternal.
When you prepare a young 8
bullock as a burnt-offering or as
a sacrifice in fulfilment of some
vow or as a recompense-offering
to the Eternal, along with the 9
bullock one and a quarter pecks
of fine flour mixed with three
quarts of oil must be furnished
as a cereal-offering, together 10

with a libation of three quarts of wine, in sacrifice, for a soothing odour to the Eternal.
11 This is what must be done in the case of a single ox or ram
12 or male lamb or kid, for each animal you sacrifice, however
13 many. Such is the rule for you natives, in burning any sacrifice to send up a soothing
14 odour to the Eternal; and any alien who has settled among you, anyone who may come to live with you, must do exactly as you do, in burning any sacrifice to send up a soothing
15 odour to the Eternal. All members of the community, both yourselves and your resident aliens, shall be under the same rule, a settled rule for all time; both you and the resident aliens shall be alike before the Eter-
16 nal; one and the same law, one set of regulations, for you and your resident aliens."
17 The Eternal also gave Moses
18 these orders for the Israelites. "When you enter the land to
19 which I bring you, you must reserve a contribution for the Eternal out of your food from
20 the land. You must reserve a cake as a contribution, out of your first batch of groats, and make it over to him as a contribution from your threshing-
21 floors; part of the first batch of your groats you must make over as a contribution to the Eternal, for all time.
22 When by mistake you fail to carry out any of the orders given
23 by the Eternal to Moses, any command of the Eternal given by Moses ever since the Eternal has been giving orders to you,
24 then for this unintentional offence, of which the community has had no knowledge, the community shall all prepare to sacrifice a young bullock as a soothing odour for the Eternal, along with its usual cereal-offering and libation, and one he-goat as a sin-offering; the priest shall 25
make expiation for all the community of Israel, and they shall be forgiven, because it was an oversight and because they brought their oblation to the Eternal, burning it in sacrifice and presenting a sin-offering for their mistake. All the assembly 26
of Israel and their resident aliens shall be forgiven (for the oversight involved all the people). If any individual sins by mis- 27
take, he shall bring a yearling she-goat as a sin-offering, and 28
the priest shall make expiation for him who has erred by sinning unintentionally before the Eternal, making expiation for him that he may be forgiven, whether he is a native born in 29
Israel or an alien resident in Israel; you must have one and the same law for both in a case of oversight. But anyone who 30
sins wilfully, be he native or alien, has insulted the Eternal, and that person shall be killed 31
out of this people for having despised the word of the Eternal and broken his command; that person shall be outlawed from his kinsfolk, he must bear the guilt of his sin."

When the Israelites were in 32
the desert, a man was caught gathering wood for fuel on the sabbath day. Those who caught 33
him gathering fuel brought him before Moses and Aaron and all the community, who put him 34
under arrest, as there was no clear law about how he was to be punished. But the Eternal 35
said to Moses, "The man must certainly be put to death; the community must all stone him

36 to death outside the camp." So
the community all took him out-
side the camp and stoned him
till he died, as the Eternal had
ordered Moses.
37 The Eternal also gave Moses
38 these orders for the Israelites.
"Tell them to put tassels at the
corner of their robes, attached
by a violet thread. This shall be
39 for all time. The tassel will
serve to catch your eye and re-
mind you to obey all the com-
mands of the Eternal, not to
follow your own wandering de-
40 sires and fancies, but to remem-
ber and obey all my commands,
and be consecrated to your God.
41 I am the Eternal your God, who
brought you from the land of
Egypt in order to be your God;
I am the Eternal your God."
16 1*b*, [*Now Dathan and Abiram*
the sons of Eliab (son of Pallu
2 *and grandson of Reuben), men of*
good standing, rebelled against
12 *Moses. Moses summoned Da-*
than and Abiram, the sons of
Eliab, to appear before him, but
they said, "No, we are not com-
13 *ing; are you not satisfied with*
having taken us away from a land
abounding in milk and honey
only to kill us in the desert? And
you would make yourself a prince
14 *over us? You have not brought*
us to a land abounding in milk
and honey, nor have you put us in
possession of fields and vineyards.
Will you throw dust in the eyes of
these men? No, we are not com-
15 *ing before you!" Moses was en-*
raged; he said to the Eternal,
"Disregard any offering they
make; I have not robbed them of
a single ass, I have not injured
25 *any of them!" Then Moses went*
to Dathan and Abiram, followed
27 *by the sheikhs of Israel; and when*
Dathan and Abiram, with their
wives and little children, came out
and stood at the entrance to their
tents, Moses told the people to 26
withdraw from the tents of these
evil men and to touch nothing that
belonged to them; "lest," he said,
"you are swept to ruin along with
their sins." Moses added, "This 28
will convince you that the Eternal
has sent me to act, and that I am
not acting on my own impulse:
if these men die an ordinary 29
death and suffer as all men suffer,
then the Eternal has not sent me;
but if the Eternal does something 30
new, if the ground yawns and
swallows up them and theirs, and
they go down alive to the grave,
then you may be sure that these
men have despised the Eternal."
He had just finished speaking 31
when the ground split under their
feet; the earth did yawn and swal- 32
low up them and their households.
So they and all theirs went down 33
alive to the grave, the earth closed
over them, and they vanished from
the community. Then all the 34
Israelites around fled at their
shrieks, thinking the earth might
swallow them also.]
Now Korah the son of Izhar 16
(son of Kohath and grandson of 1*a*
Levi) and some Israelites, two 2
hundred and fifty chieftains of
the community who were coun-
cillors, gathered to oppose Mo-
ses and Aaron, saying to them,
"Enough of you and your
pretensions, O Levites! The
whole community are conse-
crated, every man of them, and
the Eternal is among them; why
do you raise yourselves higher
than the assembly of the Eter-
nal?" When Moses heard this, 4
he fell on his face; then he said 5
to Korah and all his com-
panions, "In the morning the
Eternal will show who belong to
him; he will allow those who are
really consecrated to approach

him, he will allow the men of his
own choice to approach him.
6 Do this: take your fire-pans,
7 put burning coals on them and
incense on the top, in presence
of the Eternal to-morrow; and
he whom the Eternal chooses, he
shall be the consecrated man."
8 Moses said to Korah, "Listen to
9 me, you Levites. Is it not
enough for you that the God of
Israel has singled you out from
the community of Israel and
allowed you near his presence to
do the work of the Eternal's
Dwelling, and to be servants of
10 the community, allowing you
and all your fellow-Levites to
approach him? You want to be
11 priests as well? Such a gather-
ing of you and all your com-
panions is against the Eternal.
For what has Aaron done that
you should murmur against
16 him? To-morrow," Moses
added, "do you and all your
company appear before the
Eternal, you and they and
17 Aaron together. Let each of
you take his fire-pan and put
incense in it, bringing them up
to the Eternal, all the two hun-
dred and fifty fire-pans; you
bring your fire-pans and Aaron
18 his." So each of them took his
fire-pan, put burning coals on it
and incense on the top; then
they took their place at the en-
trance of the Trysting tent,
along with Moses and Aaron.
19 Korah had collected all the
assembly to confront them at
the entrance of the Trysting
tent, and the majesty of the
Eternal appeared to the whole
20 community; the Eternal said to
21 Moses and Aaron, "Separate
yourselves from this community
that I may destroy them in one
22 instant." But they fell on their
faces, crying, "O God, the God
of all spirits of mankind, shall
one man sin and wilt thou be
angry with the whole commu-
nity?" So the Eternal bade 23
Moses tell the community to 24
move away from the Dwelling.
They did withdraw from the 27
Dwelling, all round, and then 35
fire issued from the Eternal, de-
stroying the two hundred and
fifty men who had offered the
incense, even all the followers of 32
Korah and all their goods.
Then the Eternal bade Moses 36
tell Eleazar the son of Aaron the 37
priest to pick up the fire-pans
out of the blaze—"and do you
scatter the burning coals far and
wide, for the fire-pans of these 38
men whose sin has cost them
their lives are forfeit to the
sanctuary; have them beaten
into plates to cover the altar;
they were presented before the
Eternal, and therefore they are
forfeit to the sanctuary. That
will be an object-lesson to the
Israelites." So Eleazar the 39
priest picked up the bronze fire-
pans presented by the men who
had been burned, and they were
beaten flat to form a covering
for the altar, to remind the 40
Israelites that no layman, who
did not belong to Aaron's fam-
ily, was to venture near to offer
incense before the Eternal, else
he would fare like Korah and
his company. This Eleazar did
as the Eternal had told him by
Moses. But next day the com- 41
munity of Israel all grumbled
against Moses and Aaron, com-
plaining that it was they who
had slain some of the Eternal's
people. As the community 42
gathered against Moses and
Aaron, they turned to face the
Trysting tent, and there was the
cloud covering it!—the Eter-
nal's majesty appeared. When 43

Moses and Aaron stepped in
44 front of the Trysting tent, the
45 Eternal said to Moses, "Withdraw from this community, that I may destroy them in one instant." They fell on their faces.
46 Then said Moses to Aaron, "Take your fire-pan, put some burning coals on it from the altar and lay incense on the top, then carry it quickly into the community and make expiation for them; for wrath has issued from the Eternal, the death-
47 stroke has begun." So Aaron did as Moses told him, he took the fire-pan and ran among the people; the death-stroke had begun, but with his incense he made expiation for the people;
48 he stood between the living and the dead, and the attack was
49 checked. Those who died of it numbered fourteen thousand seven hundred, in addition to those who died in Korah's rebel-
50 lion. Then, the death-stroke having been checked, Aaron went back to Moses at the entrance of the Trysting tent.

17 Then the Eternal gave Moses
2 these orders for the Israelites. "Take one stick for every clan, from all the chiefs of the clans, twelve sticks in all; write each
3 man's name on his stick, and Aaron's name on the stick of Levi (for one stick is to repre-
4 sent the families of Levi). Lay them inside the Trysting tent, in front of the ark of the Presence, where I meet with you;
5 and the man whom I choose, his stick shall sprout. Thus will I stop and silence any grumbling on the part of the
6 Israelites." So Moses spoke to the Israelites, and their chiefs gave him a stick each, as representing their clans, twelve sticks in all, with Aaron's stick among them. Moses put the 7
sticks down before the Eternal inside the tent of the Presence, and next morning, when Moses 8
entered the tent, lo and behold Aaron's stick, representing the clan of Levi, had sprouted, budding and flowering and bearing ripe almonds! Moses then 9
brought all the sticks out from the presence of the Eternal, before all the Israelites; they looked at them, and each man took his stick. And the Eternal 10
said to Moses, "Put Aaron's stick back in front of the ark of the Presence, to remain as an object-lesson for rebellious men, and to stop them from wearying me with their grumbling. Else they will die." Moses then did 11
as the Eternal bade him.

Once the Israelites cried to 12
Moses, "We are undone! We are lost, all of us lost! Anyone 13
who ever approaches the tent of the Eternal will die. Are we to perish one and all?" So 18
the Eternal said to Aaron, "You and your sons and your family shall answer for any guilt in connexion with the sanctuary; you and your sons shall answer for any guilt in connexion with your priesthood. But take 2
your fellows in the clan of Levi to join you and wait upon you as you and your sons minister in front of the tent of the Presence; they shall attend to you 3
and all the tent, but they must not come near the sacred vessels or the altar; else they and you will perish. Let them join you 4
and attend to all the business of the Trysting tent, to everything connected with it; for no layman must come near you. The charge of the sanctuary 5
and the duties of the altar must be your care; else wrath di-

vine shall fall again upon the
6 Israelites. Well, then, I have
selected your fellow-Levites
from Israel, as a gift for you
and as men made over to the
Eternal, to look after the
7 Trysting tent: but you and
your sons shall discharge as
priests all the duties connected
with the altar and what lies
inside the curtain. That is
your task; I bestow this priest-
hood on you, endowing you
with the sacred service, and any
layman who dares to interfere
8 shall die." The Eternal also
said to Aaron, "I hereby assign
you what is left over of the con-
tributions offered to me, that is,
of all the sacred gifts made by
the Israelites; to you and to
your sons I assign them as your
share, as your perpetual due.
9 Out of the most sacred offerings
left over from the altar-fire, you
shall have whatever people offer
in the shape of cereals, all the
animals they sacrifice as sin-
offerings, and the guilt-offerings
whereby they make restitution
to me; all this shall be sacred
10 to you and your sons, in a sacred
spot you shall eat it, every male
among you; it belongs to you as
11 a sacred gift. Yours also shall
be the reserved part of Israel's
contributions in all the recom-
pense-offerings; to you and your
sons and daughters I assign
them as your share, as your
perpetual due, to be eaten by
everyone in your family who
12 is undefiled; the best oil and
wine and corn, the choicest of
their gifts to the Eternal, I
13 assign to you; the first ripe pro-
duce of all that grows in their
land shall be yours, as they
bring it to the Eternal, to be
eaten by everyone in your
14 family who is undefiled. Then,
everything throughout Israel
that is dedicated to me shall
be yours. Also, the first-born 15
of man or of beast, which they
present to the Eternal, shall
be yours, though you must take
care to have the first-born
children of men redeemed, the 16
price for each child of the age
of one month being fixed by you
at twelve silver shillings (on the
sacred scale). You must have 15
the first-born of unclean animals
redeemed, but not the first- 17
born of oxen, sheep, or goats;
they are sacred, and you must
splash their blood upon the altar
and burn their fat in sacrifice
as a soothing odour for the
Eternal, though their flesh be- 18
longs to you, like the breast and
the thigh of animals presented
for the recompense-offering.
Thus do I assign what is left 19
of the sacred contributions
offered by Israel to the Eternal,
assigning them to you and your
sons and your daughters as
your share, as your perpetual
due; it is a perpetual compact,
valid before the Eternal for
you and for your family."

The Eternal also said to 20
Aaron, "You shall hold no
property in this land, you shall
have no share in it; I am your
property, I am your share in life,
among the Israelites. To the 21
Levites, however, I assign all
the tithes in Israel as their
property, in return for the work
they have to do in the service
of the Trysting tent. Never 22
again shall any Israelites ap-
proach the Trysting tent and
incur sin that would be the
death of them; the Levites shall 23
do the work inside the Trysting
tent, and it is the Levites who
shall answer for any fault there.
This shall be a perpetual rule,

for all time. And they shall
24 hold no property in Israel, for
I have assigned to the Levites,
as their property, the tithes
contributed by the Israelites as
their offering to the Eternal;
hence I have told them that
they are to hold no property in
25 Israel." The Eternal also
26 gave Moses these orders for the
Levites. "Tell them that in
taking from the Israelites the
tithes I have assigned them as
their property, they must set
aside a special part of the tithes
27 for the Eternal, and that this
contribution of theirs will count
as if it were corn taken from the
threshing-floor or new wine from
28 the vintage. Thus shall they
set aside a share for the Eternal
from all the tithes they get, and
assign the Eternal's share to
29 Aaron the priest; the share for
the Eternal is to be selected from
all they receive, and they must
consecrate the best of it all.
30 Also tell them that when they
make this contribution to you,
the rest of the tithes shall be
reckoned to them as the tithed
produce of the threshing-floor
31 or the vintage; it may be eaten
anywhere by them or by their
families, since it is their pay-
ment for the work they do in
32 the Trysting tent. Provided
that they set aside the best
part of it, they shall incur no
sin; but they must not profanely
grasp the sacred gifts of Israel,
else they die."

19 The Eternal gave Moses and
2 Aaron this ritual regulation
laid down by the Eternal him-
self. "Tell the Israelites to let
you have a red cow, sound and
whole, which has never been in
3 harness, and hand it over to
Eleazar the priest, to be led
outside the camp and slain there
in his presence. Then Eleazar 4
the priest must dip his finger
in its blood and splash some
of the blood towards the front
of the Trysting tent, seven times
over. After which the cow is 5
to be burned in his presence,
skin, flesh, blood, and even its
dung, all burned; and the 6
priest shall throw some cedar
wood and marjoram and scarlet
thread into the burning body.
He shall then wash his robes 7
and bathe his body before
entering the camp, and till
evening the priest shall remain
unclean. The man who burned 8
the cow shall also wash his
robes and bathe his body and
remain unclean till evening. A 9
man who is clean shall gather
the ashes of the cow and put
them in some clean place outside
the camp, to be kept for use
by the community of Israel in
water meant for removing pol-
lution; the cow thus serves to
put sin away. (The man who 10
gathers the ashes of the cow
shall wash his robes and remain
unclean till evening.) Now the
rule binding on the Israelites
and their resident aliens for all
time is this: anyone who 11
touches a dead body, that is, a
human corpse, shall remain
unclean for seven days. On 12
the third day and on the
seventh day he must purify
himself from the sin; if so, he
shall be clean, but, if not, he
shall not be clean. Anyone 13
who touches a dead body, that
is, a human corpse, and does
not cleanse himself from the
sin, has polluted the Dwelling
of the Eternal, and shall be out-
lawed from Israel, since the
water for removing pollution
has not been splashed over him;
he is unclean, his uncleanness

14 clings to him. When a man dies inside a tent, the law is that anyone entering the tent and all who are already in the tent shall remain unclean for
15 seven days; also, that every open vessel, whose lid is not fastened down, shall be un-
16 clean. Again, anyone who in the open touches the dead body of a man fallen in battle or of one who has died a natural death, anyone who touches even a bone or a grave, shall remain unclean for seven days.
17 On behalf of the unclean man, some ashes of the sacrificed cow shall be taken, and fresh water poured over them in a
18 vessel; then some clean man shall dip a bundle of marjoram in the water and splash it over the tent and the furniture and all persons present or on the man who has touched a bone
19 or a corpse or a grave; the clean man shall splash the water over the unclean man on the third day and on the seventh day, freeing him from sin on the seventh day, when he must wash his robes and bathe in water, and by evening he shall
20 be clean again. But as for anyone who becomes unclean and does not have himself cleansed from sin, that man shall be outlawed from the community, since he has polluted the sanctuary of the Eternal and had no water for removing pollution splashed over him—the unclean
21 creature! This shall be a regulation for all time among you. (The man who splashes the water for removing pollution shall wash his robes, and anyone who touches the water shall remain unclean till evening.
22 Also, anything that the unclean man touches shall become unclean, and anyone touching it or him shall remain unclean till evening.)"

[*While the people were staying* 20
at Kadesh, Miriam died there and 1*b*
was buried there. And the people 3*a*
quarrelled with Moses, complaining, 4
"Why have you brought the community of the Eternal into this desert, only to let us die, both us and our cattle? Why did you 5
make us leave Egypt for this evil place? It is no place for seed, for figs, or for vines, or for pomegranates; and there is no water to drink!" Then said the Eter- 7
nal to Moses, "Take your staff, 8
and after convening the people bring water from the rock for them, to let them and their cattle drink." So Moses said to them, 10
"Listen, you rebels, must I bring you water from this rock?" And 11
lifting his hand he struck the rock with his staff, till water gushed out, and the community and their cattle drank of it. It 13
is called the water of Merîbah (Complaint), because there the Israelites complained of the Eternal, and there he vindicated himself.]

In the first month of . . . 1*a*
the Israelites, the whole community of them, entered the desert of Zin. As there was no water 2
for the community, they gathered against Moses and Aaron, crying, "Would that we had 3*b*
died when our fellows died before the Eternal!" Then Moses 6
and Aaron withdrew to the entrance of the Trysting tent and fell on their faces; the Eternal's majesty appeared to
them, and he said, "Do you 7,8
and Aaron order the rock to yield its water before the eyes of the people." Then, in obe- 9
dience to the Eternal, Moses took the stick of Aaron from the

presence of the Eternal, and Moses and Aaron convened the community in front of the rock.
. . . So the Eternal said to Moses and Aaron, "Because you would not trust me and vindicate my honour before the Israelites, you shall not lead this community into the land that I have given them."
[*From Kadesh Moses sent messengers to the king of Edom from his "kinsmen the Israelites." The message was, "You know all the hardships that have befallen us, how our fathers went down to Egypt, how we stayed long in Egypt and were badly treated, both we and our fathers, by the Egyptians; and how, when we cried to the Eternal, he listened to us and sent an angel and brought us out of Egypt. Now here we are at Kadesh, a town on the edge of your territory. Pray let us cross your land. We will not march over any field or vineyard, nor will we drink the water of your wells, but march along the royal highroad, turning neither to right nor to left, until we pass beyond your frontier."*
Edom answered Israel, "No, you shall not cross; if you do, I will attack you." The Israelites said to him, "We will keep to the highroad, and we will pay you for any water that we or our cattle drink; pray let us walk quietly across—there is no harm in that!" "No," said Edom, and sallied out to stop them with a large army in strong force.
Thus Edom refused to let Israel cross his territory; Israel had to turn aside.]
From Kadesh the Israelites set out and came, the whole community of them, to mount Hôr. At mount Hôr on the borders of Edom the Eternal said to Moses and Aaron, "Aaron must now rejoin his kinsfolk, for he is not to enter the land I have given to the Israelites, because you and he were faithless to my orders at the water of Merîbah. Take Aaron and his son Eleazar up mount Hôr, strip Aaron of his robes and put them on Eleazar; Aaron shall depart and die there." So Moses did as the Eternal told him; they went up mount Hôr before the eyes of all the community, and, after Moses had stripped Aaron of his robes and put them on his son Eleazar, Aaron died there on the mountain-top. Then Moses and Eleazar came down the mountain, and when all the assembly saw that Aaron was dead, all Israel mourned for Aaron thirty days. Then the Israelites set out from mount Hôr and passed forward to encamp at Oboth; setting out from Oboth, they encamped at Ije-abârim. Then the Israelites set out and encamped on the steppes of Moab east of the Jordan opposite Jericho.

[*They cast back to go round the land of Edom by the Gulf of Akâbah, and the people grew impatient over the route; they attacked God and Moses, crying, "Why have you brought us from Egypt to die in the desert? There is neither bread nor water, and we loathe this wretched food." Then the Eternal sent stinging serpents among the people, that bit the people, till many an Israelite died. So the people came and said to Moses, "We have sinned by attacking the Eternal and you; pray to the Eternal to take the serpents away from us." Moses prayed for the people, and the Eternal told*

Moses to make a bronze serpent and erect it on a pole, so that any person who was bitten might live
9 *by looking at it. Moses made a bronze serpent and erected it on a pole; and when anyone who had been bitten by a serpent looked at the bronze serpent, he lived.*
12 *Marching forward through the desert to the east of Moab, they encamped in the wady of Zered;*
13 *then marching forward they encamped north of Arnon in the desert that stretches to the east of the Amorite territory, for the Arnon is the northern boundary of Moab, between them and the*
14 *Amorites. Hence the lines in the book of the "Battles of the Eternal"—*

Through Waheb we swept,
through the valleys of Arnon,
15 *o'er the slope of the valleys*
that stretches where Ar lies,
that leans over Moab's edge.

16 *Then they pushed on to Beêr, the Beêr where the Eternal said to Moses, "Gather the people and*
17 *I will give them water"; and Israel sang this song,*

Spring up, O well—
ah, sing to the well
18 *that chieftains dug,*
that captains delved,
wielding their wands,
wielding their staves!

From Beêr (Welltown) they
19 *pushed on to Mattânah, from Mattânah to Nahaliel, from Na-*
20 *haliel to Bamoth, and from Bamoth to the wady in the region of Moab at the head of the Pisgah plateau that looks down upon the Jeshîmon.*
21 *Here Israel sent messengers to Sihon king of the Amorites,*
22 *saying, "Let us cross your land; we will not turn aside into any field or vineyard, we will not drink any water from your wells, but will march along the royal high-road until we pass beyond your frontier." But Sihon would not* 23
allow Israel to pass across his territory. Sihon mustered all his forces and sallied out against Israel in the desert; he reached Jahaz and there attacked Israel, but Israel routed him, giving no 24
quarter, and seized his country from Arnon to Jabbok on the north and the Ammonites on the east (Jazer marking the Ammonite frontier). Israel captured 25
all the local towns and lived in all the Amorite towns, in Heshbon and all its dependencies. Hesh- 26
bon was the capital of Sihon king of the Amorites, who had fought against the former king of Moab and captured all his territory, from Jabbok to Arnon. Hence 27
the song and satire of the bards—

Come to Heshbon and rebuild it!
Repair the capital of Sihon,
if you can!
For the blaze began at Heshbon, 28
at the capital of Sihon,
till Ar of Moab was consumed,
and Arnon's heights devoured.
Poor Moabites! 29
O forlorn folk of Kemôsh!
The god has left his sons to flight,
his daughters to a prisoner's
plight,
their children have perished 30
from Heshbon to Dibon;
and we ravaged till war's fire
was blown to Medĕba.

So Israel settled in the Amorite 31
land. Moses sent spies to Jazer, 32
and Israel captured its dependencies and evicted the local Amorites.]

They turned to march in the 33
direction of Bashan. Og the king of Bashan sallied out against them, he and all his forces, to give battle at Edrei.
But the Eternal said to Moses, 34
"Fear him not, I put him into your hands, with all his forces

and his land; you shall handle
him as you handled Sihon king
of the Amorites at Heshbon."
35 Whereupon they routed him
and all his forces, till not a man
was left him; then they seized
his land.
22 [Now Balak the son of Zip-
2 por watched all that Israel did
3a to the Amorites; Moab was in
dread of the people, they were
3b in such numbers.] *Moab began*
4 *to loathe the Israelites, and Moab*
said to the sheikhs of Midian,
"These hordes will lick up all the
pasture round us, as an ox licks
up the grass in the field." Balak
the son of Zippor was king of
5 *Moab at that time;* [he sent mes-
sengers to Balaam the son of
Beôr at Pethor on the Euphra-
tes,] *in the land of the Ammon-*
ites, with this summons: "Here
is a people that has come from
Egypt! They have been swarm-
ing over the face of the earth,
and here they are now, settled
6 *opposite me! Pray come and*
curse this people for me (for
they are stronger than I am);
then maybe I shall have power
to defeat them and drive them
out of the country. For I know
that he whom you bless is blessed,
and he whom you curse is cursed."
7 *So the sheikhs of Moab and the*
sheikhs of Midian started off, tak-
ing the usual fee for cursing, and
when they reached Balaam they
8 *gave him Balak's message*[. He
said to them, "Stay here over-
night, and I will give you what-
ever answer the Eternal sends
me." So the chieftains of Moab
9 remained beside Balaam. God
came and said to Balaam,
"Who are these men with you?"
10 Balaam said to God, "Balak
the son of Zippor, king of Moab,
11 has sent for me], *saying, 'Here*
is this people out of Egypt swarm-
ing over the face of the earth!
Pray come and curse them for
me; then maybe I can fight them
and drive them out of the
country[.'" God said to Ba- 12
laam, "You must not go with
them; you must not curse that
people, for they are blessed."
So in the morning Balaam rose 13
and told the chieftains of
Balak to go back to their
country, since the Eternal re-
fused to let him go with them.
The chieftains of Moab went 14
away back to Balak and told
him that Balaam had refused
to come. Then Balak sent a 15
larger number of chieftains,
more distinguished men, who 16
came to Balaam with this ap-
peal from Balak the son of Zip-
por, "Pray allow nothing to
keep you from coming to me.]
I will pay you richly, and do 17
whatever you tell me; pray come,
then, and curse this people for
me." Balaam replied to Ba- 18
lak's courtiers, "Though Balak
were to give me his very house
full of silver and gold, I could
not do a single thing beyond
what the Eternal my God bids
me. [Do you remain over- 19
night with me also, till I find
out what the Eternal has to
say to me further." In the 20
night God came to Balaam and
said to him, "As these men have
come to call you away, go with
them; only, you must do noth-
ing except what I tell you."
So Balaam rose in the morning, 21
saddled his ass, and rode away
with the chieftains of Moab.]
The anger of the Eternal blazed 22
at him for going, and the Eter-
nal's angel placed himself on
the road to hinder him. He was
riding on an ass, accompanied by
two servants, and when the ass 23
saw the Eternal's angel standing

on the road with a drawn sword, she swerved aside to the open country. Balaam struck the ass, in order to turn her back into the
24 *road. Whereupon the Eternal's angel stood in a narrow lane between vineyards, with a fence on one side and a fence on the other;*
25 *and when the ass saw the Eternal's angel there, she pressed against the wall and crushed Balaam's foot, till he struck her again.*
26 *Then the Eternal's angel went further ahead and stood in a place so narrow that there was no room to turn either to right or*
27 *to left; when the ass saw the Eternal's angel there, she lay down under Balaam. Balaam's anger blazed; he struck the ass*
28 *with his stick. But the Eternal opened the mouth of the ass, and she asked Balaam, "What have I done to you, that you have struck me these three times?"*
29 *"You have played the fool with me," said Balaam; "if only I had had a sword, I would have*
30 *killed you." The ass answered, "Am I not your own ass, the ass you have always ridden? have I ever been in the habit of playing the fool with you?" "No," he*
31 *said. And then the Eternal opened his eyes; he saw the Eternal's angel standing on the road with a drawn sword. Bowing his head, he fell upon his*
32 *face. The Eternal's angel said to him, "Why have you struck your ass these three times? Here am I, sent to hinder you, at the sight of your headlong ways.*
33 *The ass saw me and swerved from me these three times; had she not swerved, I would certainly have slain you and spared her."*
34 *Balaam answered the angel of the Eternal, "I have sinned; I did not know you were standing on the road to stop me. So now, if my going displeases you, I will turn back."* ["Go with 35
the men," said the angel of the Eternal, "but you shall only say what I tell you." So Balaam went with the chieftains of Balak. When Balak heard of 36
Balaam's arrival, he went out to meet him at Ir of Moab on the Arnon frontier, at its eastern end. Balak said to Balaam, 37
"Did I not send to summon you? Why did you not come? Am I not able to reward you?" And Balaam said to Balak, 38
"Well, I have come to you now. But have I the power to say a single word? Whatever word God gives me, that word I must speak." Then Balaam went 39
along with Balak as far as Kiriath-huzzoth, where Balak 40
sacrificed oxen and sheep, sending portions of their flesh to Balaam and the chieftains with him. Next morning Balak took 41
Balaam up to the heights of Baal, where he could catch sight of the fringe of Israel. "Build seven altars for me 23
here," said Balaam to Balak, "and prepare seven bullocks and seven rams." Balak did 2
so, sacrificing on every altar one bullock and one ram. "Now," 4*b*
he said, "I have prepared the seven altars and sacrificed on every altar one bullock and one ram." Balaam then said to 3
Balak, "Remain here beside your sacrifice, and I will go apart; perhaps God will come to meet me, and then I can tell you whatever he tells me." So he went his way. God met 4*a*
Balaam, and gave him a mes- 5
sage, bidding him go back to Balak and telling him what to say. When he got back he 6
found Balak beside his sacrifice, Balak and all the chieftains of

7 Moab. Then he uttered these lines:

From Aram am I brought by Balak,
from eastern hills by Moab's king,
to lay a curse on Jacob,
and to denounce Israel.
8 But how can I curse whom God has not cursed,
or denounce whom the Eternal has not denounced?
9 From these cliffs I scan them,
from the mount I mark them,
a folk who live secure,
who reckon themselves above all races.
10 Who can count up Jacob's numbers,
who can reckon Israel's myriads?
Be it mine to die as these just men shall die,
be my last end like theirs!

11 "What is this you have done?" said Balak. "I brought you to curse my foes, and here you have done nothing but bless them!" 12 Balaam answered, "Must I not be careful to say whatever the Eternal gives me 13 to say?" Balak cried, "Pray come along to another place, to view them, and curse them 14 for me there!" So he took him to Gazerfield on the Pisgah plateau, where he built seven altars, sacrificing a bullock and 15 a ram on each. Balaam said, "Remain here beside your sacrifice, while I meet God yonder." 16 God met Balaam and gave him a message, bidding him go back to Balak and telling him what 17 to say. When he got back he found Balak beside his sacrifice, Balak and the chieftains of Moab. Balak asked him what 18 the Eternal had said, and he uttered these lines:

Balak, listen and attend,
hear me, son of Zippor!
19 God is no man to break his word,
no mortal to change his mind;
he promises, and does he not perform?
does he not carry out his word?
He bids me bless, 20
and bless I must—I cannot take it back.
I see no scathe for Jacob, 21
I mark no misery for Israel;
the Eternal their God is with them,
they shout in honour of their King;
God who brought them out of 22
Egypt
bears all down before them.
Jacob needs no omens, 23
Israel tries no magic arts;
it is revealed to Jacob and to Israel
what God will do.
The nation rises like a lioness, 24
rearing like any lion;
it never rests till it has crunched its prey,
and drunk the victim's blood.

Balak then said to Balaam, 25
"Neither curse them nor bless them at all!" But Balaam re- 26
plied, "Did I not tell you that I must do exactly as God told me?" So Balaam started for 24
his home, and Balak also went 25
away.]

[[Then Balak said to Balaam, 23
"Come and I will take you to 27
another place; perhaps God will be pleased to let you curse them for me there."]] *Balak* 28
took Balaam to the top of the Pĕor, looking down upon the Jeshîmon.
"Build seven altars for me here," 29
said Balaam to Balak, "and prepare seven bullocks and seven rams." Balak did so, sacri- 30
ficing on every altar one bullock and one ram. And when Ba- 24
laam saw that the Eternal was pleased to bless Israel, he had no recourse to omens as usual, but gazed out on the desert; as he 2
looked, he saw Israel lying encamped, clan by clan, and the spirit of God came over him, till 3
he uttered these lines:

The oracle of Balaam son of Beor,
the oracle of the seer,

the oracle of him who hears God speak,
who sees a vision of the Almighty,
sleeping but awake in soul.
How fair, O Jacob, are your tents,
how fair your homes, O Israel!
like glens that stretch afar,
like gardens by a river,
like oaks planted by the Eternal,
like cedars by a stream.
Let nations tremble at their might,
let many a people feel their power!
Let their king be greater than Gog,
let their kingdom triumph!
God who brought them out of Egypt
bears all down before them.
They crouch, they lurk like a lion,
like a lioness—who dare rouse them?
They eat up the opposing nations,
and they crush their conquerors.
Blessed be all who bless you,
and cursed all who curse you!
This made Balak's anger blaze against Balaam; he struck his hands together in contempt and told him, "I summoned you to curse my foes, and here you have blessed them these three times.
Be off with you; away home! I meant to pay you richly, and the Eternal has prevented you from
receiving a reward!" "But," said Balaam to Balak, "did not
I tell your messengers that even if Balak were to give me his very house full of silver and gold, I could not go beyond the word of the Eternal to do anything of my own accord, good or bad? Whatever the Eternal says, I say. I go back indeed to my own people, but let me tell you what this people will do to your people in after days." Then he uttered these lines:

The oracle of Balaam son of Beôr,
the oracle of the seer,
the oracle of him who hears God speak,
who knows what the most High knows,
who sees a vision of the Almighty,
sleeping but awake in soul!
I see them in the future far,
I mark them in the days to come;
a star of a king has come from Jacob,
a mace has risen from Israel,
crashing in Moab's head,
the skull of these proud creatures!
Edom falls a prey to him,
and Seir is dispossessed,
as Israel wins the day,
and Jacob tramples on his foes.

[[When he looked at Amâlek he uttered these lines:

Amâlek headed the nations;
its end is to be destroyed.

When he looked at the Kenites he uttered these lines:

Strong your seat is, Kenites,
your eyry in the rocks!
Yet one day shall it be rifled.
For how long? . . .
Sea-folk shall issue from the north,
and ships swarm out of Cyprus,
for the ruin of Assyria over the Euphrates,
till it in turn is overwhelmed.]]

[*When Israel was at Shittim,*] *the people began to wanton with the women of Moab, who invited them to the sacrifices of their gods; the people partook of their feasts and paid homage to their gods*[*Israel attached themselves to the Baal of Pĕor,*] *till the Eternal's anger blazed against Israel, and the Eternal bade Moses seize all the leaders of the people and execute them in broad daylight before the Eternal, in order to avert the Eternal's hot anger from Israel.* [*So Moses told all the sheriffs to put to death throughout their jurisdictions the men who had attached themselves to the Baal of Pĕor.*]

Now one of the Israelites introduced into his family a Midianite woman, in face of Moses and all the community of Israel who were wailing at the entrance of the Trysting tent.

7 When Phinehas the son of
Eleazar, a grandson of Aaron
the priest, saw this, he left
8 the assembly, seized a spear, and
following the Israelite into the
tent stabbed the pair of them,
9 the Israelite and the woman
right through her belly. This
stopped the death-stroke in
Israel, the death-stroke by
which twenty-four thousand
10 had died. Then said the Eter-
11 nal to Moses, "Phinehas the
son of Eleazar, a grandson of
Aaron the priest, has averted
my wrath from the Israelites
by resenting the sin among you
even as I resent it; hence I have
not put an end to Israel in my
12 resentment. So proclaim that
13 I pledge him my favour, pledg-
ing him and his descendants a
perpetual priesthood, for having
resented sin on behalf of his
God and having made expiation
14 for the Israelites." The Israel-
ite who was killed with the
Midianite woman was called
Zimri the son of Salu, a chief-
tain belonging to one of the
15 families of Simeon. The Mid-
ianite woman who was killed
was called Cozbi, the daughter
of Zur, head of a clan or family
16 in Midian. [[The Eternal said
17 to Moses, "Attack the Midian-
18 ites and crush them, for they
made an attack on you with
their subtle intrigues over
Pĕor and over their country-
woman Cozbi, the daughter of
a Midianite chief, who was
killed when the death-stroke
fell on account of Pĕor."]]

26 After the death-stroke the
Eternal bade Moses and Eleazar
2 the son of Aaron the priest count
the entire community of the
Israelites over twenty years of
age, clan by clan, all Israelites
who were able for active service.

So Moses and Eleazar the 3
priest numbered them on the
steppes of Moab beside the
Jordan at Jericho, counting 4
all over twenty, as the Eternal
had commanded Moses. The
Israelites who left Egypt were
as follows: There was Reuben 5
the first-born of Israel; his sons
were Hanôk head of the Hanô-
kite sept, Pallu head of the Pal-
luite sept, Hezron head of the 6
Hezronite sept, and Karmi head
of the Karmite sept; these were 7
the septs of Reuben, numbering
forty-three thousand seven hun-
dred and thirty men. (The 8
son of Pallu was Eliab, and 9
Eliab's sons were Nemûel,
Dathan, and Abiram, the Da-
than and Abiram, selected from
the community, who opposed
Moses and Aaron along with
Korah's company of rebels
against the Eternal. But the 10
earth yawned and swallowed
them up along with Korah,
when that company perished,
when fire burned up two hun-
dred and fifty men, as a warn-
ing. However, the sons of 11
Korah did not die out.) The 12
sons of Simeon, sept by sept,
were Nemûel head of the Nemû-
elite sept, Jamin head of the
Jaminite sept, Jachin head of
the Jachinite sept, Zerah head 13
of the Zerahite sept, and Shaul
head of the Shaulite sept; these 14
were the septs of Simeon,
twenty-two thousand two hun-
dred men. The sons of Gad, 15
sept by sept, were Zĕphon
head of the Zĕphonite sept,
Haggi head of the Haggite sept,
Shuni head of the Shunite
sept, Ozni head of the Oznite 16
sept, Eri head of the Erite sept,
Arod head of the Arodite sept, 17
and Arêli head of the Arêlite
sept; these were the septs of 18

Gad, numbering forty thousand
19 five hundred men. The sons of
Judah were Er and Onan (but
20 they died in Canaan), then
Shelah the head of the Shela-
hite sept, Perez the head of the
Perezite sept, and Zerah the
21 head of the Zerahite sept, with
the sons of Perez, Hezron the
head of the Hezronite sept and
Hamul the head of the Hamu-
22 lite sept; these were the septs
of Judah, numbering seventy-
six thousand five hundred men.
23 The sons of Issachar, sept by
sept, were Tola the head of the
Tolaite sept, Puvah the head
24 of the Puvite sept, Jashub the
head of the Jashubite sept, and
Shimron the head of the Shim-
25 ronite sept; these were the
septs of Issachar, numbering
sixty-four thousand three hun-
26 dred men. The sons of Zebu-
lun, sept by sept, were Sered
the head of the Seredite sept,
Elon the head of the Elonite
sept, and Jahleêl the head
27 of the Jahleêlite sept; these
were the septs of Zebulun, num-
bering sixty thousand five
28 hundred men. The sons of
Joseph, sept by sept, were Ma-
29 nasseh and Ephraim; Manas-
seh's son Machir, the head of
the Machirite sept, was the
father of Gilead the head of the
30 Gileadite sept, and the sons of
Gilead were Jezer the head of
the Jezerite sept, Helek the
31 head of the Helekite sept, Asriel
the head of the Asrielite sept,
Shechem the head of the
32 Shechemite sept, Shemêda the
head of the Shemêdaite sept,
and Hepher the head of the
33 Hepherite sept (Zelophehad the
son of Hepher had no sons,
only daughters, and his daugh-
ters were called Mahlah, Noah,
Hoglah, Milkah, and Tirzah);
these were the septs of Manas- 34
seh, numbering fifty-two thou-
sand seven hundred men. The 35
sons of Ephraim, sept by sept,
were Shûthelah—the head of
the Shûthelaite sept, Becher
the head of the Becherite sept,
and Tahan the head of the
Tahanite sept, Shûthelah's son 36
being Eran the head of the
Eranite sept; these were the 37
septs of Ephraim, numbering
thirty-two thousand five hun-
dred men. Such were the sons
of Joseph, sept by sept. The 38
sons of Benjamin, sept by sept,
were Bela the head of the Be-
laite sept, Ashbel the head of
the Ashbelite sept, Ahiram the
head of the Ahiramite sept,
Shephûpham the head of the 39
Shephûpham sept, and Hupham
the head of the Huphamite sept,
Bela being the father of Ard, 40
the head of the Ardite sept, and
of Naaman the head of the
Naamite sept; these were the 41
septs of Benjamin, numbering
forty-five thousand six hundred
men. The son of Dan was 42
Shuham, head of the Shuha-
mite sept; the Shuhamite sept 43
numbered sixty-four thousand
four hundred men. The sons 44
of Asher were, sept by sept,
Imnah the head of the Imnite
sept, Ishvi the head of the
Ishvite sept, and Beriah the 45
head of the Beriite sept, Beriah
being the father of Heber head
of the Heberite sept, and of
Malchiel head of the Malchie-
lite sept. (Asher had a daugh- 46
ter called Sarah.) These were 47
the sons of Asher, sept by sept,
numbering fifty-three thousand
four hundred men. The sons 48
of Naphtali, sept by sept, were
Jahzeêl head of the Jahzeêlite
sept, Guni head of the Gunite
sept, Jezer head of the Jezerite 49

sept, and Shillêm head of the
50 Shillêmite sept; these were the
septs of Naphtali, numbering
forty-five thousand, four hun-
51 dred men. The total number
of the Israelites was six hundred
and one thousand seven hun-
dred and thirty.
52 The Eternal ordered Moses
53 to have the country divided
up among them according to
54 their respective numbers; a
large clan was to receive a large
property, and a small clan a
small property, each being
assigned a holding according
to the number of its members.
55 The country was to be divided
up by lot, and individuals were
to hold property as members
56 of their septs; the common
possession of Israel was to be
divided by lot between the
larger and the smaller clans.
57 In the census the Levites,
sept by sept, included the Ger-
shonite sept of Gershon, the
Kohathite sept of Kohath, and
the Merarite sept of Merari;
58 the Levite septs were the Lib-
nites, the Hebronites, the Mah-
lites, the Mushites, and the
Korahites. Kohath was the
59 father of Amram, who married
Jochebed a daughter of Levi,
born in Egypt, and she bore
Aaron, Moses, and Miriam their
60 sister. Aaron was the father
of Nadab, Abihu, Eleazar, and
61 Ithamar (Nadab and Abihu
died for having offered irregular
62 fire before the Eternal). Their
total number was twenty-three
thousand, counting every male
over a month old. Their num-
ber was not included in that of
Israel, as they received no
property in Israel.
63 [[Such were the men counted
by Moses and Eleazar the priest
as they took the census of the
Israelites on the steppes of
Moab beside the Jordan oppo-
site Jericho. There was not a 64
man among them who had been
in the census taken by Moses
and Aaron the priest, when they
counted the Israelites in the
desert of Sinai; the Eternal had 65
declared that they would cer-
tainly perish in the desert, and
not a man of them was left,
except Caleb the son of Je-
phunneh and Joshua the son of
Nun.]]

Now there came forward the 27
Manassite daughters of Zelophe-
had the son of Hepher, son of
Gilead, son of Machir, son of
Manasseh, son of Joseph; their
names were Mahlah, Noah,
Hoglah, Milkah, and Tirzah.
They appeared before Moses 2
and Eleazar the priest and the
chieftains and all the commu-
nity at the entrance of the
Trysting tent, with this plea:
"Our father died in the desert, 3
though he took no part in the
rising of Korah with those who
conspired against the Eternal;
he died as an ordinary sinner,
leaving no sons. Why should 4
our father's name be dropped
from his clan, simply because
he left no son? Let us hold
property among our fellow-
clansmen." Moses laid their 5
plea before the Eternal, and the 6
Eternal answered Moses, "The 7
daughters of Zelophehad are
right; you must certainly let
them hold property among their
fellow-clansmen; let their fath-
er's share pass to them. And 8
direct the Israelites to let a
man's property always pass to
his daughters, if he dies without
leaving a son. If he leaves no 9
daughter, his property shall go
to his brothers, and, if he leaves 10
no brothers, his property shall

go to his father's brothers. If his father has left no brothers, then his property passes to the next-of-kin in his own clan. This is to be a fixed custom in Israel, by order of the Eternal through Moses."

Then said the Eternal to Moses, "Climb this hill of the Abârim and view the land I have assigned to the Israelites; when you have seen it, you shall rejoin your kinsfolk as Aaron your brother did, since you and he were faithless to my orders when the community made complaints in the desert of Zin, where I ordered you to vindicate my authority in producing water before their eyes." (The water was the stream of Merîbah-Kadesh in the desert of Zin.) Moses said to the Eternal, "Let the Eternal, the God of all human souls, appoint a leader for the community to manage all their affairs and enterprises, so that the community of the Eternal may not be like sheep without a shepherd." "Take Joshua the son of Nun," said the Eternal, "he is a capable man; lay your hands on him, place him in front of Eleazar the priest and all the community, and give him his commission before their eyes; invest him with some of your own authority that the community of Israel may all obey him. He shall appear before Eleazar the priest to receive directions from the Eternal by means of the sacred lot; at Eleazar's bidding he and all the community of Israel shall act and move." Moses did as the Eternal told him; he placed Joshua in front of Eleazar the priest and all the community, laid his hands on him, and gave him his commission, as the Eternal had directed by means of Moses.

The Eternal also gave Moses these directions for the Israelites. "Bid them be careful about offering me at the due time my oblations, my food in burnt sacrifices, and the soothing odour of flesh. Tell them that this is what they must burn in sacrifice to the Eternal, for all time; two male yearling lambs without blemish, every day, one lamb to be sacrificed in the morning, and the other towards evening, along with a cereal-offering of seven pints of fine flour, mixed with three pints of beaten oil. [[This is the sacrifice to be burned for all time, the sacrifice instituted at mount Sinai to be a soothing odour, a burnt-offering, for the Eternal.]] The libation is to be three pints of wine for the morning lamb, a libation of liquor for the Eternal which must be poured out in the sacred court. The other lamb is to be offered towards evening, with the same cereal-offering and the same libation as in the morning, to be a burnt-offering, a soothing odour, for the Eternal. On the sabbath day two male yearling lambs without blemish are to be offered in addition, with fourteen pints of fine flour mixed with oil as a cereal-offering, and the usual libation; this is the sabbath sacrifice, in addition to the ordinary sacrifice and its libation. On the first day of each month a burnt-offering must be sacrificed to the Eternal, two young bullocks, one ram, and seven male yearling lambs without blemish, with a cereal-offering of twenty-one pints of fine

flour mixed with oil for every bullock, fourteen pints of fine flour mixed with oil for the ram, and seven pints of fine flour mixed with oil for every lamb;
13 this is to be a sacrifice with a soothing odour, a burnt-offering,
14 for the Eternal. The libations are to be six pints of wine for every bullock, four pints for the ram, and three pints for every lamb. Such is the monthly burnt-offering all through the
15 year. Also one he-goat must be sacrificed to the Eternal as a sin-offering, in addition to the ordinary burnt-offering and libation.
16 The fourteenth day of the first month is the Eternal's
17 passover, and a festival falls on the fifteenth day; for seven days unleavened bread is to be
18 eaten. On the first day of the festival a sacred gathering is to be held; no field work is to
19 be done, but you must burn in sacrifice to the Eternal two young bullocks, one ram, and seven male yearling lambs, taking care that they are with-
20 out blemish; also you must present their cereal-offering of fine flour mixed with oil, twenty-one pints for each bullock, four-
21 teen pints for the ram, and seven pints for each of the
22 seven lambs, along with one he-goat as a sin-offering in
23 expiation of your sins. All this in addition to the sacrifice of the morning lamb, the ordi-
24 nary sacrifice. For seven days you must offer daily the Eternal's food in sacrifice, as a soothing odour, in addition to the ordinary sacrifice and liba-
25 tion. On the seventh day you must again hold a sacred gathering, and do no field work.
26 You must also hold a sacred gathering and do no field work on the day of First-fruits, when you make the Eternal a cereal-offering from the new grain at your festival of Weeks; burn as 27
a sacrifice to the Eternal, as a soothing odour, two young bullocks, one ram, and seven male yearling lambs, with the 28
cereal-offering of fine flour mixed with oil, twenty-one pints for each bullock, fourteen pints for the ram, and seven 29
pints for each of the seven lambs, besides one he-goat in 30
expiation of your sins. These 31
animals (and they must be unblemished) shall be sacrificed with their due libations, in addition to the ordinary daily sacrifice.

On the first day of the **29**
seventh month you must also hold a sacred gathering and do no field work; make that a day for the blowing of the bugles, and burn in sacrifice 2
to the Eternal, as a soothing odour, one young bullock, one ram, and seven male yearling lambs without blemish, with 3
the due cereal-offering of fine flour mixed with oil, twenty-one pints for the bullock, four-teen pints for the ram, and 4
seven pints for each of the seven lambs; also one he-goat 5
as a sin-offering to expiate your sins; and all in addition to the 6
burnt-offering in honour of the new moon, and its cereal-offering, and the ordinary sacrifice with its cereal-offering and libations in order due—as a soothing odour, a sacrifice of fire, to the Eternal. On the 7
tenth day of the seventh month you must hold a sacred gathering, abstain and fast, doing no field work at all; you must burn 8
in sacrifice to the Eternal, as a

soothing odour, one young bullock, one ram, and seven male yearling lambs, taking care that they are unblemished;
9 also, their cereal-offering of fine flour mixed with oil, twenty-
10 one pints for the bullock, fourteen pints for the ram, and seven pints for each of the seven
11 lambs, besides one he-goat as a sin-offering, in addition to the sin-offering of expiation and the ordinary sacrifice, with their cereal-offerings and liba-
12 tions. On the fifteenth day of the seventh month you must hold a sacred gathering, doing no field work, and hold a festival in honour of the Eternal for
13 seven days; you must burn in sacrifice to the Eternal, as a soothing odour, thirteen young bullocks, two rams, and fourteen male yearling lambs with-
14 out blemish, together with their cereal-offerings of fine flour mixed with oil, twenty-one pints for each of the thirteen bullocks, fourteen pints for
15 each of the two rams, and seven pints for each of the fourteen
16 lambs, besides one he-goat as a sin-offering; and all in addition to the ordinary sacrifice with its cereal-offering and libation.
17 On the second day of that week you must sacrifice twelve young bullocks, two rams, and fourteen male yearling lambs with-
18 out blemish, with the due cereal-offering and libation for each of the bullocks, rams, and
19 lambs; also one he-goat as a sin-offering; in addition to the ordinary sacrifice with its cereal-offering and libation.
20 On the third day, eleven bullocks, two rams, and fourteen male yearling lambs without
21 blemish, with their due cereal-offerings and libations for bullock, ram, and lamb respectively; also, one he-goat 22
as a sin-offering; in addition to the ordinary sacrifice with its cereal-offering and libation.
On the fourth day, ten bullocks, 23
two rams, and fourteen male yearling lambs without blemish,
with their due cereal-offerings 24
and libations for bullock, ram,
and lamb; also one he-goat as a 25
sin-offering; in addition to the ordinary sacrifice with its cereal-
offering and libation. On the 26
fifth day, nine bullocks, two rams and fourteen male yearling lambs without blemish,
with their due cereal-offerings 27
and libations for bullock, ram,
and lamb; also one he-goat as a 28
sin-offering; in addition to the ordinary sacrifice with its cereal-
offering and libation. On the 29
sixth day, eight bullocks, two rams, and fourteen male yearling lambs without blemish,
with their due cereal-offerings 30
and libations for bullock, ram,
and lamb; also one he-goat as a 31
sin-offering; in addition to the ordinary sacrifice with its cereal-
offering and libation. On the 32
seventh day, seven bullocks, two rams, and fourteen male yearling lambs without blemish,
with the due cereal-offerings 33
and libations for bullock, ram,
and lamb; also one he-goat as a 34
sin-offering; in addition to the ordinary sacrifice with its
cereal-offering and libation. On 35
the eighth day you must hold a sacred festival, doing no field
work, but burning in sacrifice 36
to the Eternal, as a soothing odour, one bullock, one ram, and seven male yearling lambs
without blemish, with their due 37
cereal-offerings and libations for bullock, ram, and lamb; also one
he-goat as a sin-offering; in ad- 38

dition to the ordinary sacrifice with its cereal-offering and libation.

39 Such shall be your sacrifices to the Eternal at your fixed festivals, in addition to what you may vow or offer of your own freewill, by way of burnt-offerings, cereals, libations, and
40 recompense-offerings." Moses gave Israel all these directions conveyed to him by the Eternal.

30 Moses told the chiefs of the clans of Israel that the Eternal
2 had given these directions: "If any man vows anything to the Eternal or takes an oath to abstain from anything, he must not break his word; he must carry out whatever he has
3 promised. If any woman vows anything to the Eternal or pledges herself to abstain from anything, while she is young and living in her father's house,
4 then, should her father come to hear of her vow or pledge and offer no objection, her vow is valid and her pledge is bind-
5 ing; but, should her father express disapproval, no vow or pledge that she has taken shall stand, and the Eternal will forgive her, since her father dis-
6 approved. If she marries, when bound by some vow or rash
7 pledge, and if her husband offers no objection when he comes to hear of it, then her vow is valid
8 and her pledge is binding; but if her husband expresses disapproval when he comes to hear of it, then this renders invalid her vow or rash pledge, and the Eternal will forgive her.
9 [[But the vow of a widow or of a divorced woman, any pledge that she makes, is binding on
10 her.]] If she has vowed a vow or taken an oath to abstain from anything, while in her husband's house, should he hear of it and 11 offer no objection, expressing no disapproval, then any vow of hers is valid, any pledge is binding; but if her husband 12 quashed them when he came to hear of them, nothing she has ever said by way of vow or pledge shall hold good; her husband has annulled them, and the Eternal will forgive her. Any vow she takes, any 13 pledge she makes on oath to abstain from food or anything else, may be rendered valid or invalid by her husband. If 14 her husband, from the day he hears of it, never makes any objection, he renders valid any vow or pledge she has taken; he renders them valid because he never objected to them when he heard of them. But if he 15 quashes them some time after he has heard of them, he must pay the penalty incurred by his wife." Such were the regula- 16 tions bearing on a man and his wife, or upon a father and his young unmarried daughter, as given by the Eternal to Moses.

The Eternal then bade Moses 31 avenge the Israelites on the 2 Midianites, before he rejoined his kinsfolk. So Moses ordered 3 the people, "Arm some of your number to go and fight against Midian, to execute the Eternal's vengeance on Midian; send a 4 thousand soldiers from every clan in Israel." Moses did get 5 a thousand from every clan, twelve thousand Israelites, armed for war, and he sent them 6 to fight, along with Phinehas the son of Eleazar the priest, who also went into battle carrying the sacred vessels and the bugles to sound the charge. They attacked Midian, as the 7 Eternal had given orders to

Moses, and killed every male
8 among them; they killed the
kings of Midian, amongst those
slain in battle, Evi, Rekem,
Zur, Hur, and Reba, these five
kings of Midian, and also put
to death Balaam the son of
9 Beôr. The Israelites further
made prisoners of the women
of Midian and their children,
plundered all the Midianites'
cattle and flocks and goods,
10 and burned up all the towns
and camps where they had
11 settlements. Then they brought
all the spoil and all the
12 booty, captives and cattle alike,
to Moses and Eleazar the
priest and the community of
Israel, bringing the captives
and spoil and booty into the
camp on the steppes of Moab
beside the Jordan opposite
13 Jericho. Moses and Eleazar
the priest and all the chieftains
of the community went to meet
14 them outside the camp, and
Moses raged at the officers of
the army, at the generals and
commanders, on their return
15 from the expedition. "You have
let all the women live?" said
16 Moses. "Why, by the advice
of Balaam, it was these women
who led the Israelites to prove
disloyal to the Eternal in the
affair of Pĕor, till the death-
stroke fell on the community
17 of Israel! Come, kill every
male child, and kill every
woman who has had intercourse
18 with a man! But you may
keep alive all the girls who
have never had intercourse
19 with a man. Stay outside the
camp for seven days; and all
of you who have killed anyone
or touched a corpse must purify
yourselves and your captives
from the stain on the third day
20 and the seventh. Also, you
must purify from the stain
every garment, everything made
of leather, everything made of
goat's hair, and everything
wooden." "This," added Elea- 21
zar the priest to the soldiers
who had been on active serv-
ice, "This is the strict rule
given by the Eternal to Moses,
though as for gold, silver, 22
bronze, iron, tin, and lead, any-
thing that can stand fire, you 23
must put that through fire to
cleanse it, and then purify it
in the water meant for remov-
ing pollution; whatever cannot
stand fire you must pass through
water. Wash your clothes on 24
the seventh day and you shall
be clean; then you may re-en-
ter the camp."

The Eternal bade Moses 25
count up all the spoil of cap- 26
tives and cattle, aided by
Eleazar the priest and the head-
men of the various clans; then 27
he was to halve the booty be-
tween the troops who had taken
part in the actual expedition
and the rest of the community,
deducting a tax for the Eternal 28
from the share of the soldiers,
in the shape of one out of every
five hundred human beings,
cattle, asses, and sheep; this 29
was to be deducted from their
half and handed to Eleazar the
priest as a special contribution
for the Eternal; from the half as- 30
signed to the Israelites, one out
of every fifty human beings, cat-
tle, asses, and sheep was to be
deducted, and handed to the
Levites, who were in charge of
the Eternal's Dwelling. Moses 31
and Eleazar carried out these
instructions of the Eternal to
Moses. The available booty, 32
out of all that the troops had
captured, amounted to six
hundred and seventy-five thou-

33 sand small cattle, seventy-two
34 thousand large cattle, sixty-
35 one thousand asses, and thirty-
36 two thousand maidens. The
half which fell to the troops was
three hundred and thirty-seven
thousand five hundred small
37 cattle, yielding a tax to the
Eternal of six hundred and
38 seventy-five; the large cattle
numbered thirty-six thousand,
yielding a tax of seventy-two
39 for the Eternal; the asses num-
bered thirty thousand five hun-
dred, yielding a tax of sixty-
40 one for the Eternal; and there
were sixteen thousand maidens,
yielding a tax of thirty-two for
41 the Eternal. Moses handed
all this over, as the Eternal's
special contribution, to Eleazar
the priest, as the Eternal had
42 given orders. Of the half that
fell to the Israelites, as distinct
from the troops who had served
43 (it amounted to three hundred
and thirty-seven thousand five
44 hundred small cattle, thirty-
45 six thousand large cattle, thirty
thousand five hundred asses,
46 and sixteen thousand maidens),
47 out of this half, belonging to
the Israelites, Moses took one-
fiftieth in human beings and
animals, and handed them over
to the Levites who were in
charge of the Eternal's Dwell-
ing, as the Eternal had given
48 him orders. The commanding
officers, the generals, and cap-
tains of the army then came
49 and told Moses, "We, your
servants, have gone over the
men who were serving in the
army, and not a man is missing.
50 So we have brought this offering
for the Eternal, each of us offer-
ing some gold ornament he has
picked up, an armlet, a bracelet,
a signet-ring, an ear-ring, or a
necklace, to appease the Eternal
for having counted our men."
Moses and Eleazar the priest 51
took the gold from them, and 52
the gold from these ornaments
offered by the generals and
captains to the Eternal came
to about thirty-four thousand
pounds. (The common soldiers 53
had each taken his own plun-
der.) Moses and Eleazar the 54
priest brought this gold of the
generals and captains into the
Trysting tent, to lie there and
remind the Eternal of Israel.

The Reubenites and the 32
Gadites had vast herds, and
when they saw that the land of
Jazer and the land of Gilead
was good for grazing, the Gad- 2
ites and the Reubenites ap-
peared before Moses and Elea-
zar the priest and the chieftains
of the community, saying,
"This land of Atâroth, Dibon, 3
Jazer, Nimrah, Heshbon, Elea-
leh, Sibmah, Nebo, and Meon,
which the Eternal has laid low 4
before the community, is good
grazing country, and we your
servants have herds; now," they 5
added, "if we are in favour
with you, let this land be
assigned to your servants as
their property; do not take us
across the Jordan." "But," 6
said Moses to the Gadites and
the Reubenites, "are your kins-
men to engage in war while you
sit here? Why would you dis- 7
courage the Israelites from
crossing to the land which the
Eternal has given them? This 8
is just what your fathers did,
when I sent them forward from
Kadesh-barnea to inspect the
land. When they made their 9
way up to the wady of Eshcol
and saw the land, they dis-
couraged the Israelites from
entering the land that the
Eternal had given them. That 10

day the Eternal's anger blazed,
11 and he swore that not one of
those who had left Egypt, no
man over twenty, would ever
see the land he had sworn to
Abraham, Isaac, and Jacob, to
give them, since they had not
12 been loyal to him, with the
exception of Caleb the son of
Jephunneh the Kenizzite and
Joshua the son of Nun, who
had been loyal to the Eternal.
13 So the Eternal's anger blazed
against Israel, and he made
them wander up and down the
desert for forty years, till all the
generation that had done evil in
the sight of the Eternal had
14 perished. And here have you
risen to take your fathers' place,
you brood of sinners, to fan into
flame the anger of the Eternal
15 against Israel! If you give up
following the Eternal, till he
again abandons the people
in the desert, you will have
the whole nation destroyed."
16 "But," they urged, "we will
build sheepfolds here for our
herds and towns for our chil-
17 dren, and then equip ourselves
to lead the vanguard of the
Israelites till we conduct them
to their settlements, leaving all
our children in the fortified
towns for protection from the
18 natives. We will not return
to our homes till every Israelite
has got possession of his own
19 land. We ourselves will not
seek any possession with them
across and beyond the Jordan;
our own possessions have fallen
to us on this the eastern bank
20 of the Jordan." Moses an-
swered, "If you will do this, if
you will equip yourselves to
march under the eyes of the
21 Eternal to battle, if every sol-
dier among you crosses the
Jordan under the eyes of the
Eternal, till the Eternal evicts
his foes before him, and the 22
land is subdued before him, then
you may return home, quit of
all obligation to the Eternal
and Israel, and this country
shall be yours to hold under
the eyes of the Eternal. But 23
if not, then you have sinned
against the Eternal, and be
sure that punishment for your
sin will fall on you. Build 24
towns for your children and
folds for your sheep, but do
what you have promised."
The Gadites and the Reubenites 25
replied, "My lord, your serv-
ants will do your bidding.
Our children, wives, flocks, and 26
all our cattle shall remain in
the towns of Gilead, but we 27
your servants, all of us who
are armed, will cross to fight
under the eyes of the Eternal,
as my lord orders." So Moses 28
gave these directions to Eleazar
the priest, to Joshua the son of
Nun, and to the chiefs of the
septs, composing the clans of
Israel: "If all the Gadites and 29
the Reubenites who are armed
cross the Jordan along with
you under the eyes of the Eter-
nal," said Moses, "and you
subdue the country, then let
them hold the land of Gilead.
But if they will not cross with 30
you under arms, then they must
share the land of Canaan with
you." The Gadites and the 31
Reubenites replied, "As the
Eternal has ordered your serv-
ants, so will we do. We will 32
cross under arms into the land
of Canaan, under the eyes of the
Eternal, and hold as ours the
country east of the Jordan."
Moses then assigned them, that 33
is, the Gadites and the Reuben-
ites and the half-clan of Manas-
seh, Joseph's son, the realm of

Sihon the Amorite king and the realm of Og king of Bashan, the whole country with all its
34 towns and their districts. The Gadites built Dibon, Atâroth,
35 Arôer, Atroth-Shophan, Jazer,
36 Jogbehah, Beth-nimrah, and Beth-haran, fortified towns with
37 enclosures for sheep. The Reubenites built Heshbon, Elealeh,
38 Kiriathaim, Nebo, and Baal-mĕon,[[change the names of the two latter!]], and Sibmah, renaming the towns they rebuilt.
39 [[The Machirites of the Manasseh clan went and seized Gilead, dislodging the local Amorites
40 (Moses assigned Gilead to Machir of Manasseh as a set-
41 tlement); Jair the Manassite was the conqueror of these townships, which were called
42 Havvoth-jair (Jairtowns); it was Nobah who conquered Kenath and its dependent townships, calling it Nobah after himself.]]

33 Here are the stages on the route followed by the Israelites when their divisions left the land of Egypt under the leader-
2 ship of Moses and Aaron; by order of the Eternal Moses wrote down their starting-points from place to place, and here they are, one after another.
3 Leaving Ramses on the fifteenth day of the first month, the day after the passover, the Israelites marched confidently away in the sight of all the Egyptians,
4 who were then burying all their first-born children, slain by the Eternal (the Eternal had also
5 punished their gods). Leaving Ramses, the Israelites camped
6 at Sukkoth. Leaving Sukkoth, they camped at Etham on the
7 edge of the desert. Leaving Etham, they turned back to Pihahiroth, east of Baal-zĕphon, and camped east of Migdol. Leaving Pihahiroth, they 8
marched through the sea into the desert, and after three days' march through the desert of Etham camped at Marah. Leaving Marah, they reached 9
Elim, where there were twelve fountains and seventy palm-trees; so they camped at Elim. Leaving Elim, they camped 10
beside the Reed Sea. Leaving 11
the Reed Sea, they camped in the desert of Sin. Leaving the 12
desert of Sin, they camped at Dophkah. Leaving Dophkah, 13
they camped at Alush. Leaving 14
Alush, they camped at Rephîdim, where the people could get no water to drink. Leaving 15
Rephîdim, they camped in the desert of Sinai. Leaving the 16
desert of Sinai, they camped at Kibroth-Hattaăvah. Leaving Kibroth-Hattaăvah, they 17
camped at Hazêroth. Leaving 18
Hazêroth, they camped at Rithmah. Leaving Rithmah, they 19
camped at Rimmon-perez. Leaving Rimmon-perez, they camped 20
at Libnah. Leaving Libnah, they 21
camped at Rissah. Leaving Rissah, they camped at Kehêlathah. Leaving Kehêlathah, they 22
camped at mount Shepher. Leaving mount Shepher, they 23
camped at Haradah. Leaving 24
Haradah, they camped at Makheloth. Leaving Makheloth, they 25
camped at Tahath. Leaving 26
Tahath, they camped at Terah. Leaving Terah, they camped 27
at Mithkah. Leaving Mithkah, 28
they camped at Hashmonah. Leaving Hashmonah, they 29
camped at Mosêroth. Leaving Mosêroth, they camped at 30
Benê-jaakan. Leaving Benê-jaakan, they camped at Hor-haggidgad. Leaving Hor-haggidgad, they camped at Jot- 31 32 33

bathah. Leaving Jotbathah, they camped at Abronah.
Leaving Abronah, they camped at Ezîon-geber. Leaving Ezîon-geber, they camped in the desert of Zin (that is, at Kadesh).
Leaving Kadesh, they camped at mount Hôr, on the edge of the land of Edom. (Aaron the priest went up mount Hôr at the bidding of the Eternal and died there, on the first day of the fifth month of the fortieth year after Israel had left the land of Egypt; when Aaron died on mount Hôr he was a hundred and twenty-three years old.) Leaving mount Hôr, they camped at Zalmonah. Leaving Zalmonah, they camped at Punon. Leaving Punon, they camped at Oboth. Leaving Oboth, they camped at Ijeabârim on the frontier of Moab.
Leaving Iyim, they camped at Dibon-gad. Leaving Dibon-gad, they camped at Almon-diblathaim. Leaving Almon-diblathaim, they camped in the Abârim hills, east of Nebo.
Leaving the Abârim hills, they camped on the steppes of Moab beside the Jordan opposite Jericho; their camp lay along the Jordan, from Beth-jeshîmoth to Abel-shittim on the steppes of Moab.

On the steppes of Moab beside the Jordan opposite Jericho, the Eternal gave Moses these orders for the Israelites: "When you cross the Jordan into the land of Canaan, you must evict all the natives from the land, you must shatter all their figured stones and all their metal idols, and you must demolish all their shrines; then take possession of the land and live there, for I have given you possession of it. Divide the land among yourselves by lot, clan by clan, assigning more land to the larger clans and less to the smaller; as the lot falls for a man's sept, so he shall hold his property; the division is to be made by clans. But if you will not evict the natives from the land, those you allow to remain will worry you like a speck in your eye or a thorn in your side, they will be a trouble to you in the land, and as I mean to treat them, so will I treat you."

The Eternal also gave Moses these directions for Israel: "When you enter the land of Canaan (the land that falls to you to possess, Canaan in its full extent), your frontier to the south shall run from the desert of Zin along Edom, from the foot of the Salt Sea eastward; then your frontier shall turn south of the Scorpion Pass and along to Zin, coming out south of Kadesh-barnea, stretching to Hazar-addur and along to Azmon, where the frontier shall turn to the Wady-el-Arish and end at the Mediterranean Sea. Your frontier on the west is to be the Mediterranean Sea itself. As for your frontier to the north, you shall mark out the line from the Mediterranean to the Hôr range in the direction of the pass of Hamath, reaching to Zedad; then the frontier shall run to Ziphron, ending at Hazar-enan; such shall be your northern frontier. Your frontier to the east shall be drawn from Hazar-enan to Shepham, then down from Shepham to Harbel east of Ain, and along the ridge flanking the lake of Kinnereth, till the frontier reaches the Jordan, ending at the Salt Sea. Such is to be the

full extent of your country with
13 its frontiers." Thus did Moses
give his orders to the Israelites.
"This," he said, "is the land
you are to share by lot, assigned
by order of the Eternal to the
14 nine and a half clans. As for
the clan of Reuben, sept by sept,
and the clan of Gad, sept by
sept, as well as the half clan of
15 Manasseh, these two and a half
clans have received their pos-
sessions on the eastern side of
the Jordan, opposite Jericho."
16 The Eternal also named for
17 Moses the men who were to
divide up the country into
holdings, Eleazar the priest
and Joshua the son of Nun.
18 A chieftain of every clan was
also to be chosen for the task
19 of dividing the country; their
names were to be Caleb the
son of Jephunneh from the clan
20 of Judah, Samuel the son of
Ammihud from the clan of Sim-
21 eon, Elidad the son of Chislon
from the clan of Benjamin,
22 Bukki the son of Jogli a chief-
tain from the clan of Dan,
23 Hanniel the son of Ephod from
the Joseph clan of Manasseh,
24 Kemuel the son of Shiphtan a
chieftain from the Joseph clan
25 of Ephraim, Elizaphan the son
of Parnach a chieftain from
26 the clan of Zebulun, Paltiel the
son of Azzan a chieftain from
27 the clan of Issachar, Ahihud
the son of Shelomi a chieftain
28 from the clan of Asher, and
Pedahel the son of Ammihud
a chieftain from the clan of
29 Naphtali. These were the men
ordered by the Eternal to divide
up the land of Canaan into hold-
ings for the Israelites.

35 On the steppes of Moab
beside the Jordan opposite
2 Jericho, the Eternal also gave
Moses these directions for the
Israelites: "You must assign
the Levites out of your allotted
land towns to dwell in, as well
as pasture-lands round the
towns; in the towns they are to 3
live, and the pasture-lands are
for their cattle and herds and
live-stock. The pasture-lands 4
of a town for the Levites shall
extend five hundred yards from
the wall of the town; you shall 5
measure them out in a square,
a thousand yards long on every
side, the town lying in the mid-
dle of the squares. So much
for the pasture-lands of a town.
As for the towns themselves, 6
you must assign the Levites
forty-two, in addition to six
towns of refuge where a hom-
icide may take sanctuary; so 7
that the towns you assign to
the Levites shall be forty-eight
in all, together with their
pasture-lands. In assigning 8
them out of the land allotted
to the Israelites, you shall take
more from the larger districts
and fewer from the smaller;
each clan shall give towns to
the Levites in proportion to the
size of its allotment." The 9
Eternal also gave Moses these 10
orders for the Israelites: "When
you cross the Jordan into the
land of Canaan, you shall 11
select for yourselves some suit-
able towns as towns of refuge,
so that any homicide who kills
a person by accident may take
sanctuary there. These towns 12
will provide you with a refuge
from the avenger, so that the
homicide may not die before
he has appeared before the
community to be tried. There 13
shall be six towns of refuge;
three towns east of the Jordan, 14
and three towns in the land of
Canaan, you shall assign as 15
towns of refuge, for the Israel-

ites, for foreigners, and for resident aliens among you; anyone who kills a person by accident may take sanctuary in them.
16 But if he struck the person with an iron tool, so that he died, the man is a murderer; the murderer must be put to death
17 without fail. Or, if he lifted a stone to strike him a fatal blow, and he died, the man is a murderer; the murderer must be put
18 to death without fail. Or, if he lifted something wooden to strike him a fatal blow, and he died, the man is a murderer; the murderer must be put to
19 death without fail. (He shall be put to death by the avenger of blood, who may kill him whenever he catches him.)
20 Also, if he pushes a person because he hates him, or hides and throws anything at him,
21 so that he dies, or maliciously strikes him till he dies, the man who struck the blow must be put to death without fail; he is a murderer. (He shall be killed by the avenger of blood who
22 catches him.) Only, if he has given him a sudden push without any malice, or thrown some-
23 thing at him in the open, or thrown a stone that might cause death and hit him accidentally so that he died, when there was no quarrel between the two men and no harm in-
24 tended, then the community must decide between the homicide and the avenger, guided
25 by these rules; the community must free the homicide from the avenger, the community must put him back in the town of refuge where he took sanctuary, and there shall he stay till the death of the consecrated
26 high priest. If the homicide ever goes outside the bounds of the town of refuge where he has taken sanctuary and is 27
caught by the avenger outside the bounds, then the avenger may kill the homicide without incurring any guilt; he ought 28
to have remained within the town of refuge till the death of the high-priest. When the high-priest dies, then the homicide may return home. This is 29
to be a fixed custom among you for all time and all over the country. In a case of murder, 30
the murderer must be put to death on the evidence of witnesses; the evidence of a single witness shall not carry sentence of death. No money payment 31
shall be accepted on behalf of a murderer who has been guilty of wilful murder; he must be put to death without fail. Nor 32
shall any money payment be accepted in order to allow a homicide in sanctuary to return home before the death of the high-priest. In this way you 33
shall keep your land undefiled, for bloodshed profanes a country, and there is no expiation for a country with bloodshed except by having the blood of the murderer shed. None of 34
you is to pollute the land in which you live, where I reside; for I the Eternal reside among the Israelites."

Then the chiefs of the septs 36
in the Gileadite clan of Machir, the Manassite clan of Joseph, appeared before Moses and the chieftains of Israel's clans.
"The Eternal," they pled, 2
"ordered my lord to have the land divided up by lot among the Israelites, and to allow Zelophehad our kinsman's property to pass to his daughters.
Well now, if they marry any 3
members of the other clans in

Israel, their property will be taken out of our ancestral property and added to the property of the clan into which they marry; this will deprive our clan of their property.
4 When the jubilee year comes round for Israel, their property will be added to the property of the clan into which they marry, and the property of our
5 ancestral clan will suffer." So Moses, at the Eternal's bidding, declared that the plea of this
6 Joseph-clan was just, and announced the Eternal's decision that while the daughters of Zelophehad might marry as they pleased, they must marry kinsmen of their father's clan;
7 no property in Israel was to pass from clan to clan; the Israelites were all to keep the property of their ancestral clan, and any 8
heiress in Israel must marry one of her father's clan, so that the clans of Israel might each preserve their own property. The 10
daughters of Zelophehad obeyed these instructions of the Eternal laid down by Moses; Mahlah, 11
Tirzah, Hoglah, Milkah, and Noah, the daughters of Zelophehad, married their cousins; they married into families of the 12
Manassite clan of Joseph, and so their property remained in their ancestral clan.

These are the commands and 13
regulations of the Eternal, laid down by Moses for the Israelites on the steppes of Moab beside the Jordan opposite Jericho.

1 The following are the words
which Moses spoke to all Israel
east of the Jordan in the desert,
in the wady of the Arâbah
opposite Suph, between Paran
on the one side and Tophel,
Laban, Hazêroth, and Dizâhab
3 on the other. (It was on the
first day of the eleventh month
of the fortieth year that Moses
spoke to the Israelites in terms
of all the commands that he
had received for them from the
4 Eternal.) After defeating Sihon
king of the Amorites, whose
capital was Heshbon, and Og
king of Bashan, whose capital
5 was Ashtaroth, at Edrei, Moses
set himself to expound this code,
east of the Jordan in Moab.
He said:
6 "The Eternal our God said
to us at Horeb, 'You have
stayed long enough among the
7 hills here; move on, away into
the highlands of the Amorites
and all the surrounding country,
the wady of the Arâbah, the
highlands, the lowlands, the
southern plains and the mari-
time plains where the Canaan-
ites live, also the Lebânon. I
hand this land over to you, as
far as the great river, the river
8 Euphrates. There it lies; march
in and take possession of the
land that the Eternal swore he
would give to your fathers,
Abraham, Isaac, and Jacob, and
to their descendants.'
9 "Then it was that I told you,
'I cannot bear the burden of
10 you single-handed. The Eter-
nal your God has multiplied
you, till now your numbers are
11 like the stars in the sky. (May
the Eternal the God of your
fathers multiply you still a
thousand-fold, and prosper you
as he promised you!) How can 12
I possibly bear the heavy bur-
den of you and your disputes,
all by myself? Choose capable 13
men, intelligent and experienced,
from each of your clans, and let
me put them in charge of you?'
Then you replied, 'What you 14
propose is the right thing to do.'
So I took those capable and 15
experienced men and put them
in charge of your divisions of
a thousand, of a hundred, of
fifty, and of ten, as your
prefects, along with officials for
every clan. I also charged 16
your governors at that time,
'Listen to your fellow-clansmen,
and see justice done between a
man and his fellow or any resi-
dent alien; you must never 17
show partiality to any person
in a case, you must listen
equally to low and high, you
must not be afraid of any man
—for the judgment is God's.
Any case that is too hard for
you must be brought to me,
and I will hear it.' I gave you 18
all your orders then.
"On setting out from Horeb 19
we passed through that wide
awful desert, as you saw, on
our way to the Amorite high-
lands, in obedience to the Eter-
nal our God. When we reached 2
Kadesh-barnea (eleven days
from Horeb by the Mount Seir
road) I said to you, 'Now you 20
have reached the Amorite high-
lands, which the Eternal our
God is to give us; here is the 21
Eternal your God handing
over the land to you; march in
and take possession of it, as
the Eternal the God of your
fathers has told you; fear not,

22 neither be dismayed.' Then
you all came to me and pro-
posed to send some men in front,
to explore the land and bring
back word about the route you
should follow and the towns
23 you would reach. I thought
this is a good plan; so I chose
twelve men, one for each clan,
24 and they made their way into
the highlands as far as the wady
of Eschol, which they explored.
25 Then, carrying some fruit of the
country, they brought it down
to us, with this report: 'It is a
fine land that the Eternal our
26 God is to give us.' But you
would not march up; you re-
belled against the orders of the
27 Eternal your God, and
grumbled in your tents, 'It is
because the Eternal hates us
that he has brought us out of the
land of Egypt to hand us over
to the Amorites, to be de-
28 stroyed! What is our fate to
be? Our friends have made
our courage melt by telling us
that the people are stronger
and taller than ourselves, and
the towns large and walled up
to the sky; besides, they saw
29 giants in the land!' Then I
said to you, 'Dread them not,
30 have no fear of them. The
Eternal your God who goes in
front of you, he will fight for
you; he will do it all for you,
as you saw him do in Egypt,
31 and also in the desert where
you saw how the Eternal your
God carried you forward, as
a man carries his boy, all the
long road till you reached this
32 place.' But, for all I said, you
would not trust the Eternal
33 your God, who had gone in
front of you upon the road, by
fire during the night and by a
cloud during the day, to find
out where you could pitch your
camp, and to show you the road
to take. When the Eternal 34
heard what you said, he was
angry and swore that 'not a 35
man of them, not a soul of this
wicked generation, shall ever
see the fine land that I swore
to give to your fathers, none 36
except Caleb the son of Jephun-
neh; he shall see it, and to him
will I give the land on which
he has set foot, to him and to
his children, because he has
been loyal to me.' (The Eter- 37
nal was angry with me also
on your account; 'neither shall
you enter,' said he. 'Joshua 38
the son of Nun, your attendant,
shall enter; nerve him, for he is
to put Israel in possession of
the land.') 'Also the infants 39
who would be seized, you
thought, and the children who
know no difference yet between
good and evil, they shall enter;
I will give the land to them,
and they shall hold it. But 40
as for you, move back into the
desert in the direction of the
Gulf of Akabah.' You an- 41
swered me, 'We have sinned
against the Eternal, we our-
selves will march up and fight,
exactly as the Eternal our
God has ordered us.' Every
man of you put on his armour,
and made little of marching
into the highlands. But the 42
Eternal said to me, 'Tell them
not to march up nor to fight,
lest you are beaten by your
enemies; for I am not among
you.' I told you this, but you 43
would not listen, you rebelled
against the orders of the Eter-
nal, and in your presumption
you did march into the high-
lands. Then the Amorites who 44
lived there attacked you,
swarming out like bees and
chasing you, from Seir to

Hormah—a crushing defeat.
45 You came back and wept before
the Eternal; but the Eternal
would not listen to your cry,
he would not hearken to you.
46 Then, after you had made
that long stay of many days at
2 Kadesh, we moved back into
the desert in the direction of the
Gulf of Akabah, as the Eternal
had told me. For many a day
we marched round the high-
2 lands of Seir, till the Eternal
3 said to me, 'You have marched
long enough round these high-
4 lands; turn to the north. Tell
the people they are going to
cross the territory of their kins-
folk, the sons of Esau, who live
in Seir; they will be afraid of
you, but you must be careful
5 never to engage in battle with
them, for I have not assigned
you any of their land, no, not a
foot of it; the highlands of Seir
I have assigned to Esau as his
6 own. You may buy food from
them, you may buy water from
7 them (for the Eternal your God
has always blessed your enter-
prise. Think how His care
brought you through this wide
desert; the Eternal your God
has been with you all these
forty years, and never have
8 you been in want).' So we
passed through our kinsfolk the
sons of Esau, who live in Seir,
from Elath and Ezîon-geber on
the Arâbah route; we moved
round in the direction of the
9 plains of Moab. 'Fight not
with Moab,' said the Eternal
to me, 'do not engage them in
battle, for I will not let you
hold any of their land; Ar I have
assigned to the sons of Lot as
10 their own.' [[Long ago the
Emim used to live there, a
strong and numerous race, as
11 tall as giants; like the giants
they are generally called
Titans, but the Moabites call
them 'Emim.' Long ago also 12
troglodytes used to live in Seir,
but the sons of Esau dislodged
them and killed them off, tak-
ing possession of their country
just as the Israelites did with
the land which the Eternal had
assigned as their possession.]]
'Up now and cross the wady of 13
Zered.' We crossed the wady
of Zered; when we crossed that 14
wady of Zered thirty-eight years
had passed since we left Kadesh-
barnea, and all that generation
(that is, the warriors) had died
off, as the Eternal had sworn:
the Eternal's hand had been 15
against them, routing them in
disarray, till all had perished.

Now that all these warriors 16
had perished from the people,
the Eternal said to me, 17
'To-day you are about to cross 18
Ar, the territory of Moab. As 19
you pass close in front of the
Ammonites, do not fight with
them, do not engage in battle
with them, for I will not let
you have any of the Ammonite
country; I have assigned it to
the sons of Lot as their own.'
[[It also is generally called a 20
land of the Titans; Titans used
to live there long ago, whom
the Ammonites call Zamzummin
—a strong and numerous race, 21
as tall as giants, whom the
Eternal killed off before the
Ammonites, the latter dislodg-
ing them and taking possession
of their country, just as he had 22
done for the sons of Esau who
live in Seir, by killing off the
troglodytes, whom they dis-
lodged, taking possession of
their country to the present
day. So too the Avim who 23
lived in villages as far as Gaza
were killed off by the Cretans,

who came from Crete and took possession of their country.]]
24 'Up, then, move across the wady of Arnon; I hand over to you Sihon the Amorite, king of Heshbon, him and his land; start to seize it and to engage
25 him in battle, and I will start this very day to put the terror of you and the dread of you upon all races under heaven; the news of you shall make them tremble in anguish on account
26 of you.' So I sent envoys from the desert of Kedêmoth to Sihon king of Heshbon with
27 this message of peace: 'Let us pass through your land, we will go straight across, turning neither to the right nor to the
28 left. You shall sell us food for money and give us drinking water for money; only allow
29 us to walk through, as we were allowed by the sons of Esau who live in Seir and the Moabites who live in Ar, till we cross the Jordan into the land which the Eternal our God is giving us!'
30 But Sihon king of Heshbon would not let us pass through his land; the Eternal your God had stiffened his mind and made his heart stubborn, in order to put him into your hands, as is the case to-day.
31 Then the Eternal said to me, 'Here have I started to hand over to you Sihon and his land; start to seize it, that you may
32 make his land your own.' And when Sihon and all his host attacked us in battle at Jahaz,
33 the Eternal our God put him into our hands; we killed him and his sons and all his host,
34 we captured all his towns, and in every town we put the citizens to death, men, women, and children, sparing none,
35 keeping only the cattle as our prey, along with the plunder of the captured towns. From 36
Arôer on the edge of the wady of Arnon and from the town that lies in the wady, right across to Gilead, no town was too much for us; the Eternal our God put them all into our hands. Only, as the Eternal 37
had given strict orders, you never ventured near the land of the Ammonites, or anything that lay on that side of the wady of Jabbok, or near the highland towns.

We then moved up in the 3
direction of Bashan, and Og king of Bashan with all his host attacked us in battle at Edrei. 1
But the Eternal said to me, 2
'Do not fear him, for I hand him over to you, with all his host and his land; you shall do to him what you did to Sihon king of the Amorites who lived at Heshbon.' So the Eternal 3
our God put Og king of Bashan also into our hands, together with all his host; we defeated him, till not a survivor was left, and we captured all his towns— 4
there was not a town that we did not take—sixty towns in all, in the region of Argob, Og's realm in Bashan. All these 5
towns, fortified with high walls, gates, and bars, besides many an open hamlet, we exter- 6
minated, as we did in the case of Sihon king of Heshbon, putting the citizens to death, men, women, and children, but 7
keeping all the cattle and the plunder of the towns as our prey. Thus did we seize the 8
land of the two Amorite kings east of the Jordan, from the wady of Arnon to Mount Hermon (called Sirion by the Phœ- 9
nicians, and Senir by the Amorites), all the towns of the table- 10

land, all Gilead and all Bashan as far as Salchah and Edrei, towns belonging to Og's realm
11 in Bashan. [[Og king of Bashan was the only survivor left of the Titans; his sarcophagus of basalt, is it not lying still at Rabbah-Ammon, fourteen feet
12 long and six feet broad?]] Of this country which we captured at that time, I gave the Reubenites and the Gadites the land north of Arôer on the wady of Arnon and half of the highlands of Gilead, towns and
13 all; the rest of Gilead and the whole of Bashan, Og's realm, the whole of the Argob region, I gave to the half-clan of Manasseh. [[This Bashan is all called
14 a land of the Titans; it was Jair a Manassite who captured the whole of the Argob region to the frontiers of the Geshurites and the Maacathites, calling this part of Bashan 'Havvoth-jair' after himself—a name that lasts to this day.
15 To Machir I gave Gilead. To
16 the Reubenites and the Gadites I gave the country from Gilead to the Arnon wady, with the middle of the wady as a boundary, as far north as the Jabbok wady, which bounds the
17 Amorites, along with the Arâbah, bounded by the Jordan, from the lake of Kinnereth to the sea of the Arâbah, the Salt Sea, lying under the slopes
18 of Pisgah to the east.]] I gave you these orders then: 'The Eternal your God has given you this land for your own; all your warriors shall march on under arms, in front of your
19 fellow-Israelites. But your wives and children and cattle (and I know you have many cattle) shall remain here in the towns I have assigned you, till such time as the Eternal has settled not only yourselves but your fellows, till such time as 20
they get possession of the land which the Eternal your God assigns them west of the Jordan. Then you can each go home to the land I have assigned you as your own.' I also gave these 21
orders to Joshua then: 'Your eyes have seen all that the Eternal your God has done to these two kings; so shall the Eternal do to all the realms you are crossing to invade. Fear them 22
not; it is the Eternal your God who fights for you.'

I also entreated the Eternal 23
then, saying: 'O Eternal, my 24
Lord, thou hast only begun to let thy servant see how great and strong thou art; what god in heaven or earth could do deeds like to thine, and mighty acts like thine? Ah, let me 25
cross and see the fine land over the Jordan, the fair hill-country, and Lebânon.' But the Eternal 26
was angry with me on your account and would not listen to me. 'Enough of this,' said the Eternal, 'say not another word about it. Climb to the 27
top of Pisgah and look round you, west, north, south, and east: look, for you shall never cross this Jordan. But counsel 28
Joshua, nerve him, strengthen him, for he shall lead the people across and he shall put them in possession of the land on which you look.' We were in 29
the valley opposite Beth-peôr.

And now, O Israel, listen to 4
the rules and regulations that I teach you, and obey them, so that you may live and enter on possession of the land which the Eternal the God of your fathers is assigning you. You 2
shall not add one word to my

commands, nor take one word from them; you shall obey the commands of the Eternal your God which I enjoin upon you.
3 You have seen for yourselves what the Eternal did at Baal-pĕor; the Eternal your God has killed every man of you who
4 followed the Baal of Pĕor, but those of you who held to the Eternal your God are all alive
5 to-day. Here am I teaching you, as the Eternal my God ordered me, the rules and regulations for what you are to do in the land you are entering to
6 possess it; keep them, obey them, for that will prove your wisdom and intelligence to the nations; when they hear all these rules they will say, 'This great nation is indeed a wise,
7 intelligent race!' For what great nation has a god so near to it as the Eternal our God is whenever we invoke him?
8 What great nation has rules and regulations as just as all this code that I am putting before
9 you now? Only be careful to watch yourselves well, all through your life, lest you forget what you have seen for yourselves, and let it pass from your mind; impart it to your children and your children's
10 children, the story of the day when you stood before the Eternal your God at Horeb and the Eternal said to me, 'Gather the people round me, and I will let them hear my words, that they may learn to reverence me all the days of their life on earth, and that they may instruct their
11 children in reverence'—the story of how you approached and stood below the mountain that flamed up to the very heart of heaven, shrouded in darkness,
12 cloud, and gloom, and how the Eternal spoke to you out of the flames. You heard the sound of words, but you saw no shape; it was only a voice. He made 13
known to you his compact, the ten sayings which he ordered you to obey, writing them on two stone tablets. The Eternal 14
then ordered me to teach you rules and regulations to be followed in the land which you are entering to possess. Now, 15
be careful. You saw no shape on the day when the Eternal spoke to you out of the flames at Horeb; beware, then, of de- 16
praving yourselves by carving an idol in the shape of any statue, either male or female, or like any beast on earth, any 17
bird that flies, any insect crawl- 18
ing on the ground, or any fish in the sea; beware of looking up 19
to the sky and then, as you see the whole host of heaven, the sun and moon and stars, letting yourselves be allured to bend in worship of them. The Eternal your God has allotted them for worship to all nations under the broad sky, but the Eternal 20
took you and lifted you from the iron furnace of Egypt, to be a people of his own, as it is to-day. Besides, while the 21
Eternal was angry with me on your account and swore that I was not to cross the Jordan, nor to enter the fine country which the Eternal assigns to you as your possession, but that 22
I must die here, instead of crossing the Jordan, you are to cross it and take possession of that fine country. So be care- 23
ful never to forget the compact that the Eternal your God has made with you, never to carve an idol in the shape of anything forbidden by the Eternal your God. For the Eternal your 24

God is a consuming fire, a jealous God.
25 When you produce children and children's children, if you lose your freshness in the land and deprave yourselves by carving an idol in the sight of the Eternal your God, and so vexing
26 him, then here and now I call heaven and earth to witness against you that you shall soon be wiped out of the land which you are crossing Jordan to possess; you shall not live long there, you shall be wiped out.
27 The Eternal will scatter you among the nations; few of you will be left among the nations where the Eternal exiles you,
28 and there you will have to worship hand-made gods, gods of wood and stone that neither see
29 nor hear nor eat nor smell. Yet if there you seek the Eternal your God, you shall find him, provided that you seek for him with all your mind and all your
30 soul. When you are in anguish, with all these woes upon you, in the end you shall come back to the Eternal your God and
31 listen to his voice; for the Eternal your God is a merciful God, he will not let you go, he will not destroy you, he will not forget the compact he swore to
32 your fathers. Ask the days of old, ere ever you were born, ask if anything as great has ever happened or been heard of, from one end of the world to another, ever since the day that God
33 made man upon earth: did any nation ever hear the voice of a god speaking from fire, as you have heard, and remain alive?
34 Has any god ever ventured to go and take a nation for himself out of another nation by a series of tests, by signal acts, by war, by sheer strength and main force, with awful terrors, as you saw the Eternal your God do for you in Egypt? You had all this shown 35
to you, to teach you that the Eternal is God and God alone. He let you hear his voice out of 36
heaven, for discipline, and on earth he let you see his mighty fire—you heard his voice out of the flames. And because he 37
loved your fathers and chose their descendants after them, because he brought you out of Egypt with his own presence and his mighty power, dispos- 38
sessing nations greater and stronger than yourselves that he might bring you in to let you have their land for your own, as it is to-day, therefore be sure of this, remind yourselves, that 39
it is the Eternal who is God in heaven above and on the earth beneath, the only God. You 40
must obey his rules and orders which I command you this day, that all may go well with you and with your children after you, and that you may live long on the land which the Eternal your God assigns you."

Then Moses set apart three 41
towns across the Jordan towards the east, as a refuge for the 42
homicide who had killed some neighbour unintentionally, not out of any previous feud; he might save his life by running to one of those towns, to Bezer 43
on the table-land (which was meant for the Reubenites), to Ramoth in Gilead (which was meant for the Gadites), or to Golan in Bashan (which was meant for the Manassites).

Here is the code which Moses 44
put before the Israelites: here 45
are the decrees, the rules, and the regulations which Moses issued to the Israelites when they left Egypt, when they 46

were east of the Jordan, in the valley opposite Beth-peôr, in the land of Sihon king of the Amorites whose capital was Heshbon, and whom Moses and the Israelites defeated after they
47 left Egypt, taking possession of his land and also the land of Og king of Bashan, the two Amorite kings who lived to the
48 east of the Jordan, from Arôer on the edge of the Arnon wady as far as to mount Sion (that
49 is, Hermon), with all the Arâbah east of the Jordan down to the sea of the Arâbah which lies under the slopes of Pisgah.

5 Moses summoned all Israel and said to them: "O Israel, listen to the rules and regulations which I announce in your hearing this day, that you may learn them and be careful to
2 obey them. The Eternal our God made a compact with us
3 at Horeb; the Eternal made this compact, not with our forefathers but with ourselves, with us who are all here and
4 now alive. The Eternal spoke to you face to face out of the
5 fire at the hill, while I stood between the Eternal and you in order to report what the Eternal said—for you were terrified at the fire and would not ascend the hill. He said: 'I
6 am the Eternal your God, who brought you from the land of Egypt, that slave-pen.
7 You shall have no gods but me.
8 You shall not carve for yourselves any idol, the shape of anything in heaven above or on the earth below or in the
9 sea, you shall not bow down to them nor worship them, for I the Eternal your God am a jealous God, punishing children for the sins of their fathers, punishing those who hate me to the third and the fourth generation, but showing kindness 10
to thousands of those who love me and obey my orders.

You shall not use the name 11
of the Eternal, your God, profanely, for the Eternal will never acquit anyone who uses his name profanely.

Keep the sabbath sacred, 12
as the Eternal your God has ordered you. Six days you may 13
labour and do all your business,
but the seventh day is the sab- 14
bath in honour of the Eternal, your God, and on it you must not do any business, neither you nor your son nor your daughter nor your slaves, male or female, nor your ox nor your ass nor any of your cattle, nor the alien who is among you. Your slaves, male and female, are to rest as well as yourselves. Remember you were once slaves 15
in the land of Egypt, and that the Eternal your God brought you out by sheer strength and main force. Hence the Eternal your God has ordered you to keep the sabbath.

Honour your father and your 16
mother, as the Eternal your God has ordered you, that you may have a long life and that all may go well with you in the land which the Eternal your God is giving you.

You shall not murder, nor 17, 18
commit adultery, nor steal, 19
nor give false evidence against 20
a fellow-countryman, nor lust 21
after his wife, nor covet his household, his property, his slaves, male or female, his ox, his ass, or anything that belongs to a fellow-countryman.'

These sayings the Eternal 22
spoke to all your gathering at the mountain, speaking with a

loud voice out of the flames, the cloud, and the black darkness. He said nothing more. He wrote them on two stone tablets which he handed to me.
23 And when you heard the voice out of the darkness, as the mountain was aflame with fire, you approached me, that is, all the chiefs of your clans and
24 your sheikhs, saying, 'Here has the Eternal our God shown us his glory and greatness; we have heard his voice out of the flames, we have seen to-day how a man can live after God
25 has spoken to him. But why are we to die? This great fire will burn us up; if we hear the voice of the Eternal our God
26 any longer, we shall die. For what mortal ever lived after hearing the voice of a living God out of the flames, as we
27 have heard it? Do you approach the Eternal our God, and hear all he has to say; then tell us whatever the Eternal our God tells you, and we will
28 listen and obey.' The Eternal heard what you said to me, and the Eternal said to me, 'I have heard what this people says to
29 you; they are quite right. If only they had always a mind like this to reverence me and obey all my orders, so that things might always go well with them and with their chil-
30 dren! Tell them to go home to
31 their tents, but do you stand beside me here, and I will tell you all the code, the rules and regulations, which you are to teach them to obey within the land which I am giving them
32 for their own.' Be mindful, then, to do as the Eternal your God has ordered you; you must not swerve to the right or to
33 the left, but always follow the straight road of life which the Eternal your God has laid down for you, that you may live, that things may go well with you, and that you may have a long life in the land that is to be your own.

6 Now here is the code, the rules and regulations, which the Eternal your God has directed that you are to be taught to follow in the land which you are crossing to make your own,
2 that you may reverence the Eternal your God by obeying all his rules and orders all your life, as I enjoin them upon you and your sons and your grandsons, that you may have a long
3 life. Listen, then, Israel, and be mindful to obey, that things may go well with you, and that you may multiply greatly, as the Eternal the God of your fathers has promised you, in a land abounding with milk and honey.

4 Listen, Israel: the Eternal, the Eternal alone, is our God.
5 And you must love the Eternal your God with all your mind and all your soul and all your
6 strength. These words you
7 must learn by heart, this charge of mine; you must impress them on your children, you must talk about them when you are sitting at home and when you are on the road, when you lie down
8 and when you rise up. You must tie them on your hands as a memento, and wear them on your forehead as a badge;
9 you must inscribe them on the door-posts of your houses and on your gates. And when the
10 Eternal your God brings you into the land which he swore to your fathers, Abraham, Isaac, and Jacob, that he would give you, with its great, splendid

towns, which you never built,
11 with houses full of all stores,
which you never gathered, with
reservoirs that you never dug,
and with vines and olives that
you never planted, when you
12 eat and are satisfied, then be-
ware of forgetting the Eternal,
who brought you out of the
land of Egypt, that slave-pen.
13 You must reverence the Eternal
your God, you must worship
him, and by his name you
14 must swear. You must never
follow any other gods, belonging
15 to the nations round you (for
the Eternal your God, who is
among you, is a jealous God),
lest the anger of the Eternal
your God blaze out against you
and wipe you off the face of the
16 earth. You must not put the
Eternal your God to the proof,
17 as you did at Massah. You
must be careful to obey the
orders of the Eternal your God,
the decrees and rules which he
18 has enjoined upon you. You
must do whatever the Eternal
holds to be right and good,
that things may go well with
you, and that you may enter
into possession of the fine
country which the Eternal
19 swore to your fathers that he
would clear of all enemies for
20 you, as he promised. When
your son asks you, in time to
come, about the meaning of the
decrees and rules and regula-
tions which the Eternal our God
21 has enjoined upon you, then
you must tell your son, 'We
were once the Pharaoh's slaves
in Egypt, but the Eternal
brought us out of Egypt by
22 sheer strength. The Eternal
displayed signal acts, awful and
heavy, against the Pharaoh and
all his household before our
very eyes, but he brought us
out, to bring us into the land 23
which he had sworn to our
fathers that he would give us.
And the Eternal ordered us to 24
keep all these rules, and to
reverence the Eternal our God,
for our own lasting good, that
he might keep us alive, as alive
we are to-day. It will be the 25
saving of us if we are mindful
before the Eternal our God to
do all these orders of his.'

When the Eternal your God 7
brings you into the land of
which you are going to take
possession, and clears it of
many a nation for you, of the
Hittites, the Girgashites, the
Amorites, the Canaanites, the
Perizzites, the Hivites, and the
Jebusites, seven nations greater
and stronger than yourselves,
when the Eternal your God 2
puts them into your hands and
you rout them, then you must
exterminate them, making no
compact with them and show-
ing them no mercy; you must 3
not intermarry with them, you
must never let your daughters
marry their sons nor your sons
their daughters, for they will 4
seduce your sons from following
me to worshipping other gods,
and the anger of the Eternal
will blaze out against you, till
he destroys you rapidly. This 5
is how you are to treat them:
demolish their altars, break
their obelisks, cut down their
sacred poles, and burn up their
carved idols. For you are a 6
people sacred to the Eternal
your God; the Eternal your
God has chosen you to be his
prized possession, out of all
nations on the face of the earth.
It was not because you were 7
larger than any other nation,
that the Eternal set his heart
upon you and chose you; no,

you were the smallest of the
8 nations. It was because the
Eternal loves you, because he
meant to keep his oath to your
fathers, that the Eternal has
brought you out by sheer
strength, rescuing you from
that slave-pen, from the power
of the Pharaoh, king of Egypt.
9 Understand, then, that the
Eternal your God is God indeed,
a faithful God who carries out
his compact of kindness to
those who love him and carry
out his orders, for a thousand
10 generations, a God who repays
those that hate him by destroy-
ing them personally—he never
delays with anyone who hates
him, he repays him personally.
11 So keep the orders, the rules,
and the regulations which I
enjoin you to-day and carry
them out.

12 And as you listen to these
regulations, as you keep them
and carry them out, the Eternal
your God will carry out for you
the compact of kindness which
13 he swore to your fathers, he
will love you, prosper you, and
multiply you, he will prosper
the fruit of your womb and the
fruit of your ground, your
corn and wine and oil, the young
of your cattle and the lambs of
your flock, in the land which
he swore to your fathers that
14 he would give to you. You
shall have more prosperity than
any nation; not a male or
female shall be barren among
you or among your cattle.
15 The Eternal will also free you
from all sickness; he will not
inflict upon you any of the evil
diseases of Egypt that you know
so well, but will inflict them
16 upon all who hate you. And
you must annihilate all the
nations whom the Eternal your
God puts into your hands, with-
out pity; you must never
worship their gods, for that
will endanger you. If you say 17
to yourselves, 'But these nations
are stronger than I am; how can
I dispossess them?' never fear 18
them; be sure to remember what
the Eternal your God did to the
Pharaoh and to all Egypt, the
terrible tests you saw with your 19
own eyes, the signal acts, the
sheer strength and main force,
by means of which the Eternal
your God brought you out. So
shall the Eternal your God do
to all the nations of whom you
are afraid. Yes, the Eternal 20
your God will send hornets
among them, till their survivors
hide and die off before you.
You must not dread them, for 21
the Eternal your God is among
you, a great and awful God.
The Eternal your God will 22
only clear out these nations
gradually; you are not to annihi-
late them all at once, lest wild
beasts grow too numerous for
you. But the Eternal your 23
God will put them into your
hands and rout them in a crush-
ing defeat, till they are de-
stroyed; he will hand over their 24
kings to you, till you wipe out
the very name of them under
heaven; not a man shall be
able to hold his own against
you, till you destroy them.
Burn up the carved images of 25
their gods; you must not covet
the silver or the gold upon
them, you must not keep it for
yourselves, or you will be en-
dangered; it is an abomination
to the Eternal your God, and 26
you must not let any abomi-
nation into your houses and so
share its doom; you must loathe
it and detest it, as a doomed
thing.

8 All that I order you to-day
you must be mindful to do, that
you may live and multiply and
enter on possession of the land
which the Eternal swore to
2 your fathers, and you must
remember all about how the
Eternal your God led you
through the desert during these
forty years, to teach you your
need of him, to prove you, to
find out if it was your purpose
3 to obey his orders or not. So
he made you feel your need of
him, he let you hunger and
then fed you with manna, which
neither you nor your fathers
had ever known, that he might
make you know that man lives
not only by food but by every
word that comes out of the lips
4 of the Eternal. Your clothes
never wore out, and your feet
never blistered, during these
5 forty years. You must keep
this in mind, that the Eternal
your God disciplines you as a
6 man disciplines his son. You
must obey the orders of the
Eternal your God by living his
7 life and reverencing him, for
the Eternal your God is bring-
ing you into a fine country, a
country with streams of water,
with springs and pools, welling
up in valleys and on the hills,
8 a country of wheat and barley,
of vines and fig-trees and pome-
granates, of olive oil and honey,
9 a country where you can eat
and never famish, where you
shall lack for nothing, a country
whose ore is iron and from
whose hills you can dig copper.
10 You shall eat and be satisfied,
and you shall bless the Eternal
your God for the fine country
11 he has given you. Beware of
forgetting the Eternal your God
by failing to obey his orders and
regulations and rules, which I
enjoin upon you this day; lest, 12
when you have eaten and satis-
fied yourselves, when you have
built grand houses to live in,
when your herds and flocks 13
multiply and your silver and
gold increase, and all you
possess grows larger, then you 14
turn proud and forget the Eter-
nal your God, who brought you
out of the land of Egypt, from
that slave-pen, who led you 15
through the wide, awful desert,
with its stinging serpents and
scorpions and thirsty waterless
ground, who brought you water
out of the flinty rock, who fed 16
you in the desert with manna,
which your fathers had never
known, that he might teach you
your need of him and prove you,
in order to make you prosper
in the end. Beware of saying 17
to yourselves, 'My own power
and the strength of my own
hand have won me all this
wealth.' You must remember 18
the Eternal your God, for it is
he who gives you the power of
gaining wealth, that he may
ratify the compact which he
swore to your fathers, as it is
to-day. If ever you forget the 19
Eternal your God and follow
other gods, worshipping them
and doing homage to them, then
I testify against you this day
that you shall be wiped out,
wiped out like the nations 20
which the Eternal is to wipe
out before you, since you
would not listen to the voice of
the Eternal your God. Listen, 9
Israel: you are to-day to cross
the Jordan, to invade and dis-
possess nations stronger and
more powerful than yourselves,
to take possession of towns large
and walled up to the sky, a tall, 2
doughty race, the giants you
know so well, and of whom

you have heard it said, 'Who
3 can stand up to the giants?' Be
sure, then, this day, that it is the
Eternal your God who goes in
front of you as a consuming
fire, to destroy them, to subdue
them before you; so shall you
drive them out and kill them
off quickly, as the Eternal has
4 promised you. After the Eter-
nal your God has cleared them
out before you, never say to
yourselves, 'It is for my good-
ness that the Eternal has
brought me in to possess this
5 country.' For no goodness of
yours, for no integrity of mind,
are you entering upon pos-
session of their country; it is on
account of the vice of these na-
tions that the Eternal your God
is dispossessing them before
you, and in order to fulfil the
oath which the Eternal swore
to your fathers Abraham and
6 Isaac and Jacob. Be sure of
this, it is not for your goodness
that the Eternal your God is
giving you this fine country;
for you are an obstinate race.
7 Remember, never forget, how
you provoked the Eternal your
God to anger in the desert;
from the day you left the land
of Egypt to the day you arrived
here, you have been rebels
8 against the Eternal. Even at
Horeb you provoked the Eter-
nal to anger; indeed, the Eternal
was so angry with you that he
9 meant to kill you. I had gone
up the hill to receive the stone
tablets, the tablets of the com-
pact which the Eternal made
with you: I remained forty
days and forty nights upon the
hill, neither eating nor drinking
10 [[and the Eternal handed me
the two stone tablets, on which
the divine fingers had inscribed
all the words spoken to you at
the hill by the Eternal out of
the fire, on the day of your
gathering]]; then, after the forty 11
days and forty nights, the Eter-
nal gave me the two stone tab-
lets, the tablets of the compact,
and the Eternal said to me, 'Be 12
quick, get away down, for your
people whom you have brought
out of Egypt have depraved
themselves, they have been
quick to swerve from the line
of my orders, they have made
themselves a metal idol! I 13
have watched this nation,' the
Eternal added, 'and it is an
obstinate race. Not a word! 14
Let me destroy them and blot
out their name from under
heaven; I will make you into
a nation mightier and larger
than they are.' So I turned 15
away down the hill, which was
blazing with fire, the two stone
tablets in my hands, and when 16
I looked, there you had sinned
against the Eternal your God,
you had made a molten calf,
you had swerved quickly from
the line of the Eternal's orders!
Seizing the two tablets I flung 17
them from my hands and broke
them before your eyes. And I 18
lay down before the Eternal for
forty days and forty nights as
before, neither eating nor drink-
ing—for all the sin you had
committed, in doing what was
evil in the sight of the Eternal,
vexing him and provoking him
to anger. (For I dreaded the 19
anger and fierce wrath of the
Eternal against you, to your
destruction. But again the
Eternal listened to me; he was 20
also angry with Aaron and
would have destroyed him, but
I prayed for Aaron also at the
same time. Then, taking the 21
sinful calf you had made, I
burned it up, breaking it to

pieces and grinding it down till it was crushed into a fine powder, and I threw the dust of it into the stream
22 that flowed from the hill. At Tabêrah, at Massah, and at Kibroth-hattaăvah also, you provoked the Eternal to anger.
23 And when the Eternal sent you forward from Kadesh-barnea, telling you to march up and take possession of the country which he had given to you, then you rebelled against the orders of the Eternal your God; you would not trust him or listen
24 to what he said. You have been rebels against the Eternal
25 ever since I knew you.) Well, I lay down before the Eternal for these forty days and forty nights, because the Eternal had threatened to destroy you;
26 I prayed to the Eternal, 'O Lord the Eternal, destroy not thy people, thine own people, whom thou hast rescued by thy might, whom thou hast brought out of Egypt by sheer strength.
27 Remember thy servants Abraham and Isaac and Jacob. Heed not the obstinacy of this nation, nor their wickedness,
28 nor their sin, lest the land from which thou didst bring us out may say, "The Eternal could not bring them to the land he promised them! The Eternal hated them; that is why he took them into the
29 desert, to slay them!" And yet they are thy people, thy very own, whom thou didst bring out by sheer strength and main force.'

10 The Eternal then said to me, 'Cut two tablets of stone like the former ones, and come up the hill to me; make an ark of
2 wood, and, when I have written on the tablets what was written on the former tablets which you broke, then put them
3 inside the ark.' So I made an ark of acacia wood, cut two stone tablets like the former ones, and went up the hill, with the two tablets in my hand.
4 The Eternal wrote on the tablets as before, the ten sayings which the Eternal had spoken out of the fire to you at the hill on the day of your gathering.
5 He handed them to me, and going down the hill I did as the Eternal had ordered, I put the tablets inside the ark I had made, and there they lie.
6 [[The Israelites marched from the wells of Benê-jaakan to Mosêrah, where Aaron died and was buried, Eleazar his son succeeding him in the office of
7 priest. Thence they marched to Gudgôdah, and from Gudgôdah to Jotbathah, a district
8 with streams of water. Then the Eternal set apart the clan of Levi to carry the ark of the Eternal's compact, to serve the Eternal as his ministers, and to bless the others in his name,
9 as they do to this day. Levi therefore enjoys no property or possession like his brothers; his possession is the Eternal, as the Eternal your God has promised.]] As before, I remained
10 on the hill for forty days and forty nights and the Eternal again listened to me; the Eternal would not destroy you.
11 Then the Eternal said to me, 'Go on your way at the head of the people, till they enter on possession of the country which I swore to their fathers that I would give them.'

12 And now, Israel, what is the Eternal your God asking from you but to reverence the Eternal your God, always to live

his life, to love him, to worship
the Eternal your God with all
your mind and all your heart,
13 and to obey the orders and rules
of the Eternal which I am en-
joining you for your own good
14 this day? Why, although
heaven, the highest heaven, be-
longs to the Eternal your God,
and the earth with all it holds,
15 yet the Eternal set his heart in
love upon your fathers, and
chose their descendants after
them, chose you out of all
16 nations, as it is to-day. Devote
your heart, then, to him, and
17 cease to be obstinate. For the
Eternal your God is the supreme
God, the supreme Lord, the
great God, mighty and awful,
never partial, never to be
18 bribed; he secures justice for the
orphan and the widow, and he
loves an alien, giving him food
19 and clothing. Love the alien,
then: for once you were aliens
yourselves in the land of Egypt.
20 You must reverence the Eter-
nal your God; you must wor-
ship him, you must be loyal
to him, and by his name you
21 shall swear. He it is whom
you must praise; he is your
God, who has done for you the
great and awful deeds which
you saw with your own eyes.
22 Your fathers went down to
Egypt, seventy in number; and
now the Eternal your God has
made you as numerous as the
11 stars in the sky. So you must
love the Eternal your God and
always do your duty to him,
obeying his injunctions, his
rules, his regulations, and his
2 orders. And mark this day
his discipline. For you are not
like your children, who have
neither known nor seen the
discipline of the Eternal your
God, his might, his sheer
strength and main force, and 3
the proofs of power he gave by
what he did in Egypt to the
Pharaoh king of Egypt and to
all his land, or what he did to 4
the horses and chariots of the
Egyptian army, how he made
the water of the Reed Sea over-
flow them as they chased you,
and how the Eternal destroyed
them finally, and how he 5
treated you in the desert till
you reached this place, and 6
what he did to Dathan and
Abiram, the sons of Eliab,
Reuben's son—how the earth
yawned and swallowed them
up with their households, their
tents, and every animal in their
train, before the eyes of all
Israel. No, it is your eyes that 7
have seen all the great actions
of the Eternal. Therefore you 8
must obey all the orders I
enjoin you this day, that you
may be strong and enter upon
possession of the country which
you are crossing to make your
own, and that your life may be 9
long upon the land which the
Eternal swore he would give to
your fathers and their descend-
ants, a land abounding in milk
and honey. For the land 10
which you are entering to make
your own is not like the land of
Egypt from which you have
come, a land where you sowed
your seed and then watered it
by working with your foot, as
in a vegetable garden; no, it is 11
a land of hills and valleys, which
drinks water as the rain falls,
a land for which the Eternal 12
your God cares—the eyes of
the Eternal your God are al-
ways on it, from the beginning
of the year to the end of the
year; [[and if you listen care- 13
fully to the orders which I en-
join upon you to-day, to love

the Eternal your God and
worship him with all your mind
14 and all your heart]] he will give
rain to your land at the right
season, the spring rains and the
autumn rains, that you may
gather in your corn and wine
15 and oil, and he will put grass in
your fields for your cattle, and
you shall eat and be satisfied.
16 Beware of letting yourselves
be fooled into swerving aside
to the worship and homage of
17 other gods, till the Eternal's
anger blazes out against you,
and he shuts up the skies so
that no rain falls and your
land yields no produce, and
you quickly die off the fine
country which the Eternal gives
18 you. [[So you must lay to
heart these words of mine, you
must tie them on your hands
as a memento and wear them
as a badge on your forehead;
19 you must teach them to your
children, talking of them when
you are sitting at home and
when you are on the road, when
you lie down and when you
20 rise up: you must inscribe
them on the door-posts of your
houses and on your gates—
21 that your life and the life of your
children may be prolonged in
the land which the Eternal
swore he would give to your
fathers as long as the sky hangs
22 over the earth.]] If you are
mindful to obey all that I am
ordering you to do, loving the
Eternal your God, always living
23 his life, and loyal to him, then
the Eternal will dispossess all
these nations before you, and
you shall take possession of
nations stronger and more
24 powerful than yourselves, every
foot of ground you tread shall
be your own, and your frontier
shall stretch from the desert
to Lebânon, from the River,
the river Euphrates, to the
Mediterranean Sea; not a man 25
shall be able to hold his own
against you, for the Eternal will
lay the terror of you and the
dread of you upon all the land
you tread—as he assured you.

Here I put before you this 26
day a blessing and a curse: a 27
blessing, if you listen to the
orders of the Eternal your God
which I enjoin upon you this
day, and a curse, if you will 28
not listen to the orders of the
Eternal your God, but swerve
from the line I lay down for
you this day, following other
gods who are strange to you.
[[And it shall be that when the 29
Eternal your God brings you
into the land of which you are
going to take possession, you
must lay the blessing on mount
Gerizim and the curse on mount
Ebal. Are they not across the 30
Jordan, west of it, lying on the
western route through the land
of the Canaanites, opposite the
Gilgal, which is beside the
oracular oak?]] For you are 31
crossing the Jordan to enter
upon possession of the land
which the Eternal your God as-
signs you; you shall take pos-
session of it and live in it, being 32
mindful to keep all the rules
and regulations which I am
putting before you this day.

Here are the rules and regula- 12
tions which you must be mind-
ful to keep in the land which
the Eternal your father's God
has allowed you to possess, all
the days of your life on earth.

You shall destroy all the spots 2
at which the nations whom you
dispossess worshipped their
gods, on high mountains, on
hills, and under any leafy tree;
you must demolish their altars, 3

break their obelisks, burn up their sacred poles, and cut down the carved images of their gods, wiping their very name from
4 the spot. Not thus shall you worship the Eternal your God;
5 no, you shall resort to the sacred spot which the Eternal your God shall choose amid all your clans as the seat of his presence;
6 thither shall you go, thither shall you bring your offerings and sacrifices, your tithes and contributions, what you have vowed and what you offer voluntarily, the firstlings of your
7 herd and flock; there shall you eat your sacrificial meal before the Eternal your God, you and your households, rejoicing over all the fruit of your labour with which the Eternal your
8 God has blessed you. You shall not do as we are doing here today, every man pleasing him-
9 self—for you have not yet reached the resting-place and possession which the Eternal
10 your God is to give you. No, when you cross the Jordan and live in the land of which the Eternal puts you in possession, when he gives you rest from all your foes around, so that you
11 can live in security, then to the sacred spot which the Eternal your God chooses as the seat of his presence, shall you bring all that I bid you, your offerings and sacrifices, your tithes and contributions, and whatever you choose to vow to the Eter-
12 nal; and you shall rejoice before the Eternal your God, you and your sons and your daughters, your male slaves and your female slaves, as well as the Levite belonging to your household (since he owns no property or possession in your
13 land). Beware of sacrificing your burnt-offerings at any
14 sacred spot you see; at the sacred spot which the Eternal chooses in one of your clans, there you shall sacrifice your burnt-offerings, there you shall
15 do all that I bid you. [[Still, you may slaughter animals and eat their flesh to your heart's desire wherever you reside, as the Eternal your God has blessed you with his gifts; consecrated and unconsecrated alike may eat it, as they would
16 a gazelle or a hart. Only, you must not eat it with the blood; pour out the blood like water
17 on the ground.]] You must not eat at home your tithe of corn or wine or oil or the firstlings of your herd and flock, nor anything you have vowed, nor anything you offer voluntarily,
18 nor your contributions; you must eat them before the Eternal your God at the sacred spot which the Eternal your God chooses, both you and your son and your daughter, your male slave and your female slave, and the Levite who belongs to your household, rejoicing before the Eternal your God over all the fruit of your labour.
19 (Beware of neglecting the Levite, all the days of your life
20 upon this land.) When the Eternal your God enlarges your territory, as he promised you, and you say to yourself, 'I will eat flesh' (since your heart longs to eat flesh), then you may eat flesh to your heart's desire.
21 Should the sacred spot which the Eternal your God has chosen as the seat of his presence be too far away, then you may slaughter any ox or sheep which the Eternal has given you and eat at home to your heart's desire, as I have ordered you.

22 You may eat it as you would
eat a gazelle or a hart, conse-
crated and unconsecrated alike.
23 Only, be sure never to eat it with
the blood, for the blood is its
soul, and you must not eat the
24 soul along with the flesh; you
must not eat it, you must
pour it out like water on the
25 ground. You must not eat it,
that things may go well with
you and with your children after
you, as you do what is right in
26 the eyes of the Eternal. But
your sacred dues and votive
offerings you must take to the
sacred spot which the Eternal
27 chooses, and sacrifice your
burnt-offerings, flesh and blood,
on the altar of the Eternal your
God, pouring out the blood of
your sacrifices on the altar of the
Eternal your God and eating
28 the flesh yourselves. Listen
carefully to all these orders of
mine, that things may go well
with you and with your chil-
dren after you for all time, as
you do what is good and right
in the eyes of the Eternal your
God.

29 When the Eternal your God
puts an end to the nations before
you, as you advance to dispos-
sess them, and when you live in
their land after dispossessing
30 them, beware of letting yourself
be beguiled into copying them,
after they have been destroyed
before you; beware of resorting
to their gods, asking yourselves,
'How did these nations worship
their gods?—that I may do the
31 same.' You must not wor-
ship the Eternal your God
thus; for they offered their gods
all that is abominable and hate-
ful to the Eternal, burning even
their sons and daughters to
16 their gods. You must never
21 plant a sacred pole or any
timber post beside the altar of
the Eternal your God which 22
you are erecting; nor must you
set up an obelisk, which the
Eternal your God hates. You 17
must not sacrifice to the Eter-
nal your God any animal, large
or small, which has a blemish
or anything amiss with it: that
is abominable to the Eternal
your God. If there happens 2
to be any man or woman among
you, in any of the townships
granted you by the Eternal your
God, who does evil in the sight
of the Eternal your God by
breaking his compact by going 3
and worshipping other gods,
bowing down to them or to the
sun, the moon, or any of the
stars above—which I forbade;
if you are told of it, if you hear 4
of it, then you must look into
it thoroughly, and if the thing
be true, if it is certain that
such an abominable crime has
been committed in Israel, you 5
must take the evildoer, man
or woman, outside the town
and stone him to death. On 6
the evidence of two witnesses
or of three shall the doomed
man be put to death; he shall
not be put to death on the
evidence of a single witness.
The witnesses shall be the first 7
to take a hand in killing him;
then all the people shall follow.
So shall you eradicate the evil
from your midst.

Whatever I command you, 12
that you must be mindful to 32
obey, adding nothing to it,
taking nothing from it. If a 13
prophet or dreamer arises
among you, offering you some
proof or portent, and saying,
'Let us follow other gods (gods
that are strange to you) and let
us worship them,' even if the 2
proof or portent comes true

3 which he promised you, you must not listen to what that prophet or dreamer says; it is the Eternal your God testing you, to see whether you really love the Eternal your God with all your mind and all your heart.
4 The Eternal your God you shall follow, him you shall revere, his commands you shall keep, his voice you shall obey, him shall you worship, and to him shall
5 you be loyal. As for that prophet or dreamer, he shall be put to death for his talk of apostasy from the Eternal your God who brought you out of the land of Egypt and rescued you from that slave-pen, for attempting to allure you from the path that the Eternal your God has ordered you to follow. So shall you eradicate the evil from your-
6 selves. If your half-brother or your full brother, your son or your daughter, the wife of your bosom or the friend who is your other self, whispers to you the enticing word, 'Let us go and worship other gods' (gods who are strange to you or to your
7 fathers, gods of the nations near or far away, from one end of the
8 earth to another), then you must refuse him, you must never listen to him, you must have no pity on him, you must not spare him, you must not conceal his guilt, you must denounce him;
9 you shall be the first to take a hand in killing him, and then all
10 the people shall follow, stoning him to death for having tried to allure you from the Eternal your God, who brought you out of the land of Egypt, that
11 slave-pen. So shall all Israel hear and fear and never again be
12 guilty of a crime like this. If you hear that in any of the towns which the Eternal your God has given you to stay in,
13 some low creatures have broken loose and allured their fellow-citizens with the cry, 'Let us go and worship other gods!' (gods
14 who are strange to you), then you must examine and investigate the matter, making a thorough inquiry; and if the thing be true, if it is certain that such an abominable crime has been
15 committed in your midst, you must slay the inhabitants of that town without quarter, exterminating the town and all in it, cattle and human beings
16 alike; you must gather all its spoil into the market-place and then burn up the town and all its spoil as a holocaust to the Eternal your God; the town shall lie in ruins for all time,
17 never to be rebuilt. Not one whit of what is doomed must be retained by you, that instead of breaking out in fierce anger the Eternal may be kind and pitiful to you and multiply you, as he
18 swore to your fathers, provided that you listen to the voice of the Eternal your God, to obey his commands which I enjoin upon you this day, to do what is right in the eyes of the Eternal your God. You are sons to
14 the Eternal your God: you must not gash yourselves nor shave
2 your foreheads for the dead; for you are a people sacred to the Eternal your God, and the Eternal has chosen you to be his prized possession, out of all nations on the face of the earth.

3 You must not eat any detes-
4 table food. Here are the animals you may eat: the ox, the sheep,
5 the goat, the hart, the gazelle, the roe-buck, the ibex, the antelope, and the mountain-
6 sheep. Also, you may eat any animal with a parted hoof, that

has each hoof divided through,
7 and that chews the cud. But of
those that either chew the cud
or have the hoof divided through,
you must not eat the following:
the camel, the hare, and the
hyrax, which are unclean for
you, since they chew the cud but
8 have no divided hoof; also the
pig, which is unclean for you be-
cause he has a divided hoof but
does not chew the cud; of their
meat you must not eat, their
carcases you must not touch.
9 As for fish, you may eat any-
thing in the waters that has fins
10 and scales, but you must not
eat anything that has not fins
and scales; that is unclean for
11 you. You may eat any clean
12 bird, but the following you must
not eat: the griffon, the vulture,
13 the eagle, the glede, the buz-
14 zard, the kite of any species, the
15 raven of any species, the ostrich,
the nightjar, the sea-mew, the
16 hawk of any species, the barn-
owl and the eagle-owl, the
17 water-hen, the pelican, the car-
18 rion-vulture, the cormorant, the
stork, the heron of any species,
19 the bittern, and the bat. Also,
all winged insects are unclean
for you; they must not be eaten.
20 Any winged thing that is clean
21 you may eat. You must not eat
any creature that has died a
natural death, for you are a
people sacred to the Eternal
your God; you may give it as
food to any alien in your settle-
ment, or sell it to a foreigner.
You must not boil a kid in its
22 mother's milk. Every year you
must take a tenth of all the pro-
23 duce from your property, and,
in presence of the Eternal your
God, at the sacred spot which
he chooses for his presence, you
must eat the tithe of your corn,
your wine, your oil, and the
firstlings of your herd and flock,
that you may learn always to
revere the Eternal your God.
If the road is too long, so that 24
you cannot carry your tithe, if
the sacred spot which the Eter-
nal your God chooses for his
presence is too far away, then,
when the Eternal your God has
prospered you, you must turn 25
your tithe into money and carry
it in your hand to the sacred
spot chosen by the Eternal your
God, where you may spend your 26
money on whatever your heart
desires, oxen, sheep, wine, or
liquor—anything you have a
craving for; there you must
eat before the Eternal your God,
you and your household, rejoic-
ing; nor must you neglect the 27
Levite belonging to your house-
hold, for he owns no property
or possession in your land. At 28
the end of every three years you
must take the full tithe of your
produce for that year and de-
posit it at home; then the Levite 29
(since he owns no property or
possession in your land), the
alien, the fatherless, and the
widow in your community shall
come and eat it till they are
satisfied—that the Eternal your
God may bless you in all the
work to which you set your
hand. At the end of every 15
seven years you must grant a
remission, as follows: every cred- 2
itor shall remit what he has lent
to his fellow-Israelite, he shall
not press his fellow-Israelite or
fellow-countryman, for a gen-
eral remission has been pro-
claimed in honour of the Eter-
nal. You may press a foreigner 3
for payment, but you must re-
mit any claim upon your fellow-
countryman. Though indeed 4
there should be no poor among
you (for the Eternal your God

will prosper you in the land which the Eternal your God assigns to you as your own
5 possession), provided that you are attentive to the voice of the Eternal your God, and mindful to obey all these commands laid
6 down by me to-day. For the Eternal your God will prosper you as he promised; you shall lend to many a nation, but never need to borrow; you shall rule over many nations, but never
7 shall they rule over you. If you have a poor man, one of your fellow-countrymen, in any township of the land which the Eternal your God gives you, you must not harden your heart nor shut your hand against your
8 poor brother; you must open your hand to him, lending him
9 enough to meet his needs. Beware of letting the mean thought enter your head, 'But the seventh year, the year of remission is near!' so that you grudge help to your poor brother and give him nothing, till he cries to the Eternal against you, and you
10 incur guilt. You must give to him and give cheerfully, for that will make the Eternal bless you in all your work and in whatever
11 you undertake. Poor folk will never cease to be in the land; hence I command you to open your hand to your fellows, to the destitute and needy in your
12 land. If anyone of your own race, a Hebrew man or woman, is sold to you, he shall serve you for six years, and in the seventh year you must set him free.
13 And in setting him free you must not let him go empty-
14 handed; you must make him a rich provision from your flock and threshing-floor and wine-press, giving him a present as the Eternal your God has prospered you. Remember you 15
were once a slave in the land of Egypt, and that the Eternal your God rescued you; that is why I enjoin this upon you to-day. If he says to you, 'I will 16
not leave you,' because he is fond of you and your household, since he has fared well with you, then you must take an awl and 17
thrust it through his ear into the door; so shall he be your slave for all time. (And the same with your female slave.) You 18
must not think it hard to let him go free; for six years he has served you, at half the cost of a hired servant. So shall the Eternal your God prosper you in all you undertake.

You must consecrate to the 19
Eternal your God all the male firstlings of your herd and flock; you must never do any work with a firstling ox, nor shear a firstling sheep; these you and 20
your household must eat year by year before the Eternal your God at the sacred spot chosen by the Eternal. If it has any 21
blemish, if it is lame or blind or if it has any bad flaw, you must not sacrifice it to the Eternal your God, you must eat it at 22
home; consecrated and unconsecrated alike may eat it, as they would a gazelle or a hart. Only, you must not eat it with 23
the blood in it; you must pour out the blood like water on the ground.

Keep the month of Abib sa- 16
cred by holding the passover for the Eternal your God; for in the month of Abib the Eternal your God brought you out of Egypt by night. You must sacrifice 2
an animal from the flock or herd as a passover offering to the Eternal your God at the sacred spot which the Eternal chooses

3 for his presence. You must not eat leavened bread with it; for seven days you must eat it with unleavened bread, bread of distress (for you left the land of Egypt in alarm and haste), that you may remember the hour you left the land of Egypt all the
4 days of your life. For seven days not a trace of dough shall be seen in all your territory, and none of the flesh which you sacrifice on the evening of the first day is to be left over till morn-
5 ing. You must not make the passover-sacrifice in any of the townships given you by the
6 Eternal your God: at the sacred spot which the Eternal your God chooses for his presence, there shall you offer the passover-sacrifice in the evening at sunset, at the hour you left
7 Egypt. You must cook and eat it at the sacred spot chosen by the Eternal your God; then in the morning you may set out for
8 home. For six days you shall eat unleavened bread; on the seventh there shall be a day of sacred festival to the Eternal, when you shall do no business.
9 Seven weeks you must count up, counting them from the time you begin to put your sickle to
10 the standing corn, and then you must hold the Weeks festival for the Eternal your God, offering him a freewill gift from your gains, as the Eternal your God
11 has prospered you, and rejoicing before the Eternal your God, you and your son and your daughter, your male and female slaves, the Levite belonging to your household, the alien, the fatherless, and the widow in your community, at the sacred spot which the Eternal your God chooses for his presence.
12 Remember you were once a slave in Egypt; you must be mindful to obey these rules.

13 After the ingathering from your threshing-floor and wine-
14 press you must hold the festival of Booths for seven days, rejoicing at your festival, you and your son and your daughter, your male and female slaves, the Levite, the alien, the fatherless, and the widow belonging to your
15 community. For seven days you must hold festival to the Eternal your God at the sacred spot chosen by the Eternal; for the Eternal your God will prosper you in all your produce and all your handiwork, to your
16 utter joy. Three times a year shall all your male members appear before the Eternal your God at the sacred spot he chooses, at the festival of unleavened bread, at the Weeks festival, and at the festival of Booths. Nor shall they appear before the Eternal empty-
17 handed; every man must offer what he can afford, according as the Eternal your God has made you prosper.

18 You shall appoint governors and officials throughout your clans to rule the people with right justice, in all the townships granted you by the Eter-
19 nal your God. You must never tamper with justice, you must never be partial to anyone, and you must never accept a bribe—for a bribe blinds even men whose eyes are open, and it destroys the case of a good man.
20 Justice, justice you must aim at, that you may live and possess the land given to you by
17 the Eternal your God. If any
8 case should arise which is too hard for you to decide, a decision between murder and accidental death, a question of

property, or of compensation for injury, or some local dispute, then you must betake yourself to the sacred spot chosen by the
9 Eternal your God and consult the priestly Levites and the presiding judge; ask them, and after inquiry they will let you
10 know the right decision; you must be guided by the decision they announce to you from the sacred spot chosen by the Eternal, and you must be mindful to carry out all their directions;
11 you must be guided by the instructions which they give you and the decision which they announce to you, swerving neither to right nor to left from their
12 judgment. Any man who presumptuously refuses to listen either to the priest who serves there, ministering before the Eternal your God, or to the judge, that man must die; so shall you eradicate evil from
13 Israel, and all the people shall hear and fear and never act presumptuously again.

14 When you reach the country which the Eternal your God gives you and take possession of it and live in it, if you say to yourself, 'I must have a king over me, like
15 all the nations around me,' then you may appoint a king whom the Eternal your God chooses. You must make one of your own countrymen king over you; you must not put a foreigner over you, who is not a fellow-country-
16 man. Only, he must not multiply his war-horses, nor ally the nation again with Egypt in order to multiply war-horses; for the Eternal has forbidden you ever again to turn in that
17 direction. Neither must he multiply wives for himself, lest his heart be estranged; neither must he multiply silver and gold for himself in excess. When he 18
is seated on his royal throne, he must have a copy of this code written for himself, taken from the copy in charge of the priestly Levites; the book shall remain 19
beside him, and he shall read it all the days of his life, that he may learn to revere the Eternal his God and obediently to keep all the injunctions and rules of this code, so that his heart may 20
not be lifted proudly above his fellow-countrymen and that he may not swerve to right or to left from what is commanded, but that he and his children may have their life prolonged in the kingdom, within Israel.

The priestly Levites, that is, 18
the whole clan of Levi, shall not own any property or possession like the rest of Israel; they shall live by what is offered to the Eternal for burning and by his appointed dues. Levi shall not 2
possess any property among his fellows; his possession is the Eternal, as the Eternal has promised. This is the priests' 3
due from the people: those who offer a sacrifice of any animal, large or small, shall let the priest have the thigh, the two cheeks, and the maw; also, you must 4
give him the first of your corn, your wine, and your oil, with the first of the fleece from your sheep. For he has been chosen 5
by the Eternal your God from all your clans, he and his sons for all time, to serve the Eternal by ministering. But if a Levite 6
leaves his residence in any of your townships throughout Israel and, following all his heart's desire, comes to the sacred spot chosen by the Eternal, then he 7
shall minister before the Eternal his God like all his fellow-Levites who are serving there

8 before the Eternal; his share of
food shall be the same as theirs,
save in the case of one who has
acted as a pagan priest and
9 practised necromancy. When
you reach the country which the
Eternal your God assigns you,
you must never learn to follow
the abominable practices of the
10 natives. There must be none
among you who burns his son or
his daughter alive, or who prac-
tises divination or soothsaying,
11 no augur, no sorcerer, no one
who weaves spells, no medium
or magician, no necromancer.
12 Anyone given to these practices
is abominable to the Eternal;
indeed, it is on account of such
practices that the Eternal dis-
possesses these nations before
13 you. Before the Eternal your
14 God you must be blameless; for
while these nations which you
are dispossessing listen to me-
diums and magicians, the Eter-
nal your God has not allowed
15 you to do that. The Eternal
your God will raise up for you
prophet after prophet like my-
self from among yourselves; and
to the prophet you must listen—
16 just as when you appealed to the
Eternal your God on the day
when you were gathered at
Horeb, 'Let me no longer hear
the voice of the Eternal my God
and see no longer this great fire,
17 lest I die'; then the Eternal said
18 to me, 'They are right; I will
raise up a prophet for them
from among themselves, like
yourself; I will put my words
into his lips and he shall tell
them all the orders I give him;
19 anyone who will not listen to
what he says from me, I myself
will make him answer for it.
20 But any prophet who dares in
his presumption to speak a word
as from myself which I never
bade him utter, or any prophet
who speaks as from other gods,
that prophet shall die.' And if 21
you say to yourselves, 'How can
we know what word has not
been uttered by the Eternal?'—
should the prediction of a proph- 22
et speaking as from the Eter-
nal be not fulfilled, should the
thing never happen, then that is
a word which the Eternal never
uttered: the prophet dared to
utter it in his presumption, and
you need not be afraid of him.

When the Eternal your God 19
puts an end to the nations
whose land the Eternal assigns
you, and when you dispossess
them and live in their towns and
houses, you must set apart three 2
towns in the land of which the
Eternal your God puts you into
possession. You must fix the lie 3
of the towns by dividing the area
of the country which the Eter-
nal your God allows you to hold
into three parts, that any hom-
icide may save his life. Here 4
are the rules with regard to a
homicide who may save his life
by running to one of these
towns. Any man who kills his
neighbour by mistake, having
had no feud with him pre-
viously, as for example when a 5
man goes into the forest with his
neighbour to cut wood, and, as
his hand lets drive with the axe
to fell a tree, the head slips from
the helve and strikes his neigh-
bour dead, the homicide may
flee to one of these towns to save
his life, lest the avenger of blood 6
in hot anger chase and catch the
homicide, since the road is long,
and strike him dead, although
he did not deserve to die, be-
cause he had no feud against his
neighbour. Hence I command 7
you to set apart three towns.
And if the Eternal your God en- 8

larges your territory, as he swore
to your fathers, and gives you all
the land which he promised to
9 give to your fathers (provided
that you are careful to obey all
these orders of mine to-day, lov-
ing the Eternal your God and
always living his life), then you
10 must add three towns more, to
prevent an innocent man being
murdered in the land—which
would make you incur the guilt
11 of bloodshed. But if any man
has a feud against his neighbour
and lies in wait for him, attack-
ing him and striking him till he
dies, should the murderer flee to
12 one of the towns of refuge, the
sheikhs of his town shall send
to fetch him and hand him over
to be slain by the avenger of
13 blood; you must have no pity
on him, but purge the innocent
man's blood from Israel, that all
may go well with you.

14 In the possessions you hold in
the land which the Eternal
your God assigns you as your
very own, you must never re-
move your neighbour's land-
mark erected by the men of old.

15 A single witness shall not
count against a man, in con-
nexion with any crime or sin;
the charge shall only be valid on
the evidence of two or three wit-
16 nesses. If a malicious witness
appears against a man to accuse
17 him of evil-doing, then the two
parties in the dispute shall ap-
pear before the Eternal, that is,
before the priests and the pre-
18 siding judges; the judges shall
investigate the matter carefully,
and if it turns out that the wit-
ness is malicious and that he has
given false witness against his
19 fellow, you must treat him as he
meant his fellow to be treated;
so shall you eradicate evil from
20 your midst. The others shall
hear and fear and never again
be guilty of such a sin. You 21
must have no mercy upon him;
life for life, an eye for an eye, a
tooth for a tooth, a hand for a
hand, a foot for a foot.

When you set out to make war 20
upon your enemies, and see war-
horses and chariots and an army
larger than yourselves, you must
not be afraid of them, for the
Eternal your God who brought
you out of the land of Egypt
is on your side. When you 2
open the campaign, a priest
must approach and address the
army thus: 'Listen, Israel, you 3
are opening a campaign to-day
against your enemies; do not
lose heart, fear not, tremble not,
be not afraid of them, for the 4
Eternal your God goes with you,
to fight for you against your
enemies and to give you the vic-
tory.' Then the officers shall 5
tell the army, 'Who has built a
new house and not dedicated it?
Let him return home, lest he
die in battle and another man
dedicate it. Who has planted a 6
vineyard and not enjoyed the
fruit of it? Let him return
home, lest he die in battle and
another man enjoy the fruit of
it. Who has betrothed a wife 7
and not taken her? Let him
return home, lest he die in bat-
tle and another man marry her.'
The officers shall tell the army 8
further, 'Which of you is terri-
fied and faint-hearted? Let him
return home, lest his fellows lose
heart like himself.' Then, after 9
addressing the army, the officers
shall appoint commanders to
lead the forces.

When you come to attack a 10
town, offer terms of peace. If 11
the town makes peace with you
and opens to you, then all the
people to be found in it shall do

forced labour for you and be
12 subject to you. But if it will not
make peace with you, if it makes
war with you, then you must
13 besiege it, and, when the Eternal
your God delivers it up to you,
then you must kill every male
14 inhabitant without quarter; how-
ever, you may seize for your-
selves the women and children
and animals and all the plunder
in the town, enjoying the plun-
der of your enemies which the
Eternal your God has given to
15 you. So shall you treat all towns
at a great distance from you,
which do not belong to the na-
16 tions around you. But in the
towns of the nations here, which
the Eternal your God is giving
you for your own, you must not
17 leave a human soul alive; you
must put them all to death, Hit-
tites, Amorites, Canaanites,
Perizzites, Hivites, and Jebu-
sites, as the Eternal your God
18 has ordered you, that they may
not teach you to follow all the
abominable practices of the wor-
ship they offer to their gods.
That would be a sin for you
against the Eternal your God.
19 When you are besieging a town
for long, in attacking it for the
purpose of capture, you must
never destroy its trees by taking
an axe to them; you may eat
their fruit, but you must not cut
them down. Is a wild tree a hu-
man being that you should lay
20 siege to it? Only trees which
you know are not fruit-trees
may be destroyed and cut down,
that you may build siege-works
to reduce the town that makes
war against you.

21 If a man is found killed on the
ground which the Eternal your
God has assigned to you, lying
in the open, and if no one knows
2 who killed him, then your sheikhs
and judges must go and measure
the distance to the towns ad-
joining the dead body, and the 3
sheikhs of the town nearest the
dead body shall take a heifer
which has never been harnessed
for work, a heifer which has
never pulled in a yoke, and 4
bringing it to a wady with run-
ning water, which has never
been ploughed nor sown, they
shall break the heifer's neck
there in the wady; then the 5
priests (that is, the Levites)
shall approach (for as the Eter-
nal your God has chosen them
to minister before him and to
bless others in his name, so every
strife and stroke is to be ad-
judged as they decide the mat-
ter), and all the sheikhs of the 6
town nearest to the dead body
shall wash their hands over the
heifer whose neck was broken in
the wady, protesting, 'Our hands 7
did not shed this blood, our eyes
never saw the deed; clear Israel 8
of guilt, clear thy people whom
thou hast rescued, O Eternal,
and leave no innocent blood ly-
ing within thy people Israel.'
So shall they be cleared of the
guilt of murder, and you shall 9
eradicate the guilt of murder
from you, by doing what the
Eternal judges to be right.

When you set out to war 10
against your enemies, and the
Eternal your God hands them
over to you, and you take pris-
oners from them, if you see 11
among the prisoners a beautiful
woman whom you desire and
long to marry, take her home, 12
let her shave her head and pare
her nails and throw off her pris- 13
oner's robe, let her live in your
house and bewail her father and
mother for a full month; then
you can have intercourse with
her and be her husband, and she

14 shall be your wife. After that, if you do not care for her, let her go where she pleases; you must not sell her for money, you must not treat her as a slave, for you dishonoured her.

15 If a man has two wives, one whom he loves and one whom he slights, and both have borne him children, both the loved one and the slighted, and if the first-born son belongs to the 16 slighted wife, then in making over his property to his sons, the man must not put the son of the loved one before the son of the slighted wife who is the 17 first-born; he must accord the first-born first-born rights by giving the son of the slighted wife twice what the other gets of all his property, since he was born in the first flush of his father's manhood, and the 18 first-born right was his. If a man has a stubborn and rebellious son, who will not obey his father or his mother, who will not listen to them even 19 when they chastise him, then his father and mother shall lay hands upon him and bring him before the sheikhs of his town 20 at the local gateway, telling the sheikhs of his town, 'This son of ours is a stubborn and rebellious fellow who will not obey our orders; he is a spendthrift and 21 a drunkard.' Whereupon all his fellow-citizens shall stone him to death. So shall you eradicate evil from you, and all Israel shall hear and fear.

22 If any man has committed a sin deserving death and if he is put to death by being impaled 23 upon a stake, his corpse must not remain all night upon the stake; you must be sure to bury him the same day, for an impaled man is under God's curse, and you must not pollute the land which the Eternal your God gives you for your own.

22 You must not withhold your help from any ox or sheep of a fellow-countryman which you see going astray; you must be sure to take them back to your 2 fellow-countryman. If he does not stay near you, or if you do not know who the owner is, take the animal home with you, and keep it till your fellow-countryman claims it; then give it back to him. So with his ass, so 3 with his garment, so with anything which a fellow-countryman loses and which you find; you must not withhold your help. You must not withhold 4 your help from any ox or ass of your fellow-countryman which you see foundered by the wayside; you must be sure to help him to raise them up.

5 A woman must never wear anything belonging to a man, nor must a man put on woman's clothes; for whoever does that is abominable to the Eternal your God.

6 If you happen to come upon a bird's nest on a tree or on the ground, with young ones or eggs and the mother-bird sitting on the young ones or on the eggs, you must not take away the mother-bird along with her brood; what you must 7 do is to let the mother-bird go as you take the brood for yourself, that all may go well with you and that you may have a long life.

8 When you build a new house, you must put a parapet round the roof, that you may not bring the guilt of blood upon your house by anyone falling from it.

9 You must not sow two kinds

of seed in your vineyard, otherwise the whole of its produce shall be confiscated for the sanctuary, the crop you have sown and the vintage itself.
10 You must never plough with an ox and an ass, yoked together.
11 You must never wear any garment blended of wool and linen.
12 You must plait tassels on the four corners of the robe that covers you.
13 If a man marries a wife and has intercourse with her and
14 then turns against her, making wanton charges against her, slandering her by saying, 'I took this woman, but when I handled her I did not find the evidence of virginity in her,'
15 the father and mother of the girl shall spread the evidence of her virginity before the sheikhs of the town in the gate-
16 way; the girl's father shall say to the sheikhs, 'I gave my daughter to this man in marriage, and he has turned against
17 her, he has made wanton charges against her, declaring that he did not find the evidence of virginity in her. And there lies the evidence of her virgin-
18 ity!' Whereupon the sheikhs of the town shall take and flog
19 the man, fining him thirteen guineas to be paid over to the father of the girl, because the man had slandered a virgin of Israel; she shall remain his wife, he cannot divorce her as
20 long as he lives. Only, if the charge be true, that the evidence of virginity was not to be
21 found in the girl, she shall be taken to the door of her father's house and stoned to death by the men of the town for having committed an immoral scandal in Israel by turning her father's house into a harlot's. So shall you eradicate evil from you.

22 If any man is caught lying with a married woman, both of them shall die, the man who lay with the woman and the woman herself; so shall you eradicate evil from Israel.

23 If a man comes across a girl in the town who is a virgin betrothed to a husband and lies
24 with her, you must take them both out to the town-gate and stone them to death, the girl because she did not call for help in the town, the man because he has violated another man's wife; so shall you eradicate evil
25 from among you. But if the man comes across the betrothed girl in the open country and forces her to lie with him, then
26 the man alone shall die; you must do nothing to the girl, there is nothing about the girl deserving death; the case is like that of a man attacking
27 and killing a neighbour, for the man came across her in the open country, and when the betrothed girl cried for help there was no one to rescue her. If a man
28 comes across a girl, a virgin who is not betrothed, and if he ravishes her and lies with her,
29 and is caught, then the man who lay with her shall pay six and a half guineas to the girl's father, and she shall become his wife, since he violated her; he shall not divorce her as long as he lives. No man shall marry
30 a wife of his father or have intercourse with her.

23 1 No eunuch, no man sexually mutilated, shall enter the gathering of the Eternal. No
2 bastard shall enter the gathering of the Eternal; none of his descendants, even down to the

tenth generation, shall enter the gathering of the Eternal.
3 No Ammonite or Moabite shall enter the gathering of the Eternal; no one belonging to them, even down to the tenth generation, shall ever enter the
4 gathering of the Eternal; for they did not meet you with bread and water as you made your way out of Egypt, but hired Balaam the son of Beôr from Pethor in Mesopotamia
5 to curse you. (Yet the Eternal your God would not listen to Balaam; the Eternal your God turned the curse into a blessing for you, since the Eternal your
6 God loved you.) Never in all your life shall you seek their
7 welfare and well-being. An Edomite you must not detest, for he is your kinsman; and an Egyptian you must not detest, for you were once an alien in
8 his land; children born to them, down to the third generation, may enter the gathering of the Eternal.
9 When you are in camp, at war with your enemies, you must keep yourselves clear of
10 anything offensive. Thus, if any man of you becomes unclean with an emission during the night, he must go outside the camp, he is not to come
11 inside; when evening comes he must bathe in water, and then, at sundown, he may come in-
12 side the camp. Also, you must have a latrine outside the camp
13 and go outside to it; you must carry a spade among your weapons, and when you relieve yourself outside, you must dig a hole with it, to cover up your
14 filth. For the Eternal your God moves within your camp, to rescue you and to put your enemies into your power; hence your camp must be sacred—that he may not see anything indecent among you and turn away from you.

15 You must not hand back to his master any slave who has escaped to you from his master;
16 he shall live with you, wherever he chooses, in any of your townships, as he pleases; you must not be hard on him.

17 No woman of Israel shall be a temple-prostitute and no man of Israel shall be a temple-pros-
18 titute. You must never pay a vow into the house of the Eternal your God with money that is the hire of a prostitute or the wages of a catamite: both are abominable to the Eternal your God.

19 You must never exact interest upon a loan from a fellow-Israelite, interest in money, food, or
20 anything else. From a foreigner you may exact interest, but you must not exact interest upon a loan to a fellow-Israelite; that the Eternal your God may bless you in all the work to which you set your hand within the land you are entering as your own.

21 When you make any vow to the Eternal your God, you must pay it without delay; for the Eternal your God will not fail to demand it, and to with-
22 hold it would be a sin. If you refrain from making a vow,
23 that is no sin for you; but you must be careful to perform any promise you have made with your lips, anything you have freely and openly vowed to the Eternal your God.

24 When you enter your neighbour's vineyard, you may eat your fill of the grapes, but you must not put any in your bag.
25 When you pass your neigh-

bour's standing corn you may pull some ears with your hand, but you must never put a sickle into your neighbour's standing corn.

24 When a man takes a wife and marries her, if she displeases him because he has found her immodest in some way, and if he writes out a deed of divorce
2 and puts it into her hand, dismissing her from his house, then if, on leaving his house, she goes and marries another man,
3 and if this second husband turns against her and hands her a written deed of divorce, dismissing her from his house, or
4 if he dies, her former husband, who dismissed her, may not take her to be his wife again, after she has been soiled; that would be abominable to the Eternal your God, and you must not bring guilt upon the land which the Eternal your God assigns you as your own.
5 When a man takes a new wife, he shall not go on active service with the army, nor shall he be called upon for any enterprise; he shall be free at home for one year, to be happy with the wife he has taken.
6 No man shall take a handmill or even an upper millstone in pledge for a debt; for that is to take life itself as a pledge.
7 If any man is caught kidnapping a fellow-Israelite, treating him as a slave and selling him, that thief shall die; so shall you eradicate evil from among you.
8 In any attack of leprosy be careful to carry out exactly all the directions of the priestly Levites; as I have given them orders, so you must be careful
9 to obey them. Remember what the Eternal your God did to Miriam, as you were making your way up from Egypt.

10 When you are lending anything to a fellow-Israelite, you must not go into his house to
11 fetch his pledge; you must stand outside, and let the man to whom you are making the
12 loan fetch out his pledge. If he is a poor man, you must not sleep in the mantle he pledges;
13 return it to him at sunset, that he may sleep in his own mantle and bless you; it will be saving credit for you with the Eternal your God.

14 You must not defraud any hired labourer who is needy and poor, whether he is a fellow-Israelite or one of the aliens resident in your townships; you
15 must pay him his wages by the day, nor let the sun go down upon it (for the man is poor and he wants his wages), lest he cries to the Eternal against you and you incur guilt.

16 Fathers shall not be put to death for their children, nor children for their fathers; everyone shall be put to death for his own sin.

17 You must never tamper in court with the rights of a resident alien or an orphan or a widow, nor take a widow's raiment in pledge for her debt;
18 remember you were once a slave yourself in the land of Egypt, and the Eternal your God rescued you from it; therefore I lay this command upon you.

19 In reaping your harvest, if you forget a sheaf in the field, you must not go back to fetch it; it shall be for the alien, the orphan, or the widow, that the Eternal your God may bless you in all the work to which you put a hand. In knocking 20

the fruit off your olive-trees, you must not go over the branches a second time; that fruit is for the alien, the orphan,
21 or the widow. In gathering your grapes, you must not go over your vineyard again; that is to be left for the alien, the
22 orphan, or the widow. You must remember that you were once a slave yourself in the land of Egypt; therefore do I lay this command upon you.

25 In a lawsuit, when men come into court, and the judges decide between them, acquitting the innocent and condemning the
2 guilty, if the guilty man deserves a flogging, the judge shall make him lie down and have him flogged in his presence, with lashes in proportion to his crime; forty lashes
3 may be given, but not more, lest, if more are given and a number of extra lashes are inflicted, your fellow-Israelite may be publicly disgraced.

4 You must never muzzle an ox when it is treading out the corn.

5 When brothers are living together, if one dies leaving no son, the dead man's wife must not marry a stranger outside the family; her husband's
6 brother shall go in to her and marry her, doing the duty of a husband's brother to her, and her first-born son shall succeed to the position of the dead man, to prevent his name being
7 blotted out of Israel. If the man does not care to marry his brother's wife, then his brother's wife must approach the sheikhs in the public assembly and declare, 'My husband's brother refuses to carry on his brother's name in Israel, he will not do the duty of a husband's brother to me';
8 whereupon the sheikhs of the town shall summon him, and if he comes forward saying that he does not care to marry
9 her, then his brother's wife shall go up to him in presence of the sheikhs and loosen the sandal from his foot and spit in his face, protesting, 'So shall it be done to the man who will not maintain his brother's family!' His family shall be called in
10 Israel, 'the family of the unshod.'

When two men are fighting
11 with one another, if the wife of one of them comes to the rescue of her husband and puts out her hand to seize his assailant by the private parts, you
12 shall cut her hand off, you shall have no pity upon her.

13 You must not keep weights of different sizes in your bag,
14 and you must not keep measures of different sizes in your house; you must keep a full, just weight, a full, just measure,
15 that you may have a long life in the land which the Eternal your God is giving you. For
16 everyone who acts thus dishonestly, everyone who practises injustice, is abominable to the Eternal your God.

17 Remember how Amâlek treated you on the road from
18 Egypt, how, reckless of God, he fell upon you when you were tired and faint, and cut off all who flagged and lagged behind in your rear. Therefore,
19 when the Eternal your God has given you rest from all your foes around, in the land which the Eternal your God assigns to you as your possession, you shall blot Amâlek from the very memory of men; do not forget that.

26 When once you have entered

on possession of the land which
the Eternal your God is giving
you, when you hold it and live
2 in it, you must take some of all
the first produce of the country
that you gather from the land
which the Eternal your God is
giving you, and, placing it in a
basket, go to the sacred spot
which the Eternal your God
3 chooses for his presence. [[You
must go to the presiding priest
and say to him, 'I declare this
day to the Eternal your God
that I have reached the land
which the Eternal swore to
our fathers that he would give
4 to us'; and the priest shall take
the basket from your hand and
place it in front of the altar
of the Eternal your God]].
5 Then you must testify before
the Eternal your God, 'My
father was a wandering Ara-
mæan, who went down to reside
in Egypt, with a small house-
hold, and there he became a
nation, great, mighty, and
6 numerous; the Egyptians
treated us harshly, oppressed
us, and crushed us down in
7 slavery, but we cried to the
Eternal the God of our fathers,
and the Eternal heard our cry
and saw our affliction and toil
8 and oppression; then the Eter-
nal brought us out of Egypt
by sheer strength and main
force, with awful terrors, with
9 signal acts; he has brought us
to this place and given us this
country, which abounds in milk
10 and honey. Here then I
bring some of the first produce
of the land which thou hast
given me, O Eternal.' You
must place it before the Eter-
nal your God, bowing down
before the Eternal your God
11 and rejoicing over all the good
that the Eternal your God has
given to you and to your house-
hold, with your Levites and
resident aliens. Every third 12
year, in the year of tithing,
when you have taken all the
tithe of your produce and given
it to the Levites, the resident
aliens, the orphans, and the
widows in your community,
that they may eat their fill, then
you shall declare before the
Eternal your God, 'I have re- 13
moved the sacred dues from
my house and given them to
the Levite, the alien, the or-
phan, and the widow, exactly
as thou hast commanded me;
I have not broken any of thy
commands, I have not forgotten
them; I have never eaten any 14
of the tithe while I was in
mourning, I have not removed
them while unclean, I have not
offered any for the dead; I have
obeyed what the Eternal 'my
God enjoined. I have fol-
lowed all thine orders. Look 15
down from heaven, thy sacred
dwelling-place, and bless thy
people Israel, bless the country
thou hast given us, as thou
didst swear to our fathers, a
land abounding in milk and
honey.'

As the Eternal your God 16
orders you this day to obey
these rules and regulations, so
you must keep them and carry
them out with all your mind
and heart. This day you have 17
avowed the Eternal to be your
God, promising to live his life
and obey his rules and orders
and regulations, listening to
what he says; and this day the 18
Eternal has avowed you to be
his very own people, as he has
promised you, if you obey all
his orders, engaging to lift you 19
high in praise and renown and
honour over all other nations

he has made, that you may be
a people sacred to the Eternal
your God, as he has assured
you."
27 Moses and all the sheikhs of
Israel ordered the people to
"obey all the commands I am
enjoining upon you this day.
2 And on the day you cross the
Jordan into the land which the
Eternal your God is giving you,
then you must erect some large
boulders, putting a layer of
3 lime upon them and inscribing
thereon all the words of this law,
as soon as you have crossed;
that you may pass forward into
the land which the Eternal your
God is giving you, a land
abounding in milk and honey,
as the Eternal the God of your
4 fathers promised you. When-
ever you cross the Jordan, you
must erect these boulders, as I
command you this day, on
mount Ebal, putting a layer of
5 lime upon them [*There you must
build an altar to the Eternal your
God, an altar of stones; you must*
6 *not use an iron tool to them, you
must build the altar of the Eter-
nal your God with undressed*
7 *stones, on which you shall offer
burnt sacrifices to the Eternal
your God and sacrifice recom-
pense-offerings, of which you shall
eat, rejoicing before the Eternal*
8 *your God*] and inscribing very
distinctly on the boulders all
the words of this law."
9 Moses and the priestly Levites
then said to all Israel, "Silence!
listen, O Israel! to-day you be-
come the people of the Eternal
10 your God; therefore you must
obey what the Eternal your God
orders, keeping his commands
and rules which I enjoin upon
11 you this day." Moses gave the
people this charge on the same
12 day: "When you have crossed
the Jordan, the following shall
stand on mount Gerizim to bless
the people, Simeon and Levi and
Judah and Issachar and Joseph
and Benjamin; and on mount 13
Ebal the following shall stand to
pronounce the curse, Reuben
and Gad and Asher and Zebulun
and Dan and Naphtali. The 14
Levites shall proclaim aloud to
all the men of Israel: 'A curse on 15
the man who carves or casts an
idol—which the Eternal detests
—the work of a craftsman's
hands, erecting it in secret!'
And all the people shall answer,
'So be it.' 'A curse on the man 16
who dishonours his father or
mother!' And all the people
shall answer, 'So be it.' 'A curse 17
on the man who removes his
neighbour's landmark!' And all
the people shall answer, 'So be
it.' 'A curse on the man who 18
misleads a blind man on the
road!' And all the people shall
answer, 'So be it.' 'A curse on 19
the man who tampers with the
rights of an alien, an orphan, or
a widow!' And all the people
shall answer, 'So be it.' 'A 20
curse on the man who lies with
his father's wife, because he has
dishonoured his father!' And
all the people shall answer, 'So
be it.' 'A curse on the man who 21
lies with any kind of animal!'
And all the people shall answer,
'So be it.' 'A curse on the man 22
who lies with his sister, whether
she is the daughter of his father
or of his mother!' And all the
people shall answer, 'So be it.'
'A curse on the man who lies 23
with his mother-in-law!' And
all the people shall answer, 'So
be it.' 'A curse on the man who 24
murders his fellow-countryman
secretly!' And all the people
shall answer, 'So be it.' 'A curse 25
on the man who accepts a bribe

to murder some innocent person!' And all the people shall
26 answer, 'So be it.' 'A curse on the man who will not give effect to the words of this law!' And all the people shall answer, 'So be it.'

28 If only you will listen carefully to what the Eternal your God orders, mindful to carry out all his commands which I enjoin upon you this day, then the Eternal your God will lift you high above all the
2 nations of the earth, and all these blessings shall come upon you and overtake you, if only you listen to the voice of the
3 Eternal your God. You shall be blessed in town and in country;
4 blessed shall be the fruit of your body and of your ground, the young of your cattle and the
5 lambs of your flock; full shall your basket be, and your kneading-
6 trough; blessed shall you be as you start out and as you come
7 home. The foes who attack you the Eternal will rout before you; they may assail you all together, but they shall fly before
8 you in all directions. The Eternal will command you to be blessed in your barns and in every enterprise to which you put your hand, blessing you in the land which the Eternal your
9 God assigns to you. The Eternal will confirm your position as a people sacred to himself, as he swore to you, if you obey the orders of the Eternal your God
10 and live his life, so that when all nations on earth see you are owned by the Eternal they may
11 stand in awe of you. The Eternal will make you overflow with prosperity in the fruit of your body, of your cattle, and of your ground, the ground that the Eternal swore to your fathers
that he would give you. The 12
Eternal will open his rich treasury of heaven for you, to bestow rain in due season on your land, blessing all your labours, so that you shall lend to many a nation but never need to borrow from them. So shall the Eternal put 13
you at the head, not at the tail; you shall be always rising, never falling, as you listen to the commands of the Eternal your God which I enjoin upon you this day, and carry them out carefully, never swerving to right or 14
to left from any of the injunctions I lay upon you this day, by going after any other gods to worship them.

But if you will not listen to 15
the voice of the Eternal your God, if you will not be mindful to carry out all his commands and rules which I enjoin upon you this day, then shall all these curses come upon you and overtake you. Cursed shall you be 16
in town and in country; cursed 17
your basket and kneading-trough, cursed the fruit of your 18
body and your ground, the young of your cattle and the lambs of your flock; cursed shall 19
you be when you start out and when you return home. The 20
Eternal will send the curse on you, baffling you and thwarting you, whatever you put your hand to, until you are ruined and perish rapidly for your evil-doing in forsaking me. The 21
Eternal will make plagues cleave to you till he consumes you off the country which you are entering to possess; the Eternal will 22
strike you with consumption, fever, ague, and erysipelas, with drought, blasting, and mildew, that shall pursue you till you perish; the sky overhead shall 23
be brass and the earth underfoot

24 shall be iron; the Eternal will
turn the rain of your land into
powder and dust, dropping from
the sky upon you till you are
25 destroyed. The Eternal will
have you routed in front of your
foes; you may assail them all to-
gether, but you shall fly before
them in all directions, till all the
realms of the earth shudder to
26 see you; your carcases shall be
food for all the wild birds and
beasts, and none shall scare
27 them off. The Eternal will
strike you with Egyptian boils,
with tumours, scurvy, and itch
35 incurable; and the Eternal will
strike your knees and legs with
evil boils, incurable boils from
28 head to foot. The Eternal will
strike your minds with madness,
29 blindness, and dismay, till you
grope at noon like a blind man
in the dark, and fall into dis-
aster; you shall be utterly crushed
and robbed continually, with no
30 one to rescue you. You shall
betroth a wife and another man
shall ravish her; you shall build
a house, but never live in it; you
shall plant a vineyard, and get
31 no use of the grapes; your ox
shall be killed under your very
eyes, and you shall eat none of
it; your ass shall be seized by
force under your very eyes, and
never given back to you; your
sheep shall be handed over to
your foes, with none to come to
32 your rescue; your sons and
daughters shall be handed over
to a foreign folk, and all day long
you will yearn for a sight of
them and pine away, unable to
33 do anything; a strange nation
will eat up your crops and all the
fruit of your labour, and you
shall be utterly crushed and
34 broken continually, till you are
driven mad by the sight of it all.
36 The Eternal will carry you and
the king you set over you to a
nation which neither you nor
your fathers knew, and there
you will have to worship foreign
gods of wood and stone; you 37
shall become a horror, a proverb,
and byword among all the races
where you are exiled. Much 38
seed shall you carry to the field,
but little shall you reap, for the
locust will devour the crop.
Vineyards you may plant and 39
till, but you shall never drink or
store the wine, for worms will
spoil the grapes. You may grow 40
olive-trees all over your country,
but you shall never anoint your-
self with the oil, for your olives
will drop off. [[You may have 41
sons and daughters born to you,
but they shall not remain yours,
they shall be carried off as ex-
iles.]] Insects will infest all your 42
trees and crops. The alien who 43
settles among you will rise
higher and higher above you,
while you sink low; he will lend 44
to you, not you to him, he will be
at the head and you at the tail.
All these curses shall come upon 45
you and pursue you and over-
take you till you are destroyed,
because you would not listen to
the voice of the Eternal your
God, keeping his commands and
orders for you; these curses shall 46
be a mark and portent upon you
and your descendants for all
time. Because you have not 47
served the Eternal your God
with joy and with a glad heart
for all your abundance, there- 48
fore with hunger and thirst and
nakedness and utter poverty
shall you serve the foes whom
the Eternal sends against you;
he will put an iron yoke on your
neck till you are destroyed. The 49
Eternal will bring on you a na-
tion from the far ends of the
earth, swooping like a vulture,

with a language you do not
50 understand, with fierce looks,
regardless of old folk and indif-
51 ferent to the young; they shall
eat up the young of your cattle
and the crops of your ground,
they shall leave you neither corn
nor wine nor oil nor young cat-
tle nor lambs, till they make an
52 end of you. They shall besiege
you in all your towns till the
high fortified walls on which you
relied are brought down, all over
the land, as they besiege you in
all your settlements all over the
land that the Eternal your God
53 has given you; you will have to
eat your own children, the flesh
of the sons and daughters which
the Eternal your God has given
you, in the strait of the siege as
your foes are pressing you hard;
54 he who is most tender and
dainty among you will grudge
the food even to his brother, to
the wife of his bosom, and to his
55 remaining children, till he re-
fuses any of them any part of
the flesh of his own children
which he means to eat, since he
has nothing else left for himself,
in the strait of the siege as your
foes are pressing you hard in all
56 your towns; she who is most
tender and dainty among you,
who would not venture to put
the sole of her foot to the ground
—so tender and delicate is she—
will grudge even to the husband
of her bosom, to her son and to
57 her daughter, the after-birth of
her womb and the babes she has
borne; these she will eat herself
in secret, so famished is she amid
the straits of the siege as your
foes are pressing you hard in all
58 your towns. If you will not be
mindful to carry out all the
injunctions of this code written
down in this book, revering the
glorious and awful name of the
Eternal your God, then the 59
Eternal will inflict on you
and your descendants amazing
plagues, severe plagues and pro-
longed, diseases sore and pro-
longed; he will bring back upon 60
you the diseases of Egypt that
you once were afraid of, till they
cleave to you; and the Eternal 61
will also bring upon you any
sickness and plague that is not
mentioned in this book of the
law, till you are ruined. Few of 62
you shall survive, though once
you were as numerous as the
stars of the sky, because you
would not obey what the Eter-
nal your God ordered. As the 63
Eternal took a delight in pros-
pering and multiplying you, so
shall the Eternal take a delight
in making an end of you and
destroying you, till you shall be
torn from the land which you
are entering to possess; the 64
Eternal will scatter you among
all nations from one end of the
earth to another, and there you
shall worship foreign gods of
wood and stone, strange to you
and to your fathers; you shall 65
enjoy no ease among these na-
tions, no not for the sole of your
foot, but the Eternal will give
you an anxious mind, eyes that
fail with longing, and a spirit
that languishes away; your life 66
shall be lived in suspense, you
shall be afraid by night and by
day, unable to have any con-
fidence in life; in the morning 67
you shall cry, 'Would it were
evening!' and in the evening,
'Would it were morning!'—for
the terror that scares you and
for the sights you have to see.
The Eternal will take you back 68
to Egypt in slave galleys, by a
route which I said you would
never tread again, and there you
shall let yourselves be sold as

slaves to your enemies, but no one will buy you."

29 Such were the terms of the compact which the Eternal ordered Moses to draw up with the Israelites in the land of Moab, in addition to the compact which he had made with them at Horeb.

2 Moses them summoned all Israel and said to them, "You have seen for yourselves all that the Eternal did before your eyes in the land of Egypt to the Pharaoh and all his servants and 3 all his land, the awful tests you saw with your own eyes, the 4 proofs and awful portents; yet to this day the Eternal has not granted to you a mind to understand them, neither insight nor 5 appreciation. For forty years I have led you through the desert, and your clothes have never worn out, your shoes have never 6 worn out upon your feet, no human bread has been your food, no wine or liquor has been your drink—and all to teach you that I am the Eternal your God. 7 When you reached this spot, Sihon king of Heshbon and Og king of Bashan made an attack upon us, but we defeated them, 8 capturing their land and handing it over to the Reubenites and the Gadites and the half clan of the 9 Manassites. Keep the terms of this compact, then, obey them, that you may succeed in all you 10 undertake. You stand here today before the Eternal your God, all of you, chiefs, judges, shiekhs, and officials, even all 11 the men of Israel, together with your children and your wives and the aliens belonging to you (whether they gather wood or 12 draw water for you), that you may pass into the compact of the Eternal your God under the oath which the Eternal your God swears to you this day, that 13 he may confirm your position this day as his people, and that he may be a God to you, as he promised you and as he swore to Abraham, Isaac, and Jacob, your fathers. Nor is this compact 14 and oath of mine for you alone, but for those who are not here 15 with us to-day, as well as for those who are [[for you your- 16 selves know how we once lived in the land of Egypt, and how we passed through yonder nations; you saw the detestable 17 fetishes of idols, made of wood and stone, of silver and gold, that were to be found among them]]. Never may there be 18 man, woman, family, or clan among you, whose heart turns from the Eternal our God to go and worship the gods of those nations! Never may there be any root within your soil that bears such bitter poison!—so 19 that when a man listens to the terms of this oath he may flatter himself by thinking he is quite safe, though he persists in his idolatry. That would mean the destruction of the moist grass with the dry. The Eternal will 20 not consent to pardon him; no, the anger and resentment of the Eternal shall be ablaze against that man, every curse mentioned in this book shall cleave to him, the Eternal will blot out his name from under heaven, and the Eternal will single him 21 out from all the clans of Israel for doom, by all the curses of the compact inscribed in this book of the law. Then the next gen- 22 eration, your children who rise up after you, and foreigners from a far land, shall cry out, when they see the plagues of that country and the diseases

with which the Eternal has
23 afflicted it—the whole country
a mass of brimstone and salt, a
burning waste that grows noth-
ing, no soil for any grass, but de-
vastated like Sodom and Go-
morrah, Admah and Zeboiim,
which the Eternal demolished in
24 his anger and fury—then indeed
all nations shall cry out, 'Why
has the Eternal done this to the
country? What does this heat
25 of heavy anger mean?' And the
answer will be, 'It was because
they abandoned the compact
which the Eternal the God of
their fathers made with them
when he brought them out of
26 the land of Egypt, because they
went and worshipped foreign
gods, bowing down to gods who
were strange to them, gods
whom he had never assigned to
27 them; that was why the Eter-
nal's anger blazed against this
country, bringing on it every
28 curse mentioned in this book; in
anger, in fury, in heavy wrath,
the Eternal uprooted them from
their land, and flung them into
a foreign land, as at this day.'
29 The hidden issues of the future
are with the Eternal our God,
but the unfolded issues of the
day are with us and our children
for all time, that we may obey
all the orders of this law.

30 When all this has befallen
you, the blessing and the curse
which I have put before you,
and when you reflect upon them
among all the nations where the
Eternal your God has driven
2 you, if you come back to the
Eternal your God, you and your
children, and obey what he says
in all that I enjoin upon you this
day, with all your mind and
3 heart, then the Eternal your
God will restore your fortunes,
taking pity upon you and
gathering you again out of all
the races where the Eternal
your God has scattered you;
4 even if your outcasts are at the
end of the earth, the Eternal
your God will gather you and
5 fetch you thence. The Eternal
your God will bring you into the
land which your fathers pos-
sessed, and let you possess it;
he will prosper you and multi-
ply your numbers more than
your fathers; 6 the Eternal your
God will devote your mind and
the mind of your descendants
to love the Eternal your God
with all your mind and heart,
that you may live. 7 All these
curses will the Eternal your God
inflict upon your foes and on the
enemies who persecuted you;
8 but you shall once more obey
the Eternal's orders, keeping all
his commands which I enjoin
9 upon you this day; and the
Eternal your God will make
you overflow with prosperity in
the fruit of your body, of your
cattle, and of your ground, for
the Eternal will again delight in
prospering you as he did your
fathers, 10 if you will obey the or-
ders of the Eternal your God by
carrying out his commands and
rules inscribed in this book of
the law, if you turn with all your
mind and heart to the Eternal
your God. 11 For this command
which I am enjoining upon you
to-day is not beyond your
power, it is not beyond your
reach; 12 it is not up in heaven,
that you should say, 'Who will
go up for us and bring it down
to us and let us hear it, that we
may do it?'—13 nor is it over the
sea, that you should say, 'Who
will cross the sea for us and bring
it to us and let us hear it, that
we may do it?' 14 No, the word
is very near you, it is on your

lips and in your mind, to be obeyed.
15 Here have I put before you this day life and welfare, death
16 and misfortune. If you listen to the orders of the Eternal your God which I enjoin upon you this day, to love the Eternal your God, to live his life, to follow his orders and rules and regulations, then you shall live and multiply, and the Eternal your God will bless you in the land which you are entering to
17 occupy. But if your heart turns away, if you will not listen, if you are allured to worship foreign gods, bowing down to them,
18 I tell you this day that you shall not live long in the land which you are crossing the Jordan to
19 enter and occupy; here and now I call heaven and earth to witness against you that I have put life and death before you, the blessing and the curse: choose life, then, that you and your
20 children may live, by loving the Eternal your God, obeying his voice, and holding fast to him, for that means life to you and length of days, that you may live in the land which the Eternal swore to Abraham, Isaac, and Jacob, your fathers, that he would give them."

31 When Moses had finished
2 these words to all Israel, he said to them, "I am a hundred and twenty years old to-day; I can no longer move about, and the Eternal has told me that I am
3 not to cross this Jordan. It is the Eternal your God who is to lead you over and destroy these nations before you whom you are to dispossess; it is Joshua who is to lead you over, as the
4 Eternal has said. The Eternal will treat these nations as he treated Sihon and Og the Amorite kings and their country, destroying them; the Eternal will 5
put them into your hands and you must deal with them exactly as I have ordered you. Be 6
strong, be brave, fear not, be not terrified of them; for it is the Eternal your God who goes with you, he will never fail you nor forsake you." Then Moses sum- 7
moned Joshua and said to him in presence of all Israel, "Be strong, be brave, for you are to bring this people into the land which the Eternal swore to their fathers he would give them; you are to put them in possession of it. It is the Eternal who leads 8
you, he will be with you, he will never fail you nor forsake you: fear not, neither be dismayed."

Moses wrote this code, hand- 9
ing it to the priests, the sons of Levi, who carried the ark of the Eternal's compact, and to all the sheikhs of Israel. Moses 10
gave them this command, "At the end of every seven years, at the time fixed for the year of Remission, at the festival of Booths, when all Israel gathers 11
to appear before the Eternal your God at the sacred spot he chooses, you must read this code aloud in the hearing of all Israel; assemble the people, men, 12
women, and children, and the aliens residing among you, that they may hear and learn it and revere the Eternal your God, being mindful to obey all the terms of this code; also that your chil- 13
dren, who have no experience, may hear and learn to revere the Eternal your God, as long as you live in the land which you are crossing the Jordan to occupy."

[*Then said the Eternal to Moses,* 14
"*The day of your death is near;*

call Joshua and present yourselves in the Trysting tent, that I may commission him." So Moses and Joshua went and presented themselves in the Trysting tent; the Eternal appeared in a column of cloud which stood opposite the entrance to the tent, and commissioned Joshua the son of Nun, saying, "*Be strong, be brave, for you are to bring the Israelites into the land which I swore to give them, and I will be with you.*"]

16 The Eternal said to Moses, "You are now to sleep with your fathers, but this people will start to desert me for the foreign gods of the country among whom they are going to live; they will forsake me and break the compact I have 17 made with them. Then shall my anger blaze against them, and I will forsake them, withdrawing my favour from them, till they are consumed, many an evil and trouble befalling them, so that they cry then, 'Have not these evils befallen us because our God is not 18 among us?' I will indeed withdraw my favour from them in these days, for all the evil they have done in turning to other 19 gods. So write this song and teach it to the Israelites, teach them to repeat it, that this song may be a witness for me 20 against the Israelites. For when I have brought them into the land, which I swore to their fathers, a land abounding in milk and honey, after they have eaten their fill and prospered in fat plenty, they will turn to worship other gods, despising me and breaking my compact. 21 And then, after many an evil and trouble has befallen them, this song shall confront them as a witness (for their descendants will not forget to repeat it); well do I know what they are after already, even before I have brought them into the land I swore to their fathers." So Moses wrote the following 22 song that very day, and taught it to the Israelites.

Now when Moses had finished 24 writing out the words of this song in a book, Moses gave this 25 order to the Levites who carried the ark of the Eternal's compact: "Take this song-book 26 and place it beside the ark of the compact of the Eternal your God, that it may lie there as a witness against you all. For 27 I know your defiant temper and your stubborn spirit; even while I am living among you, you have defied the Eternal. And how much more after my death! Assemble all the 28 sheikhs of your clans and your officials, that I may let them hear the words of this song, calling heaven and earth to witness against you; for I know 29 that after my death you will be sure to deprave yourselves by swerving from the path I have ordered you to follow; and in after days evil will befall you because you have done what is evil in the sight of the Eternal, vexing him with your practices."

So Moses uttered the words 30 of this song from beginning to end, in the hearing of all the assembly of Israel.

Hearken to my song, O heaven, 32
let earth listen to my lips!
May my message drop like rain, 2
my speech distil as dew,
like mists on the green growth,
like showers upon the grass;
for I proclaim what the Eternal 3
is—
O praise him for his greatness!

4 Steadfast—he rules aright,
his methods all in order due,
a God trusty and true,
upright and honest!
5 His sons—sons?—have depraved themselves,
to him they prove untrue,
a shifty crafty crew!
6 And this from you to the Eternal,
unfeeling, senseless folk?
Was not he your father,
who made and moulded you?
7 Remember the days of old,
review the years, age after age,
ask your sires to tell you,
ask your seniors to repeat,
8 how the Most High placed the nations,
parting out mankind,
how one by one he fixed the folks,
each with its guardian angel;
9 but Jacob became the Eternal's share,
Israel his very own.
10 He found them in a desert land,
a howling, empty waste,
circled round them, cared for them,
and kept them as the apple of his eye;
11 as an eagle stirs its nestlings,
fluttering over its brood,
spreading its wings to catch them,
carrying them on its pinions,
12 so the Eternal alone was their leader,
and never a foreign god with him!
13 He made them masters of the highlands,
living off the hills,
sucking honey from the very crags
and oil from flinty rocks,
14 with curds from cows and milk from sheep,
fat flesh of lambs and rams,
from bullocks of Bashan and from goats,
with the finest flour of the wheat,
with the grapes' blood—you drank it foaming!
15 Jacob ate their fill,
Jeshurun fattened and grew restive—
aye, you fattened, gross and gorged!
They forsook God who had made them,
scorned the Steadfast One, their succour,
16 stirred him to jealousy with their foreign gods,
angered him with hateful idols;
17 they sacrificed to demons, to no-gods,
to gods who were utter strangers,
to new-comers of gods,
whom your fathers never knew.
18 The Steadfast One, your Sire, you never heeded,
the God who bore you, him you forgot.
19 But when the Eternal saw it, he spurned them,
vexed with his sons and daughters;
20 "I will hide my face from them," said he,
"and see what will become of them;
for a self-willed race are they,
children devoid of loyalty.
21 They have made me jealous of what is no live god,
vexing me with their vanities;
So I will make them jealous of what is not a nation,
vexing them with an impious folk.
22 My wrath has flared up,
flaming to the nether world itself,
burning up earth and all it bears,
setting the roots of the hills ablaze.
23 I will heap woes on them,
and ply all my arrows against them—
24 famine wasting them here,
plague and fever there—
sending wild beasts to tear them,
reptiles to poison them;
25 in the open, death by the sword—
inside the house, a panic—
for youths and girls alike,
for infants and grey hairs.
26 I had meant to finish them off,
to blot them from men's memory;
27 but I feared their foes would vaunt,
their enemies would shout in error,

'Our hand has won a noble victory;
this deed was none of the Eternal's!'
28 For a fatuous folk are the foe,
devoid of all sense;
29 were they wise, they would understand,
they would see their own fate at the end."
30 For how could a thousand be chased by one man,
how could ten thousand be routed by two,
unless their Steadfast One had sold them,
unless the Eternal had given them up?
31 The foe's strength is not like our strength,
as the foe themselves admit;
32 their vine comes from the stock of Sodom,
from gardens of Gomorrah,
poisonous are their grapes,
bitter their bunches,
33 their wine is reptile's venom,
the cobra's pitiless poison.
34 "Have I not stored up this their guilt?
do I not hold it in reserve for them,
35 against the day of vengeance and requital,
when they collapse?
Aye, the hour of their disaster is at hand,
their doom is on them!"
36 For the Eternal will vindicate his people,
he will be sorry for his servants,
when he sees them powerless,
dispeopled to a man;
37 he will ask, "What of their gods,
the steadfast ones they relied on?—
38 who ate fat slices of their sacrifices
and drank the wine of their libations?
Let them come to your aid!
let them protect you!
39 Ah, learn that I, I am the real God;
there is no god but me;
Mine is the power of death and life,
I heal the wounds I made.
I raise my hand to heaven 40
and swear that (by my life eternal!)
I will whet my flashing blade, 41
gripping justice by the hilt,
wreaking vengeance on my foes,
punishing my enemies;
I drench my arrows in their blood, 42
my blade devours their bodies—
blood of the slain and prisoners,
of braves with flowing locks."
Hail his people, O ye pagans; 43
for he avenges the blood of his servants,
wreaking vengeance on his foes,
and purging his people's land.

Moses went and recited all 44
this song to the people, he and
Joshua the son of Nun. And 45
when Moses had finished reciting it all to all Israel, he said
to them, "Keep in mind all 46
that I have warned you of, this
day, that you may lay the
same charge on your children
to be careful in obeying all the
terms of this song. It is not 47
useless, it means life for you;
so shall you live long in the land
which you are crossing the
Jordan to occupy." That very 48
day the Eternal said to Moses,
"Go up to yonder Abârim range, 49
to mount Nebo in the land of
Moab east of Jericho, and view
the land of Canaan which I am
giving the Israelites for their
very own; and then die on the 50
hill you ascend, and be gathered to your father's kin, as
your brother Aaron died on
mount Hôr and was gathered to
his father's kin—because you 51
both broke faith with me
among the Israelites at the
waters of Merîbah-Kadesh in
the desert of Zin, because you
failed to honour me among
the Israelites. The land you 52
may view from afar, but you
shall not enter the land which
I am giving to the Israelites."

33 Here is the blessing which Moses the man of God pronounced upon the Israelites
2 before he died. He said:
From Sinai came the Eternal,
from Seir he dawned on us,
from Paran's range he rayed out,
moving from Merîbah-Kadesh,
blazing in fire from the south.
3 He loves his people,
and holds safe their sacred host;
they fall in behind him,
and accept his orders.
4 His domain is Jacob in array,
5 he became king in Jeshurun,
at the muster of the chiefs,
of all Israel's clans together.
6 "Reuben—never may he die out;
but may his men be few!"
8 Of Levi he said:
"Give thine oracles to Levi,
to thy man of favour,
whom thou didst test at Massa,
in the ordeal at Merîbah's streams;
9 he said of father and of mother,
'I regard them not,'
he disowned his brothers,
ignored his own children,
to follow thy commands
and to uphold thy compact.
10 So the clan gives Jacob thy decisions,
and Israel thy directions,
sends up the smoke of sacrifice to thee,
heaps holocausts upon thine altar.
7 O thou Eternal, listen to Simeon's cry
and join him to the nation once again.
11 Judah fights for himself,
and thou art the saving of him;
O thou Eternal, bless his blows,
and speed his strokes,
cripple his foes,
disable his opponents past opposing!"
12 Of Benjamin he said:
"He is the Eternal's darling,
he lives in security,
the Most High ever encircles him,
seated upon his slopes."
13 Of Joseph he said:
"May the Eternal bless his land
with the wealth of heaven above
and water from the deep abyss,
14 with wealth of crops from the sunlight,
with wealth of produce month by month,
15 with choice fruit from the ancient hills,
with wealth from heights of yore!
16 The wealth of all the land contains,
and the favour of Him who dwelt in the bush,
may it all descend on Joseph,
the prince of his brothers!
17 May his first-born be like a splendid bull,
with horns like a wild ox,
to gore the nations, all of them,
to the far ends of earth!
Such is Ephraim with his myriads,
such Manasseh with his thousands."
18 Of Zebulun he said:
"Rejoice in your outlets, O Zebulun,
rejoice in your households, O Issachar!
19 They call men to their hill-shrines,
to share their dues of sacrifice;
for the ocean is their rich support,
with treasures taken from the sand."
20 Of Gad he said:
"Blessed be God for enlarging Gad!
he lurks like a lion, all ready to crunch
the arm and the scalp of a man!
21 He looked out the pick of the land for himself,
but went first with the nation's chiefs
to execute the Eternal's justice
and enforce his decrees, with Israel."
22 Of Dan he said:
"Dan is a lion's whelp,
that makes his spring from Bashan!"
23 Of Naphtali he said:
"Naphtali, with the Eternal's ample favour,
full of his blessing,
shall hold the lake of Kinnereth and the south."

24 Of Asher he said:
"May Asher be a shire, a child, of fortune,
a favourite with all his brothers,
rich in his olive-trees!
25 Basalt and bronze ward you from harm,
and may your strength last like your days!"
26 No God like the God of Jeshurun,
who rides through heaven to your rescue,
sublimely through the skies!
27 God eternal is your home,
and underneath you are the everlasting arms!
He drove out foes in front of you,
and doomed them;
28 so Israel lived securely,
Jacob's folk were undisturbed,
within a land of corn and wine,
dew dropping on it from God's heaven.
29 O happy Israel! no folk like you,
victorious through the Eternal!
He is your shield of succour,
the sword of your success,
till your foes fawn on you,
as you march across their heights.

34 From the steppes of Moab Moses went up to mount Nebo, the headland of Pisgah, east of Jericho; where the Eternal showed him all the land, Gilead
2 as far as Dan, all Naphtali, all the territory of Ephraim and Manasseh, all the territory of Judah as far as the Mediter-
3 ranean, the south country, and the basin or plain of Jericho (the town of palm trees) as far
4 as Zoar. "This," the Eternal told him, "is the land of which I swore to Abraham, Isaac, and Jacob, that I would give it to their descendants; I have allowed you to look upon it, but you shall not cross to it." So 5
Moses the servant of God died there in the land of Moab, as the Eternal ordered; the Eter- 6
nal buried him in the valley opposite Beth-peôr within the land of Moab, but to this day no one knows his burying-place.
Moses was a hundred and 7
twenty years old when he died, but his eyes were undimmed and his vigour unabated. For 8
thirty days the Israelites wept over Moses in the steppes of Moab; this completed the days of weeping at the mourning for Moses. As Joshua the son of 9
Nun was full of sagacity (since Moses had laid his hands upon him), the Israelites obeyed him, carrying out the orders given by the Eternal to Moses.
Since then no prophet has ever 10
appeared in Israel like Moses, a man with whom the Eternal had intercourse face to face—
unequalled for all the signal 11
acts which the Eternal sent him to perform in the land of Egypt, on the Pharaoh and all his servants and all his land, as 12
well as for all the mighty deeds and awful power which Moses displayed in the sight of all Israel.

1 Now after the death of
Moses the servant of the Eter-
nal, the Eternal said to Joshua
the son of Nun, the attendant
2 of Moses, "Moses my servant
is dead; come, cross the Jordan
here, you and all this people,
into the land which I assign to
3 them, to the Israelites. Every
foot of ground you tread I
assign to you, as I promised
4 Moses; your frontier shall
stretch from the desert to Leb-
ânon yonder, from the great
River, the river Euphrates,
over all the land of the Hittites,
to the great Mediterranean Sea
5 westward. Not a man shall be
able to hold his own against
you all the days of your life; as
I was with Moses, so I will be
with you; I will never fail you
6 nor forsake you. Be strong, be
brave, for you shall put this
people in possession of the land
which I swore to their fathers
7 that I would give them. Only
be strong and brave, mindful to
carry out all your orders from
my servant Moses, turning
neither to the right nor to the
left, so that you may succeed
8 wherever you go. This law-
book you shall never cease to
have on your lips; you must
pore over it day and night, that
you may be mindful to carry
out all that is written in it, for
so shall you make your way
prosperous, so shall you suc-
9 ceed. These are my orders:
be firm and brave, never be
daunted or dismayed, for the
Eternal your God is with you
wherever you go."
10 Then Joshua ordered the
11 officers of the nation to go
through the camp and com-
mand the people to "Prepare
food, for within three days you
are going to cross the Jordan
here and enter into possession
of the land which the Eternal
your God assigns you for your
very own." Joshua also said 12
to the Reubenites and the
Gadites and the half clan of
Manasseh, "Remember what 13
Moses the servant of the Eter-
nal commanded you when he
told you that the Eternal your
God would settle you here and
give you this region. Your 14
wives, your children, and your
cattle shall remain in this land
which Moses assigned you east
of the Jordan, but you must
march across under arms in
front of your kinsmen, every
fighting man among you, to
assist them, till the Eternal 15
settles your kinsmen like your-
selves, till they get possession
of the land which the Eternal
your God assigns to them;
then you may return to your
own region and occupy the
land assigned you by Moses
the servant of the Eternal on the
eastern bank of the Jordan."
They answered Joshua, "What- 16
ever you command us we will
do, and wherever you send us
we will go. As we obeyed 17
Moses in everything, so we will
obey you; only may the Eternal
your God be with you as he was
with Moses! Whoever rebels 18
against your orders and will
not listen to what you say by
way of command to him, that
man shall be put to death.
Only be firm and brave."

From Shittim Joshua sent 2
two men secretly as spies to
explore the country and spe-

cially Jericho. When they arrived they went into the house of a harlot called Rahab and
2 stayed there. The king of Jericho was told that two men of Israel had come in that night to find out about the country;
3 so he sent a message to Rahab to "Bring out the two men who have come to you, who have entered your house, for they are here to find out all about the
4 country." The woman, who had taken the men and hid them, said, "Yes, the men did come to me, but I did not know
5 where they came from, and just about the hour for shutting the town-gate, when it was dark, the men went off. Where they went, I do not know. Quick, pursue them, for you will over-
6 take them." Now she had taken them up to the roof and hidden them under some stalks of flax which she had arranged
7 on the roof. The pursuers went by the road to the Jordan, as far as the fords, and as soon as they left the town the gate
8 was shut. The two men had not lain down before the woman came to them on the roof and
9 said, "I know that the Eternal has given you this country, and how the terror of you has fallen upon us, till all the natives are
10 quivering before you. For we have heard how the Eternal dried up the water of the Reed Sea before you when you left Egypt, and how you treated the two Amorite kings on the east of the Jordan, Sihon and Og, whom you wiped off the earth.
11 As soon as we heard it, our hearts quivered and everyone became utterly dispirited because of you, for the Eternal your God is God in heaven above and on the earth below.
Now then, since I have dealt 12
kindly with you, pray swear to me by the Eternal that you will deal kindly with my family, and give me a sure sign of it;
swear that you will spare the 13
lives of my father and my mother and my brothers and my sisters and all they have, saving us from death." The men replied, "Our lives for yours— 14
only you must not breathe a word about our errand; then we will deal kindly and honestly with you when the Eternal gives us the country." The 17
men told her, "We will not be bound by this oath to you, which you have made us swear, unless, when we enter the country, you tie this cord of 18
scarlet thread outside the window through which you let us down. You must gather your father and mother and brothers and all your family inside your house; anyone who crosses the 19
door of your house into the street, his blood be on his own head, we are not to blame; but if a hand is laid on anyone inside the house, then his blood be on our head! But remember, 20
if you breathe a word about our errand, we will not be bound by the oath you have made us swear." "As you say," an- 21
swered the woman, "so be it." Then she lowered them by a 15
rope out of the window, for her house was on the town-wall; she stayed on the town-wall. She told them, "Get away to the 16
hills, lest the pursuers come across you; hide yourselves there for three days till the pursuers return, and then make your way back." So away 21b
they went, while she tied the scarlet cord to the window. They went into the hills and 22

stayed there for three days, till the pursuers returned (the pursuers looked for them all along the road and could not find
23 them). Then the two men came down from the hills and crossed over to Joshua the son of Nun, telling him all that had
24 befallen them. They said to Joshua, "The Eternal has put all the country into our hands. The natives are all quivering before us!"

3 In the morning Joshua rose, and he and all the Israelites set out from Shittim and reached the Jordan, where they passed the night before they crossed
2 over. Three days afterwards the officers went through the camp and gave this order to the
3 nation: "When you see the ark of the compact of the Eternal your God being carried by the priestly Levites, then set
4 out and follow it, so that you may learn the ford by which you are to cross; for you have never crossed here before. Only, you must not come close to the ark; between it and you there must be a space kept of
5 one thousand yards." Then Joshua said to the people, "Consecrate yourselves, for
6 to-morrow the Eternal will do wonders among you." To the priests he said, "Lift the ark of the compact and go in front of the people." So they lifted the ark of the compact and went in front of the people.
7 And the Eternal said to Joshua, "This day I begin to exalt you in the sight of Israel, to let them see that as I was with Moses
8 so I will be with you. Order the priests who are carrying the ark of the compact to stand still in the Jordan as soon as they reach the edge of the water." The Eternal also said to 4
Joshua, "Take twelve men from 1*b*
the nation, a man from each 2
clan, and order them to take 3
twelve stones out of the Jordan from the spot where the feet of the priests stood firm; they must carry these stones across and place them on the spot where you spend the night." Then Joshua bade the Israelites 3
come and listen to the words of 9
the Eternal, their God. Joshua 10
said, "This is to let you see that the living God is among you, and that he will without fail evict before you the Canaanite and the Hittite and the Hivite and the Perizzite and the Girgashite and the Amorite and the Jebusite. See, the ark of the 11
compact of the Lord of all the earth is crossing the Jordan in front of you. Now choose 12
twelve men from the clans of Israel, a man from each clan. Whenever the soles of the feet 13
of the priests who carry the ark of the compact of the Eternal, the Lord of all the earth, rest in the water of the Jordan, the waters of the Jordan shall be stopped; the waters which are flowing down, they shall be dammed up." And when the 14
people left their tents to cross the Jordan, headed by the priests who carried the ark of the compact, as soon as the 15
bearers reached the Jordan and the feet of the priests dipped in the water at the edge (for the Jordan overflows its banks all the time of harvest), the waters 16
that flow down stopped and were dammed up at a distance, at Adâmah (a town beside Zartan), while the waters that flow away to the sea of the Arâbah (the Salt Sea) were cut off and failed. In this way the people

17 crossed, opposite Jericho. The
priests who carried the ark of
the compact of the Eternal
stood still on dry ground in the
middle of the Jordan, and all
Israel crossed on dry ground
until the whole nation had
finished crossing.

4 When the whole nation had
1a finished crossing the Jordan,
4 Joshua called the twelve men
of Israel whom he had ready,
one from each of the clans;
5 Joshua said to them, "Cross in
front of the ark of the Eternal
your God through the Jordan,
each of you taking a stone on
his shoulder, one for each
6 of the clans of Israel. They are
to be a sign for your nation.
When your children in after
days ask what is the meaning
7 of these stones, you shall tell
them it was because the waters
of the Jordan were stopped be-
fore the ark of the compact of
the Eternal, stopped when it
crossed the Jordan; these stones
shall be a memorial for Israel
8 for all time." The Israelites
did as Joshua gave orders; they
lifted twelve stones out of the
Jordan, as the Eternal had com-
manded Joshua, one for each
of the clans of Israel, and carried
them over along with them to
the spot where they spent the
night, laying them down there.
9 [[Joshua set up twelve stones
in the middle of the Jordan on
the spot where the feet of the
priests who carried the ark of
the compact had stood; they
10 are there to this day. For the
priests who carried the ark stood
in the middle of the Jordan till
all was finished that Joshua
was told by the Eternal to
enjoin upon the people, all that
Moses had commanded Joshua.]]
11 The people hurried over, and
when all the people had finished
crossing, the ark passed over,
the priests advancing to the
front of the people. The Reu- 12
benites, the Gadites, and the
half-clan of Manasseh passed
across under arms in front of
the Israelites, as Moses had
ordered them, about forty 13
thousand men equipped for war,
crossing under the eyes of the
Eternal to the steppes of Jericho
to fight. The Eternal exalted 14
Joshua that day in the eyes of
all Israel; they stood in awe of
him as they had stood in awe
of Moses all the days of his life.
Then the Eternal said to 15
Joshua, "Order the priests who 16
carry the ark of the Presence
to step up from the Jordan."
Joshua ordered the priests to 17
step up from the Jordan, and 18
whenever the priests who car-
ried the ark of the compact of
the Eternal came up from the
Jordan, whenever the soles of
the feet of the priests were lifted
on to the dry ground, the waters
of the Jordan flowed back into
their place and overflowed their
banks as before. It was on the 19
tenth day of the first month
that the people came up from
the Jordan and encamped at
Gilgal on the eastern side of
Jericho. These twelve stones 20
which they took out of the
Jordan were set up by Joshua
at Gilgal. He said to the 21
Israelites, "When your children
in after days ask their fathers
what these stones mean, you 22
shall tell your children that
'Israel crossed the Jordan here
on dry ground.' For the Eter- 23
nal your God dried up the
waters of the Jordan before you
till you had passed across, as
the Eternal your God had done
to the Reed Sea, which he also

dried up before us till we passed
24 across it—to let all the nations
on earth know how strong is the
hand of the Eternal, that they
may stand in awe of the Eternal
your God for all time."
5 Now when all the Amorite
kings west of the Jordan and all
the Canaanite kings by the
Mediterranean heard how the
Eternal had dried up the waters
of the Jordan in front of the
Israelites till they had got
across, their hearts quivered and
they were all dispirited, on
account of the Israelites.
2 It was then that the Eternal
said to Joshua, "Make flint
knives and circumcise the
3 Israelites once more." So
Joshua made flint knives and
circumcised the Israelites at the
9 Hill of Foreskins. Then said
the Eternal to Joshua, "And
now I have rolled off you the
scorn of the Egyptians."
Hence the name of the spot
was called Rollstone (Gilgal),
and is so called to this day.
4 [[Joshua circumcised them for
this reason. All who had left
Egypt, all the male warriors,
had died during the journey
through the desert after leaving
5 Egypt. These who had left
Egypt were circumcised, but
none of the people who had been
born in the desert after leaving
Egypt had been circumcised.
6 For forty years the Israelites
had journeyed in the desert
until the whole nation of war-
riors who had left Egypt had
perished, because they would
not listen to what the Eternal
said, and because the Eternal
had sworn to them that he
would not let them see the land
which the Eternal had sworn to
their fathers that he would give
us, a land abounding in milk
and honey. So their children, 7
whom the Eternal raised up
instead of them, were circum-
cised by Joshua, since they had
never been circumcised from
time to time. After the circum- 8
cising was over, the whole na-
tion remained where they were
in the camp till they had re-
covered.]]

When the Israelites were in 10
camp at Gilgal they kept the
passover on the evening of the
fourteenth day of the month,
on the steppes of Jericho. The 11
day after the passover they ate
some of the produce of the land,
unleavened cakes and roasted
grain. And that very day 12
the manna ceased, once they
ate the produce of the land; the
Israelites no longer had manna,
but ate hereafter the food of the
land of Canaan.

Now Jericho had shut its 6
gates against the Israelites; no 1
one left the town, and no one
entered it. Joshua was one 5
day near Jericho when he raised 13
his eyes and saw a man standing
before him, holding a drawn
sword. Joshua went up to him
and said, "Are you for us, or are
you for our enemies?" "No," 14
he answered, "I am here as the
captain of the host of the Eter-
nal." Then Joshua fell on his
face to the ground and wor-
shipped, saying, "And what has
my Lord to say to his servant?"
The captain of the host of the 15
Eternal said to Joshua, "Re-
move your sandals from your
feet, for the place where you
are standing is sacred." Joshua
did so. Then the Eternal said 6
to Joshua, "I am putting Jericho 2
into your hands, with its king
and all its fighting men. For 3
six days you and all your men
at arms shall march round the

4 town once a day, with seven
priests carrying seven rams'
horns as trumpets in front of the
ark. On the seventh day you
shall march round the town
seven times, and the priests
5 shall blow a trumpet blast. As
soon as they blow a long
trumpet blast on the horns,
whenever you hear the sound,
then all the people must raise
a mighty shout, and the wall of
the town will fall down flat, till
every man of you can march in,
6 straight in front of him." So
Joshua the son of Nun called
the priests and told them to lift
the ark of the compact and let
seven priests carry seven rams'
horns as trumpets in front of the
7 ark of the Eternal. Then he
told the people, "Forward,
march round the town, with
the armed men in front of the
8 ark of the Eternal; let the seven
priests with the trumpets of
rams' horns go ahead in pres-
ence of the Eternal, blowing
the trumpets, and followed by
the ark of the compact of the
9 Eternal. Let the armed men
go in front of the priests who
blow the trumpets, and let the
rearguard follow the ark, the
10 trumpets blowing." To the
people Joshua said, "You must
not shout nor cry, you must
not say a word, until I tell you
11 to shout; then shout." He had
the ark of the Eternal carried
round the town, going round it
once; then all retired to the
camp and passed the night
12 there. Next morning Joshua
rose, the priests lifted the ark
13 of the Eternal, and the seven
priests carrying the seven rams'
horns as trumpets kept on in
front of the ark of the Eternal,
blowing a blast, preceded by
the armed men, with the rear-
guard after the ark, the trum-
pets blowing as they went. On 14
the second day they marched
round the town once, and then
retired to the camp. This they
did for six days. On the 15
seventh day they rose at dawn
and marched round the town
seven times; this was the only
day they marched seven times
round it. The seventh time, 16
when the priests blew their
blast, Joshua said to the people,
"Shout, for the Eternal has
given you the town. It shall 17
be doomed to destruction, the
town and all in it; only Rahab
the harlot shall be spared, she
and all who are with her in her
house, because she hid the mes-
sengers whom we sent. As 18
for you, hands off any of the
doomed spoil, lest you desire it
and take some of it! That
would be the ruin and undoing
of the camp of Israel. No, all 19
the silver and gold and articles
of bronze and iron are sacred
to the Eternal and must come
to the treasury of the Eternal."
Then the people shouted, at the 20
trumpet blast. And when the
people heard the sound of the
trumpet blast and raised a
mighty shout, down the wall
fell flat, till every man could
march in, straight in front of
him. In they marched and so
they took the town. They 21
massacred all in the city, men
and women, old and young
alike, oxen, sheep, and asses,
giving no quarter. But Joshua 22
said to the two men who had
spied out the country, "Go to
the harlot's house and fetch the
woman out, with all she has,
as you swore to her." So the 23
young spies went and brought
Rahab out, with her father
and mother and brothers and

all she had, all her family; they placed them outside the camp
24 of Israel. The town and all in it they burned up; only the silver and gold and all the articles of bronze and iron they put into the treasury of the
25 Eternal. Rahab the harlot and her family and all she had, Joshua spared; she lived among the Israelites, as do her descendants to this day, because she hid the messengers whom Joshua sent to spy out Jericho.
26 Joshua then laid this oath upon the people: "Cursed before the Eternal be the man who starts to rebuild this town of Jericho! At the cost of his oldest son shall he lay its foundation, and at the cost of his youngest son shall he erect its
27 gates." The Eternal was with Joshua, and the fame of him spread all over the land.

7 But the Israelites broke faith with regard to the doomed spoil; Achan the son of Karmi, the son of Zabdi, the son of Zerah, who belonged to the clan of Judah, took some of it, and so the anger of the Eternal blazed against the Israelites.

2 Joshua sent men from Jericho to Ai, which lies close to Bethaven on the east of Bethel, ordering them to go up and spy out the land. They went up
3 and spied out Ai and came back to Joshua, saying, "All the nation need not go up; let only about two or three thousand men go up and attack Ai. Do not make all the nation toil up there, for there are few folk at
4 Ai." So about three thousand men marched up. But they ran away from the men of Ai.
5 The men of Ai killed about thirty-six of them, and chased them from their gates as far as Shebârim, killing some others at the descent. The hearts of Israel quivered and became weak as water, and Joshua tore 6 his clothes and fell to the ground upon his face before the ark of the Eternal till evening, he and the sheikhs of Israel, with dust upon their heads. "Ah, Lord 7 Eternal," said Joshua, "why didst thou ever bring this people across the Jordan, only to hand us over to the Amorites to be killed? Would that we had been content to stay on the other side of the Jordan. O 8 Lord, what can I say, after Israel has run away from its enemies? The Canaanites and 9 all the natives will hear of it and surround us and wipe us off the earth. Then what wilt thou do for thy great honour?" "Get 10 up," said the Eternal to Joshua, "why are you lying on your face there? Israel has sinned; 11 they have broken my compact which I commanded them to keep, they have taken some of the doomed spoil, stolen it, acted deceitfully, and hidden it among their own goods. That is why the Israelites can- 12 not stand up against their enemies and why they run from their enemies, because they have brought themselves under doom. I will never be with you again, unless you remove the doomed thing from among you. Go and consecrate the 13 people. Tell them to consecrate themselves for to-morrow. Tell them this from the Eternal the God of Israel, 'There is a doomed thing among you, O Israel; you cannot hold your own against your enemies until you put the doomed thing away from you. So in the morning 14 you shall be brought before me

by your clans, and the clan which the Eternal takes by lot shall come with its septs, and the sept which the Eternal takes by lot shall come with its families, and the family which the Eternal takes by lot shall
15 come man by man. Then he who is taken by lot, in possession of the doomed thing, shall be burned, he and all he has, because he has broken the compact of the Eternal, because he has committed a scandal in
16 Israel.'" In the morning Joshua rose and brought Israel before the Eternal by their clans; the clan of Judah was
17 taken by lot. Then the septs of Judah were brought, and the sept of the Zarahites was taken by lot; the sept of the Zarahites was brought, family by family, and the family of Zabdi was
18 taken by lot. Then Zabdi brought his family man by man, and Achan the son of Karmi, the son of Zabdi, the son of Zerah, belonging to the clan of Judah, was taken by lot.
19 Joshua said to Achan, "My son, pray confess to the Eternal, the God of Israel, own up to him; tell me what you have done, do not hide it from me."
20 Achan answered, "Truly I have sinned against the Eternal, the God of Israel; this is what
21 I did. When I saw among the spoil a splendid mantle from Shinar and twenty-five pounds in silver and a bar of gold weighing twenty-five ounces, I coveted them and took them. The mantle is hidden in the ground inside my tent, with the money
22 under it." So Joshua sent messengers, who ran to the tent, and there was the mantle hidden inside the tent, with the money
23 under it! They took them from the tent and brought them to Joshua and all the Israelites, who laid them before the Eternal. Then Joshua and all the 24
Israelites took Achan the son of Zerah and the silver and the mantle and the bar of gold and his sons and his daughters and his oxen and his asses and his sheep and his tent and all that he had; they brought them to the valley of Achor. "Why 25
have you undone us?" said Joshua. "The Eternal shall undo you this day." Then all Israel stoned him; they burned them with fire and stoned them with stones, and over them 26
they raised a great cairn of stones. It stands there to this day. Then the Eternal relented from his fierce anger. So the name of the place is called Glen-Undoing (Achor-vale) down to this day.

Then said the Eternal to 8
Joshua, "Fear not, neither be dismayed; take all the warriors with you and march up to Ai. I put into your hands the king of Ai with his people and his town and his country, and you 2
shall treat Ai and its king as you treated Jericho and its king, except that you may take the spoils and cattle in it for yourselves. Lay an ambush for the town in the rear." So Joshua 3
and all the warriors started off for Ai. Three thousand veterans Joshua picked out, and despatched them by night with 4
orders to "Lie in ambush to the west of the town in the rear. Do not go too far away, but be all ready; I and all the troops 5
who are with me will move against the town, and when they issue against us, as before, we will run off, till we draw them 6
away from the town, for they

will think we are running from
7 them as before. Then, as we
run away, you must start out
of your ambush and seize the
town. The Eternal your God
8 will put it into your hands. As
soon as you have seized the
town, set it on fire, and carry
out the Eternal's command.
9 These are my orders." So
Joshua despatched them, and
they went to the place of am-
bush, remaining between Bethel
and Ai, to the west of Ai.
Joshua spent the night in the
valley.

10 [Joshua rose in the morning
and mustered the nation; then
he and the sheikhs of Israel led
11 them against Ai. All the na-
tion, that is, the armed men who
were with him, marched up close
to the town and encamped on
the north of Ai. Between him
12 and Ai lay a valley. So Joshua
took about five thousand men
and put them in ambush be-
tween Bethel and Ai, to the
13 west of the town. The main
army were thus stationed to the
north of the town, with the am-
bush laid to the west. Joshua
passed that night in the middle
14 of the valley. In the morning
the townsmen rose and marched
15 out to fight Israel. They beat
Joshua and all Israel, who fled
in the direction of the desert;
16 all the townsmen of Ai were
called out to pursue them, and
in their pursuit of Joshua they
18 left the town unguarded. Then
said the Eternal to Joshua,
"Stretch out the javelin in your
hand towards Ai, for I put Ai
in your power." And as soon as
Joshua stretched out the javelin
19 towards the town, the men in
ambush rushed into the town
20 and captured it, while the Is-
raelites who were flying towards
the desert turned upon their
pursuers, seeing that the men in
ambush had captured the town.
When the Israelites and Joshua 24
had finished slaughtering the
townsmen of Ai who had run
into the desert and when they
had cut them down, giving no
quarter, all Israel then returned
to Ai and sacked it. All the 25
folk of Ai fell that day, both men
and women, twelve thousand in
all; Joshua never withdrew the 26
hand that held his javelin until
he had massacred all the folk of
Ai. Only the Israelites took the 27
spoils and cattle of the town for
themselves, as the Eternal had
given orders to Joshua. Ai itself 28
Joshua burned, and made it a
heap of ruins; to this day it lies
desolate.]

When the king of Ai saw this, 14*a*
he and his men made an early
start; not knowing that an 14*c*
ambush had been laid behind
the town they allowed them- 17
selves to be drawn away from
the town, till not a man was left
in Ai who did not go out after
Israel. The men in ambush 19*b*
then came out quickly and hur-
ried to set the town on fire, so 20*a*
that when the men of Ai turned
round to look, there was smoke
rising from the town! They had 20*c*
no chance to flee this way or
that, for the pursued turned
upon the pursuers when they 21
saw the smoke rising from the
town, and the men in ambush 22
rushed from the town to join
them, so that the men of Ai
were caught between Israelites,
some on one side and some on
the other; they were slaughtered
till not a soul escaped or re-
mained alive. The king of Ai 23
was taken alive and brought to
Joshua, who hung him on a tree 29
till evening; at sunset Joshua

ordered his body to be taken down from the tree and thrown down at the entrance to the town-gate. They raised a cairn of stones over it, which is there to this day.

9 When this was heard by all the kings west of the Jordan, in the highlands and the lowlands and all along the coast of the Mediterranean as far as Lebânon, then Hittites, Amorites, Canaanites, Perizzites, Hivites, 2 and Jebusites, gathered like one man to attack Joshua and Israel.

3 When the citizens of Gibeon heard what Joshua had done to 4 Jericho and Ai, they went to work craftily. They took provisions in old sacks on their asses, and old mended wine- 5 skins, with old patched shoes on their feet and old clothes on their bodies; the bread they took was all dry and crumbling. 6 They went to Joshua at the camp in Gilgal and said to him and to the Israelites, "We have come from a far country; pray 7 make a treaty with us." The Israelites said to these Hivites, "Perhaps you live in our country, and why should we make a 8 treaty with you?" "We are at your service," they said to Joshua. "But who are you," Joshua asked, "and where do 9 you come from?" "From a country very far away," they said, "and we have come on account of the Eternal, your God, for we have heard of his 10 fame, of all he did in Egypt, and of all he did to the two Amorite kings east of the Jordan, Sihon king of Heshbon and Og king of Bashan who reigned at Ashta- 11 roth. Our sheikhs and all our people told us to take provisions with us for the journey and to go and meet you and say, 'We are at your service; pray make a treaty with us.' This bread we 12 took hot out of our houses on the day we started, and there, you see, it is dry and crumbling by this time! These wineskins 13 were new when we filled them, and you see they are torn. These clothes and shoes of ours are worn out, owing to the long journey." So the Israelites par- 14 took of their provisions, never asking the Eternal for advice; Joshua made peace with them 15 and made a treaty with them to spare their lives, and the leaders of the community swore an oath to them. Three days after they 16 had made the treaty, they heard that the men were neighbours, living in the same country! [[On 17 the third day, as the Israelites marched forward, they came to their towns, Gibeon, Kefîrah, Beêroth, and Kiriath-jeârim. The Israelites did not kill them, 18 because the leaders of the community had sworn an oath to them by the Eternal, the God of Israel. The community all grumbled against the leaders, but the leaders all replied, "We 19 swore an oath to them by the Eternal the God of Israel: so now we cannot touch them. We 20 must grant them the favour of their lives, lest wrath come upon us over the oath we took to them. Let them live," said the 21 leaders. So they became wood-cutters and water-carriers to all the community, as the leaders directed.]] Then Joshua called 22 for them and asked them, "Why have you deceived us by saying you came from far, far away, when you live in the same country as ourselves? A curse on 23 you! You shall ever provide us with slaves for the temple of my God, wood-cutters and

24 water-carriers." They answered
Joshua, "It was because your
servants were assured that the
Eternal your God had ordered
his servant Moses to assign you
all the land and to destroy all
the natives before you. That
put us in terror of our lives be-
fore you, and so we did this.
25 Well, we are in your power.
Whatever you think right and
26 fair to do to us, do it." This,
then, was how Joshua treated
them; he saved them from the
Israelites and kept them from
27 being murdered, but he made
them that day wood-cutters and
water-carriers for the commu-
nity and for the altar of the
Eternal, wherever the Eternal
chooses. As they still are.

10 When Adonizedek king of
Jerusalem heard that Joshua
had captured Ai and sacked it,
treating Ai and its king as he
had treated Jericho and its king,
and that the citizens of Gibeon
2 had made terms with Israel, he
and his men were in terror; for
Gibeon was a large town, like a
royal city, larger than Ai, and
all its men were stout fighters.
3 So Adonizedek king of Jerusa-
lem sent to Hoham the king
of Hebron, to Piram the king of
Jarmuth, to Japhia the king of
Lakhish, and to Debir the king
4 of Eglon, saying, "Join me and
help me to storm Gibeon, for it
has made terms with Joshua and
5 the Israelites." So the five
Amorite kings, the king of Jeru-
salem and the king of Hebron
and the king of Jarmuth and the
king of Lakhish and the king of
Eglon, all mustered and marched
up with all their armies to be-
6 siege Gibeon and attack it. The
Gibeonites sent a message to
Joshua at the camp in Gilgal,
telling him, "Abandon not your
servants; quick, come up to
rescue us, help us, for all the
Amorite kings of the highlands
have mustered to attack us."
Joshua marched up from Gilgal 7
with all the troops and all the
veterans. The Eternal said to 8
Joshua, "Have no fear of them,
for I put them into your hands;
not a man of them shall hold his
own against you." So Joshua 9
made a sudden attack; he made
a night march from Gilgal, and 10
the Eternal threw them into a
panic before Israel, till Israel
routed them with heavy slaugh-
ter at Gibeon and then chased
them along the road to the
ascent of Beth-horon, routing
them all the way to Azekah and
Makkedah. As they ran from 11
Israel, at the descent from Beth-
horon the Eternal rained huge
hailstones from heaven upon
them, all the way to Azekah;
they died of these. Indeed,
more died by the hailstones than
at the hands of Israel by the
sword.

It was on the day when the 12
Eternal handed over the Amor-
ites to the Israelites that Joshua
said to the Eternal before Israel,

"O sun, stand over Gibeon!
Move not, O moon, from Ajalon
vale!
The sun stood still, the moon 13
moved not,
till the folk had taken vengeance
on their foes."

(Is not the song written in the
book of Heroes?) The sun
stood still in the middle of the
sky, and never hastened to set
for about a whole day. Never 14
was there a day like that, before
or since, when the Eternal lis-
tened to the cry of a man; for
the Eternal was fighting for
Israel.

16 The five kings fled, and hid
themselves in the cave at Mak-
17 kedah. When Joshua was told
that the five kings had been dis-
covered, hiding in the cave at
18 Makkedah, he said, "Roll some
large stones at the mouth of the
cave and post men to guard it,
19 but you must not stop pursuing
your enemies. Strike down their
rear, let none of them get into
their towns, for the Eternal has
put them into your power."
20 When Joshua and the Israelites
had finished slaughtering them
with heavy slaughter, till they
were wiped out, and the sur-
vivors had got away into the
21 fortified towns, the army all
returned to Joshua at the camp
at Makkedah unmolested; not a
native dared say a word against
22 any of the Israelites. Then
Joshua ordered the mouth of the
cave to be opened and the five
23 kings brought out to him. This
was done. The five kings were
brought out, the king of Jeru-
salem, the king of Hebron, the
king of Jarmuth, the king of
Lakhish, and the king of Eglon.
24 When these kings had been
brought before Joshua, he
called for all the men of Israel
and told the army commanders
present to come forward and
put their feet on the necks of the
kings. They came forward and
did put their feet on the necks
25 of the kings. "Fear not," said
Joshua, "neither be dismayed;
be firm and brave, for so shall
the Eternal treat all the foes
26 against whom you fight." Then
Joshua felled them and killed
them; he hung them on five
trees, and on the trees they re-
mained hanging till evening.
27 At sunset Joshua ordered the
bodies to be taken down from
the trees and thrown into the
cave where they had hidden
themselves. Some large stones
were laid at the mouth of the
cave, and are there to this day.

That day Joshua stormed and 28
sacked Makkedah, killing its
king and utterly destroying it
and all it contained, till not a
single soul was left. He treated
the king of Makkedah as he had
treated the king of Jericho.
From Makkedah Joshua and all 29
Israel passed on to Libnah.
They attacked Libnah, and the 30
Eternal put Libnah and its king
also into the hands of Israel.
Joshua sacked the place and
massacred all within it, leaving
not a single soul alive. He
treated the king of Libnah as he
had treated the king of Jericho.
From Libnah Joshua and all 31
Israel passed on to Lakhish,
besieged it and attacked it; the 32
Eternal put Lakhish and its king
also into the hands of Israel, and
on the second day Joshua cap-
tured it, sacking it and massa-
cring all within it, as he had
done to Libnah. Horam the 33
king of Gezer came up to help
Lakhish, but Joshua defeated
him and his army till not a man
was left him. From Lakhish 34
Joshua and all Israel passed on
to Eglon, besieged it and at-
tacked it, and captured it the 35
same day; they sacked the place
and massacred every soul within
it, exactly as he had done to
Lakhish. From Eglon Joshua 36
and all Israel passed on to
Hebron and attacked it; they 37
captured it and sacked it, killed
the king, destroyed the town-
ships and every living soul in
them, leaving not one alive,
exactly as at Eglon; he wiped
the place out and every soul
within it. Then Joshua and all 38
Israel wheeled round to Debir

39 and attacked it; he captured it with its king and all its townships, sacking them all and massacring every living soul, till not one remained. As he had treated Hebron, so he treated Debir and its king, just as he had treated Libnah and its king.
40 Thus Joshua captured the whole country, the highlands, the Negeb, the lowlands, and the slopes, with all their kings; he left not a soul alive, but massacred every living creature, as the Eternal, the God of Israel, had
41 commanded. Joshua routed them all from Kadesh-barnea to Gaza, with all the land of Go-
42 shen, as far as Gibeon. All these kings and their country Joshua captured in a single campaign, because the Eternal, the God of Israel, fought for Israel. Then Joshua and all Israel returned to camp at Gilgal.
11 When Jabin the king of Hazor heard this, he sent to Jobab the king of Madon and to the king of Shimron and to the king of
2 Achshaph and to the kings in the north, in the highlands, in the Arâbah south of Kinnereth, in the lowlands, and in the up-
3 lands of Dor to the west, to the Canaanites on the east and on the west, to the Amorites, the Hivites, the Perizzites, and the Jebusites in the highlands, and to the Hittites at the foot of Hermon in the land of Mizpah.
4 They all sallied out, with all their forces, a huge host, as numerous as the sand on the seashore, with a multitude of horses
5 and chariots. All these kings joined forces and went to encamp at the waters of Merom,
6 to attack Israel. But the Eternal said to Joshua, "Be not afraid of them, for to-morrow about this time I will hand them over to Israel all dead men; you shall hamstring their horses and burn their chariots."
7 Joshua and all his troops made a sudden attack upon them beside the waters of Merom; they
8 made an onset, and the Eternal put them into the hands of Israel, who routed them, chasing them to Sidon the Great and Misrephoth-maîm and the wady of Mizpeh eastward; they routed them and left not one alive.
9 Joshua treated them as the Eternal bade him; he hamstrung their horses and burned
10 their chariots. Joshua then wheeled round and captured Hazor, cutting down the king of the place (for Hazor was formerly at the head of these realms). They massacred every
11 soul in the place, wiping them out, till not a living soul was left, and Hazor was burned to the ground. All the towns of
12 these kings and all the kings themselves Joshua captured and massacred, wiping them all out, as Moses the servant of the Eternal had ordered. (Towns
13 standing on their own mounds of earth, however, Israel did not burn, except Hazor alone, which
14 Joshua burned.) All the spoil and cattle of these towns the Israelites took for themselves; but they massacred every man till they were wiped out, and not a living soul was left. As the
15 Eternal had commanded Moses his servant, so Moses had commanded Joshua, and Joshua obeyed; of all that the Eternal had commanded Moses, he left not a thing undone.
16 In this way Joshua captured all that country, the highlands, all the Negeb, all the land of Goshen, the lowlands, the Arâbah, the highlands and the low-

17 lands of Israel, from mount
Halak that rises to Seir, as far
as to Baal-gad in the valley of
Lebânon at the foot of mount
Hermon; he captured all the
kings and put them to death.
18 Joshua was a long time warring
19 with all these kings; not a single
town would make peace with
the Israelites, except the Hivites
who inhabited Gibeon; all the
rest had to be captured by fight-
20 ing. It was the Eternal who
made their hearts stubborn
enough to battle with Israel,
that he might have them all
wiped out and destroyed with-
out mercy, as the Eternal had
commanded Moses.
21 It was then that Joshua went
and wiped out the giants from
the hills, from Hebron, Debir,
Anab, and all the highlands of
Israel and Judah; Joshua mas-
sacred them and sacked their
22 towns. None of the giants was
left in the land of Israel; it was
only in Gaza, Gath, and Ashdod,
23 that some still lived. Thus
Joshua captured the whole coun-
try, as the Eternal had told
Moses; Joshua assigned it to the
clans of Israel by their divisions
as their own property. And so
the land had rest from war.
8 Then Joshua built an altar to
30 the Eternal, the God of Israel,
31 on mount Ebal, as Moses the
servant of the Eternal had com-
manded the Israelites, according
to the directions written in the
lawbook of Moses; it was an
altar of undressed stones, to
which no man had ever taken an
iron tool. They sacrificed burnt-
offerings to the Eternal upon it,
32 and recompense-offerings. Also
he wrote on the stones there a
copy of the law of Moses, writ-
ing it in presence of the Israel-
33 ites. All Israel, clansmen and
foreigners, with their sheikhs,
their officers, and their judges,
stood on each side of the ark in
presence of the priestly Levites
who carried the ark of the com-
pact of the Eternal; half of them
stood in front of mount Gerizim
and half in front of mount Ebal,
as Moses the servant of the
Eternal had formerly com-
manded the people to be blessed.
Then Joshua read aloud all the 34
terms of the law, the blessing
and the curse, exactly as it was
written in the lawbook; there 35
was not a word of the orders of
Moses which Joshua did not
read aloud before all the assem-
bled Israelites, with the women,
the children, and the foreigners
who accompanied them.

The following are the kings of 12
the country who were routed by
the Israelites and whose land
was seized east of the Jordan
from the wady of the Arnon
east to mount Hermon, with all
the Arâbah eastward. There 2
was Sihon king of the Amorites,
who lived at Heshbon and ruled
from Arôer on the edge of the
wady of the Arnon and the
town that lies in the wady, over
half of Gilead as far as the river
Jabbok, which is the frontier of
the Ammonites, and over the 3
Arâbah as far east as the lake of
Kinnereth, as far as the sea of
the Arâbah, the Salt Sea, in the
direction of Beth-jeshîmoth, his
southern frontier running under
the slopes of Pisgah. There was 4
also Og the king of Bashan, one
of the survivors of the Rephaim,
who lived at Ashtaroth and
Edrei, reigning over mount Her-
mon, Salkah, and all Bashan, as 5
far as the frontier of the Geshur-
ites and the Maacathites, and
over the half of Gilead as far as
the frontier of Sihon the king of

6 Heshbon. These kings were routed by Moses the servant of the Eternal and the Israelites; Moses the servant of the Eternal assigned their land to the Reubenites and the Gadites and the half clan of Manasseh as their 7 holding. The following are the kings of the land whom Joshua and the Israelites routed west of the Jordan, from Baal-gad in the valley of Lebânon to mount Halak that rises to Seir; Joshua assigned their land to the clans of Israel as their holding, accord- 8 ing to their divisions, in the highlands, the lowlands, the Arâbah, the slopes, the desert, and the Negeb, the country of the Hittites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites. 9 There was the king of Jericho, the king of Ai, beside Bethel, 10 the king of Jerusalem, the king 11 of Hebron, the king of Jarmuth, 12 the king of Lakhish, the king of 13 Eglon, the king of Gezer, the king of Debir, the king of Geder, 14 the king of Hormah, the king 15 of Arad, the king of Libnah, the 16 king of Adullam, the king of Makkedah, the king of Bethel, 17 the king of Tappuah, the king of 18 Hepher, the king of Aphek in 19 the plain of Sharon, the king of 20 Madon, the king of Hazor, the king of Shimron-meron, the king 21 of Achshaph, the king of Taă- 22 nak, the king of Megiddo, the king of Kedesh, the king of 23 Jokneam in Karmel, the king of Dor in the height of Dor, the king of the pagans in Galilee, 24 the king of Tirzah—thirty kings in all.

13 When Joshua was old, well advanced in years, the Eternal said to him, "You are old, well advanced in years, and yet much land still remains to be occupied. This is the land still left to be 2 occupied: all the Philistine districts and all the Geshurite territory from Shibor east of Egypt 3 to the northern frontier of Ekron (which is counted Canaanite), the five Philistine capitals, Gaza Ashdod, Ashkelon, Gath, and Ekron, also the territory of the 4 Avim to the south, all the Canaanite country from the Phœnician Mearah as far as Aphek on the Amorite frontier, all that 5 borders on the eastern Lebânon, from Baal-gad at the foot of mount Hermon to the pass of Hamath, with all the natives of 6 the highlands from Lebânon to Misrephoth-maîm, all the Phœnicians, whom I will evict before the Israelites, while you must allot this country to Israel as its inheritance, as I command you. Now, then, divide up this land 7 of Canaan among the nine clans and the half clan of Manasseh as their inheritance." The other 8 half of the clan of Manasseh, the Reubenites, and the Gadites, had already received their inheritance from Moses to the east of the Jordan, as assigned by Moses the servant of the Eternal, stretching from Arôer 9 on the edge of the wady of the Arnon and the town in the middle of the wady, all the table-land of Medĕba as far as Dibon, with all the towns of 10 Sihon the Amorite king who reigned in Heshbon, as far as the frontier of the Ammonites, with 11 Gilead, the territory of the Geshurites and the Maacathites, all mount Hermon and all Bashan as far as Salkah, all 12 the realm of Og king of Bashan who reigned in Ashtaroth and in Edrei (a survivor of the Rephaim)—these kings Moses defeated and drove out, though 13

the Israelites never expelled the Geshurites or the Maacathites, who live among the Israelites
14 to this day. Only to the clan of Levi he assigned no property, for the Eternal, the God of Israel, is Levi's inheritance, as
15 he told Moses. Moses assigned land to the clan of Reuben by
16 their septs. Their frontier ran from Arôer on the edge of the wady of the Arnon and the town in the middle of the wady, covering all the table-land near
17 Medĕba, Heshbon, and all its townships on the table-land, Dibon, Bamoth-baal, Beth-baal-
18 mĕon, Jahaz, Kedêmoth, Me-
19 phaath, Kiriathaim, Sibmah, and Zereth-shahar on the hill of the
20 valley, Beth-peôr, the slopes of
21 Pisgah, Beth-jeshîmoth, all the towns on the table-land, all the realm of Sihon the Amorite king who reigned in Heshbon and was defeated by Moses along with the Midianite chiefs Evi, Rekem, Zur, Hur, and Reba, Sihon's princes throughout the
22 land. Balaam the son of Beôr, the oracle-monger, was also slaughtered by the Israelites
23 among the rest of the slain. The bank of the Jordan formed the western frontier of the Reubenites. Such was their allotted country, with its towns and villages, according to their septs.
24 Moses also assigned land to the clan of Gad according to their
25 septs. Their territory was Jazer, all the towns of Gilead, and half the country of the Ammonites, as far as Arôer east of Rabbah;
26 it reached from Heshbon to Ramath-mizpeh and Betonim, from Mahanaim to the district
27 of Lidebir, with Beth-haram, Beth-nimrah, Sukkoth, and Zaphon in the valley, the rest of the realm of Sihon king of Heshbon, the frontier being the line of the Jordan to the south end of the lake of Kinnereth on the east of the Jordan. Such was the 28
allotted territory of the Gadites, with its towns and villages, according to their septs. Moses 29
also assigned land to the half clan of Manasseh, according to its septs. Their territory cov- 30
ered Mahanaim, all Bashan, all the realm of Og king of Bashan, all Havvoth-jair in Bashan (sixty towns in all), half Gilead, 31
with Ashtaroth and Edrei, the towns of Og king of Bashan; all this was for the Machirites of Manasseh, for the half clan of the Machirites by their septs. Such were the properties al- 32
lotted by Moses in the steppes of Moab to the east of the Jordan, opposite Jericho.

And these are the properties 14
occupied in Canaan by the Israelites, and assigned to them by lot as their own, by Eleazar the priest and Joshua the son of Nun and the heads of the households in the clans of Israel, as the 2
Eternal had commanded by Moses, for the nine and a half clans. Moses had assigned the 3
other two and a half clans their property and inheritance to the east of the Jordan, and assigned nothing to the Levites. The 4
two clans of the Josephites were Manasseh and Ephraim; the Levites received no share of the land, except some towns to live in, with their pasture-lands for the cattle and substance of the Levites. The Israelites, in divid- 5
ing up the land, acted according to the orders given by the Eternal to Moses.

The Judahites came before 6
Joshua at Gilgal, and Caleb the son of Jephunneh the Kenizzite said to him, "You

know what the Eternal said to Moses the man of God about me and yourself at Kadesh-barnea.
7 I was forty years old when Moses the servant of the Eternal sent me from Kadesh-barnea to spy out the country, and I reported to him as best I could.
8 My kinsmen and companions made the heart of the people quiver, but I was devoted to the
9 Eternal my God, and Moses swore that day that the land my feet had trodden should belong to me and to my children for all time, because I had been devoted to the Eternal my God.
10 Well now, the Eternal has kept me alive as he promised, all these forty-five years, ever since the Eternal said that word to Moses, all the time of Israel's wandering in the desert. To-
11 day I am eighty-five, and I am as strong to-day as I was when Moses sent me on that mission; as my strength was then, so my strength is now, for war or any
12 enterprise. Pray, then, let me have this hill-country of which the Eternal spoke that day. As you heard that day, the giants are there with great, fortified towns; but perhaps the Eternal will be with me and I shall evict them, as he prom-
13 ised." So Joshua blessed him, and gave Hebron to Caleb the son of Jephunneh as his prop-
14 erty. Hebron became the property of Caleb the son of Jephunneh, the Kenizzite, and still is in his family—for he was devoted to the Eternal, the God
15 of Israel. Hebron was formerly called Kiriath-arba, or the city of Arba, Arba being the head man among the giants. So the land had rest from war.

15 The land allotted to the clan of Judah, by septs, reached to the frontier of Edom, far south to the desert of Zin. The south- 2
ern frontier ran from the foot of the Salt Sea, from the bay facing south; it went south of the 3
Scorpion Pass, right along to Zin, then up to the south of Kadesh-barnea as far as Hezron, up to Adar, round to Karka, and 4
on to Azmon, ending at the Wady-el-Arish; their southern frontier thus ended at the sea. To the east their frontier was 5
the Salt Sea up to the mouth of the Jordan. The northern frontier ran from the bay at the mouth of the Jordan up to Beth- 6
hoglah and north of Beth-arâbah, on to the Stone of Bohan-ben-Reuben, thence to 7
Debir from the valley of Achor and so north in the direction of Gilgal opposite the ascent to Adummim on the south side of the river, then along to the waters of En-shemesh, ending at Enrogel. Then the frontier ran 8
by the valley of Ben-Hinnom to the southern side of the Jebusite ridge (that is, Jerusalem), westward to the top of the hill that lies in front of the valley of Ben-Hinnom at the northern end of the valley of Rephaim; from the 9
top of this hill it ran to the fountain of the Waters of Nephtoah and on to the towns of mount Ephron; it also extended 10
to Baalah (that is, Kiriath-jeârim) and west of Baalah round to mount Seir, going on to the north of the ridge of mount Jeârim (that is, Kesâlon), down to Beth-shemesh, and on to Timnah; it ran on to 11
the ridge of Ekron on the north, extending to Shikkeron and on to mount Baalah, ending at Jabneêl. Thus the frontier ended at the sea; the western frontier 12
was the Mediterranean. Such

were the entire frontiers of the
13 Judahites, by their septs. He
allotted Caleb the son of Jephun-
neh a share among the Judah-
ites, by order of the Eternal; it
was Kiriath-arba or the city of
Arba (Arba being the father of
14 Anak),otherwise Hebron. Caleb
drove out the three giant sons of
Anak, Sheshai, Ahiman, and
15 Talmai. Then he marched
against the natives of Debir (for-
merly called Kiriath-sepher).
16 Caleb declared, "Whoever at-
tacks Kiriath-sepher and cap-
tures it, I will give him my
daughter Achsah in marriage."
17 Othniel, the son of Caleb's
brother Kĕnaz, captured it. So
Caleb gave him his daughter
18 Achsah in marriage. When she
arrived, Othniel induced her to
ask her father for a tract of land
as her dowry; so she alighted
from her ass, and when Caleb
asked her what she wanted, she
19 said to him, "Give me a parting
present; as you have settled me
in the dry south country, let me
have some springs of water."
Then Caleb gave her the upper
springs and the lower springs.
20 Here is the inheritance of the
clan of the Judahites according
21 to their septs: The towns to the
south in the Negeb, towards the
frontier of Edom, were Kabzeêl,
22 Eder, Jagur, Kinah, Dimonah,
23 Adadah, Kedesh, Hazor, Ithnan,
24 Ziph, Telem, Beâloth, Hazorhad-
25 attah, Kerioth-hezron (or, Haz-
26 or,) Amam, Shema, Moladah,
27 Hazar-gaddah, Heshmon, Beth-
28 pelet, Hazar-shual, Beêr-sheba
29 and its villages, Baalah, Iim,
30 Ezem, Eltolad, Kesil, Hormah,
31 Ziklag, Madmannah, Sansannah,
32 Lebaoth, Shilhim, Ain, and Rim-
mon, twenty-nine towns in all
33 with their villages. In the low-
lands, Eshtaol, Zorah, Ashnah,
Zanoah, En-gannim, Tappuah, 34
Enam, Jarmuth, Adullam, So- 35
koh, Azekah, Shaaraim, Aditha- 36
im, Gederah, and Gederothaim,
fourteen towns with their villages.
Also Zenan, Hadashah, Migdal- 37
gad, Dilan, Mizpeh, Joktheêl, 38
Lakhish, Bozkath, Eglon, Kab- 39
bon, Lahmam, Chithlish, Gede- 40
roth, Bethdagon, Naamah, and 41
Makkedah, sixteen towns with
their villages. Also Libnah, 42
Ether, Ashan, Iphtah, Ashnah, 43
Nezib, Keilah, Achzib, and Mar- 44
eshah, nine towns with their
villages. There was Ekron with 45
its townships and villages from 46
Ekron to the sea, all that lay
alongside of Ashdod; Ashdod 47
with its townships and villages,
and Gaza with its townships and
villages, to the Wady-el-Arish.
The western frontier was the
Mediterranean coast. In the 48
highlands Shamir, Jattir, Sokoh,
Dannah, Kiriath-sannah (which 49
is Debir), Anab, Eshtemoh, 50
Anim, Goshen, Holon, and Giloh,
eleven towns with their villages. 51
Also Arab, Dumah, Eshan, 52
Janim, Beth-tappuah, Aphekah, 53
Humtah, Kiriath-arba (which is 54
Hebron), and Zior, nine towns
with their villages. Also Maon, 55
Karmel, Ziph, Jutah, Jezreêl, 56
Jokdeam, Zanoah, Kain, Gibeah, 57
and Timnah, ten towns with their
villages. Also Halhul, Beth-zur, 58
Gedor, Maarath, Beth-anoth, 59
and Eltĕkon, six towns with
their villages: Tekoa, Ephratha
(that is, Bethlehem), Pĕor,
Etam, Kolon, Tatam, Sores,
Kerem, Gallim, Bether, and
Manahath, eleven towns with
their villages: Kiriath-baal (that 60
is, Kiriath-jeârim) and Rabbah,
two towns with their villages.
In the desert, Beth-arâbah, Mid- 61
din, Sekakah, Nibshan, Salt 62
City, and Engêdi, six towns

63 with their villages. But the men of Judah could not evict the Jebusites, who inhabited Jerusalem; the Jebusites lived among the men of Judah, as they do to this day, at Jerusalem.

16 The land allotted to the Josephites had a frontier starting from the Jordan at Jericho, east of the Waters of Jericho, near the desert, extending from Jericho up through the high-
2 lands to Bethel, then from Bethel to Luz, and along to Ataroth on the frontier of the Archites,
3 from which it came down west to the frontier of the Japhletites, the frontier of Lower Beth-horon and Gezer, ending at the
4 sea. Such was the property received by the Josephites, Manasseh and Ephraim, as their inheritance.

5 The territory of the Ephraimites, according to their septs, had a frontier to the east running from Ashtaroth to Upper
6 Beth-horon; westward the frontier ran to Michmĕthah on the north, then round east to Taanath-shiloh, and on to the east
7 of Janoah, down to Ataroth and Naarah, and as far as Jericho, ending at the Jordan.
8 Westward the frontier ran from Tappuah to the brook Kanah, ending at the sea. Such was the property inherited by the clan of Ephraim, according to
9 their septs, together with the towns set aside for the Ephraimites in the territory of the Manassites, all these towns and their
10 villages. They did not evict the Canaanites who lived in Gezer; the Canaanites lived among the Ephraimites, as they do to this day, though they have had to slave for them.

17 The clan of Manasseh received its share. Manasseh was the eldest son of Joseph, and as Machir the eldest son of Manasseh and the father of Gilead was a soldier, he had Gilead and Bashan. The rest of the 2
Manassites, according to their septs, were the Abiezrites, the Helekites, the Asrielites, the Shechemites, the Hepherites, and the Shemidaites, the male descendants of Manasseh the son of Joseph. However, Ze- 3
lophehad the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, only daughters; his daughters were called Mahlah, Noah, Hoglah, Milkah, and Tirzah. They came before Elea- 4
zar the priest and Joshua the son of Nun and the chiefs, urging that the Eternal had told Moses to grant them an inheritance among their fellow-kinsmen. So, as the Eternal had ordered, Joshua gave them an inheritance among the kinsmen of their father. Ten shares 5
fell to Manasseh, apart from the land of Gilead and Bashan on the east of the Jordan (for 6
the daughters of Manasseh inherited along with their kinsmen, and the rest of the Manassites held the land of Gilead).
The frontier of Manasseh ran 7
from Asher to Michmĕthah east of Shechem, then south to the natives of En-tappuah (the 8
land of Tappuah belonging to Manasseh, but Tappuah on the frontier of Manasseh belonging to Ephraim). The frontier went 9
down to the south of the brook of Kanah [[these towns belonged to Ephraim among the towns of Manasseh]], then ran along the north side of the brook as far as the sea, the land to the south 10
being Ephraim's and the land

to the north belonging to Manasseh, with the sea as the frontier to the west. They stretched to Asher on the north and to Issachar on the south-
11 east. In Issachar and Asher Manasseh held Beth-shean and its townships, Ibleam and its townships, the natives of Dor and its townships (the three heights of Dor), the natives of Endor and its townships, the natives of Taănak and its townships, the natives of Megiddo
12 and its townships; but the Manassites could not evict the natives of these towns. The Canaanites clung to this coun-
13 try. When Israel became a power, they forced the Canaanites to slave for them; they never evicted them entirely.

14 Then the Josephites said to Joshua, "Why have you allotted us only one part as our inheritance, when we are a large clan, since the Eternal has been pros-
15 pering us?" Joshua replied, "If you are a great clan, go up to the Forest and clear land for yourselves there, among the Perizzites and the Rephaim, since the highlands of Ephraim
16 are too small for you." "The highlands are not large enough for us," said the Josephites, "and all the Canaanites who live in the valley country have iron chariots, both the natives of Bethshean and its townships and those who live in the valley
17 of Jezreêl." Then Joshua said to the Josephites, to Ephraim and Manasseh, "You are a great clan, and a powerful clan, so you shall have more than one
18 part allotted to you; the hill country of Gilead shall be yours, for though it is a Forest you shall clear it and hold it to its full extent. For you shall evict the Canaanites, though they do have iron chariots and though they are strong."

Then the whole community of 18
the Israelites, having subdued the country, met at Shilo and set up the Trysting tent there. As there were still seven clans 2
of Israel which had not yet divided their inheritance, Joshua said to the Israelites, 3
"How long will you delay to enter and occupy the land which the Eternal, the God of your fathers, has given you. Appoint three men from each 4
clan, and I will send them to pass through the land and lay it out for their inheritance before they come back to me. They shall divide it into seven 5
parts, with Judah in the southern territory and Joseph in the northern. Mark out the land 6
into seven divisions and bring me the plan; then I will draw lots for you here before the Eternal our God. The Levites 7
do not share with you; their share is the priesthood of the Eternal. Gad and Reuben and the half clan of Manasseh have already received their inheritance on the east of the Jordan, assigned them by Moses the servant of the Eternal." Then 8
the men started, charged by Joshua to pass through the land and map it out before they returned to him; then he would draw lots for them before the Eternal at Shilo. The men 9
went and traversed the country, mapping it out by towns into seven parts, and brought their written report to Joshua at the camp in Shilo. Joshua then 10
drew lots for them at Shilo before the Eternal, where he divided the land for the Israelites according to their divisions.

11 When the lot was drawn for
the clan of the Benjamites ac-
cording to their septs, the ter-
ritory allotted to them was to
lie between the Judahites and
12 the Josephites. Their frontier
on the north stretched from
the Jordan to the north of Jer-
icho right through the highlands
westward, ending at the desert
13 of Bethaven. Then the frontier
ran to Luz, passing below Luz
(which is Bethel) to the south,
down to Ataroth-addar near the
hill that lies south of Beth-
14 horon the Lower. The frontier
then turned from the hill south
of Beth-horon the Lower and
passed on to the south along the
west, ending at Kiriath-baal
(which is Kiriath-jeârim), a
Judahite town. This was the
15 western frontier. The southern
stretched from the end of Ki-
riath-jeârim to mount Ephron
and the fountain of the Waters
16 of Nephtoah, going down to
the end of the hill which lies in
front of the valley of Ben-
Hinnom at the north end of the
valley of Rephaim, then down
through the valley of Hinnom
to the south of the Jebusite
17 ridge as far as En-rogel, where
it turned north and ran to En-
shemesh, passing to Gelîloth
opposite the ascent to Adum-
mim, from which it ran to the
Stone of Bohan-ben-Reuben
18 and on to the ridge along the
north of the Arâbah right down
19 to the Arâbah and on to the
north of the ridge of Beth-hog-
lah, ending at the northern bay
of the Salt Sea at the southern
end of the Jordan. This was
20 the southern frontier; the Jor-
dan was the eastern frontier.
Such was the inheritance of the
Benjamites according to their
septs, frontier by frontier.
Their towns were Jericho, Beth- 21
hoglah, Emek-keziz, Beth-arâ- 22
bah, Zemaraim, Bethel, Avim, 23
Parah, Ophrah, Chephar-am- 24
moni, Ophni, and Geba, twelve
towns with their villages; also 25
Gibeon, Ramah, Beêroth, Miz- 26
peh, Kefîrah, Mozah, Rekem, 27
Irpeêl, Taralah, Zelah, Eleph, 28
the Jebusite capital (that is,
Jerusalem), Gibeath, and Ki-
riath, fourteen towns with their
villages. Such was the inherit-
ance of the Benjamites accord-
ing to their septs.

The second lot fell to the clan 19
of the Simeonites by their septs;
their inheritance lay inside the
inheritance of the Judahites.
They held as their inheritance 2
Beêrsheba, Moladah, Hazar- 3
shual, Balah, Ezem, Eltolad, 4
Bethul, Hormah, Ziklag, Beth- 5
markaboth, Hazar-susah, Beth- 6
lebaoth, and Sharuhen, thirteen
towns with their villages; also 7
En-rimmon, Ether, Ashan, and
Tochen, four towns with their
villages, and all the villages 8
around these towns down to
Baalath-beêr and Ramah in the
south. Such was the inherit-
ance of the clan of the Simeon-
ites; as the inheritance of the 9
Judahites was too large for
them, the Simeonites held their
inheritance within the Judahite
territory.

The third lot fell to the Zebu- 10
lunites according to their septs.
Their frontier reached as far as
Sarid, then westward to Mara- 11
lah, stretching to Dabbesheth
and to the brook east of Jok-
neam; from Sarid it turned east- 12
ward to the frontier of Chisloth-
tabor, on to Daberath, and up
to Japhia; thence it ran east- 13
ward to Gath-hepher and Eth-
kazin, reaching Rimmon and
turning towards Neah; the 14

northern frontier wheeled round
to Hannâthon, ending at the
15 valley of Iphtahel. There were
Kattath, Nahalal, Shimron, Ida-
lah, Bethlehem . . . twelve
16 towns with their villages. Such
was the inheritance of the Zebu-
lunites according to their septs,
these towns with their villages.
17 The fourth lot fell to the Issa-
charites according to their septs.
18 Their territory included Jezreêl,
19 Kesulloth, Shunem, Hapha-
20 raim, Shihon, Anaharath, Rab-
21 bith, Kishion, Abez, Remeth,
En-gann-im, En-haddah, and
22 Beth-pazzez, their frontier
touching Tabor, Shahazimah,
and Beth-shemesh, and ending
at the Jordan; sixteen towns
they had with their villages.
23 Such was the inheritance of the
clan of the Issacharites accord-
ing to their septs, these towns
with their villages.
24 The fifth lot fell to the clan
of the Asherites according to
25 their septs. Their territory
held Helkath, Hali, Beten,
Achshaph, Alammelek, Amael,
26 and Mishal. Their frontier
reached Karmel on the west
27 and Shihor-libnath; it turned
east to Beth-dagon, reaching
Zebulun and the valley of
Iphtahel on the north, Beth-
emek, and Neiel; it kept on
28 north to Kabul, Ebron, Rehob,
Hammon, and Kanah, as far as
29 Sidon the Great, then turned to
Ramah and the fortified city
of Tyre, then to Hosah and so
30 to the sea. Mahalab, Akko,
Aphek, Rehob . . . twenty-
two towns with their villages,
31 these were the inheritance of the
clan of the Asherites according
to their septs.
32 The sixth lot fell to the Naph-
talites according to their septs.
33 Their frontier stretched from
Heleph, from the sacred oak
at Zaanannim (from Adami-
nekeb and Jabneêl) to Lakum,
ending at the Jordan; it turned 34
westward to Aznoth-tabor and
on to Hukkok, touching Zebu-
lun on the south and Asher on
the west. The fortified towns 35
were Ziddim, Zer, Hammath,
Rakkath, Kinnereth, Adâmah, 36
Ramah, Hazor, Kedesh, Edrei, 37
En-hazor, Iron, Migdalel, Ho- 38
rem, Beth-anath, and Beth-
shemesh, nineteen towns with
their villages. Such was the 39
inheritance of the clan of the
Naphtalites according to their
septs, these towns with their
villages.
The seventh lot fell to the 40
clan of the Danites according to
their septs. Their territory 41
held Zorah, Eshtaol, Ir-she-
mesh, Shaalabbin, Ajalon, Jeth- 42
lah, Elon, Thimnathah, Ekron, 43
Eltekê, Gibbethon, Baalath, 44
Jehud, Bene-berak, Gath-rim- 45
mon, Me-jarkon, and Rakkon, 46
with the territory opposite
Joppa. As the territory of the 47
Danites was too small for them,
they marched out and attacked
Leshem, captured it, sacked it,
took possession of it, and lived
there, calling it Leshem-Dan
after their ancestor Dan. Such 48
was the inheritance of the clan
of the Danites according to their
septs, these towns with their
villages.
When the Israelites had 49
finished distributing the various
territories of the country, they
gave an inheritance to Joshua
the son of Nun among them;
by order of the Eternal they 50
gave him the town he asked,
Timnath-serah in the highlands
of Ephraim; he built the town
and lived there.
Such were the inheritances 51

which Eleazar the priest and Joshua the son of Nun and the headmen of the clans of Israel distributed by lot at Shilo before the Eternal at the entrance to the Trysting tent. They finished dividing up the country.

20 Then the Eternal told Joshua
2 to tell the Israelites to "Assign the towns of refuge of which I
3 spoke to you by Moses, so that any homicide who kills anyone by mistake, by accident, may run into one of them; they shall serve as a refuge from the aven-
4 ger of blood [[. He shall flee to one of these towns and stand at the entry of the town gate, telling his case to the sheikhs of that town; they shall let him have a place to stay in among them, and if the avenger of
5 blood pursues him, they shall not hand the homicide over, because he killed his neighbour by accident, having had no
6 feud with him previously. In that town he shall live]] till he appears before the community for trial [[until the death of the then high-priest. After that the homicide may return to his own town and his own home, from
7 which he ran away]]." So they consecrated Kedesh in Galilee, in the highlands of Naphtali, Shechem in the highlands of Ephraim, and Kiriath-Arba (that is, Hebron) in the high-
8 lands of Judah; on the eastern side of the Jordan they assigned Bezor in the desert, on the table-land belonging to the clan of Reuben, Ramoth in Gilead from the clan of Gad, and Golan in Bashan from the clan
9 of Manasseh. These were the fixed towns for all Israel and also for the aliens resident among them, so that anyone who killed a person by mistake might flee thither and not die by the hand of the avenger of blood, till he appeared before the community.

21 Then the headmen of the Levites appeared before Eleazar the priest and Joshua the son of Nun and the headmen of the
2 clans of Israel at Shilo in the land of Canaan, pleading, "The Eternal gave orders by Moses that we were to receive towns to live in, with the pasture-lands of the towns for our cattle." So the Israelites gave the
3 Levites, as the Eternal had commanded, the following towns and pasture-lands out of their
4 inheritance. Thirteen towns fell by lot to the Kohathite families the sons of Aaron the priest, who were Levites, from the clan of Judah, the clan of the Simeonites, and the clan of the Benjamites. The rest
5 of the Kohathites were allotted ten towns from the septs of the clan of Ephraim, the clan of Dan, and the half clan of Manasseh. The Gershonites
6 had thirteen towns allotted to them from the septs of the clan of Issachar, the clan of Asher, the clan of Naphtali, and the half clan of Manasseh in Bashan. The Merarites had twelve
7 towns allotted to them according to their septs, from the clan of Reuben, the clan of Gad, and the clan of Zebulun. These
8 towns and their pasture-lands were allotted to the Levites by the Israelites, as the Eternal had given orders by Moses.
9 The towns to be mentioned were given from the clan of Judah and the clan of Simeon
10 to the sons of Aaron, the Kohathite families, who were Levites, since the lot fell to them
11 first. [[They also gave them

Kiriath-arba, the town of Arba (the father of Anak) or Hebron, in the highlands of Judah, with the surrounding pasture-lands;
12 but the fields of that town and the villages were given to Caleb the son of Jephunneh as his
13 property.]] To the sons of Aaron the priest they gave Hebron and its pasture-lands, the town of refuge for the homicide, Libnah and its pasture-
14 lands, Jattir and its pasture-lands, Eshtemoa and its
15 pasture-lands, Holon and its pasture-lands, Debir and its
16 pasture-lands, Ashan and its pasture-lands, Juttah and its pasture-lands, Beth-shemesh and its pasture-lands, nine towns out of these two clans;
17 then, from the clan of Benjamin, Gibeon and its pasture-lands, Geba and its pasture-lands,
18 Anâthoth and its pasture-lands, and Almon and its pasture-
19 lands, four towns, making thirteen towns in all with their pasture-lands for the sons of Aaron the priests.
20 The Kohathite families of the Levites, that is, the Kohathite families who were Levites, had towns allotted to them from the
21 clan of Ephraim, Shechem and its pasture-lands in the highlands of Ephraim (the town of refuge for the homicide), Gezer
22 with its pasture-lands, Kibzaim with its pasture-lands, and Beth-horon with its pasture-
23 lands, four towns; from the clan of Dan they got Eltekê with its pasture-lands, Gibbethon with its pasture-lands,
24 Aijalon with its pasture-lands, and Gath-rimmon with its pas-
25 ture-lands, four towns, and from the half clan of Manasseh Taănak with its pasture-lands and Ibleam with its pasture-lands, two towns. The rest of the 26
Kohathite families thus had ten towns with their pasture-lands. The Gershonites among 27
the Levites received Golan in Bashan with its pasture-lands (the town of refuge for the homicide) from the half clan of Manasseh, and Beth-eshterah with its pasture-lands, two towns; from the clan of Issa- 28
char, Kishion with its pasture-lands, Daberath with its pasture-lands, Jarmuth with its 29
pasture-lands, and Engannim with its pasture-lands, four towns; from the clan of Asher, 30
Mishal with its pasture-lands, Abdon with its pasture-lands, Helkath with its pasture-lands, 31
and Rehob with its pasture-lands, four towns; from the 32
clan of Naphtali, Kedesh in Galilee with its pasture-lands (the town of refuge for the homicide), Hammoth-dor with its pasture-lands, and Kartan with its pasture-lands, three towns. The Gershonite fam- 33
ilies received thirteen towns in all with their pasture-lands. The Merarite families, the rest 34
of the Levites, received from the clan of Zebulun Jokneam with its pasture-lands, Kartah with its pasture-lands, Dimnah 35
with its pasture-lands, and Nahalal with its pasture-lands, four towns; from the clan of 36
Reuben, Bezer with its pasture-lands, Jahaz with its pasture-lands, Kedêmoth with its pas- 37
ture-lands, and Mephaath with its pasture-lands, four towns; from the clan of Gad, Ramoth 38
in Gilead with its pasture-lands (the town of refuge for the homicide), Mahanaim with its pasture-lands, Heshbon with its 39
pasture-lands, and Jazer with its pasture-lands, four towns in

40 all. All the towns allotted to the Merarite families, the rest of the Levites, numbered twelve.
41 These towns of the Levites within the holdings of the Israelites numbered in all forty-eight, with their pasture-lands;
42 every town had its own pasture-lands round it, every one.
43 Thus did the Eternal give to Israel all the land he had sworn to give to their fathers; they
44 occupied it and settled in it, and the Eternal gave them rest on every side, exactly as he had sworn to their fathers; not one of their enemies could hold their own against them, for the Eternal put all their enemies
45 into their power. Not one of the good promises made by the Eternal to the house of Israel failed; all were fulfilled.

22 Then Joshua summoned the Reubenites, the Gadites, and
2 the half clan of Manasseh. He said to them, "You have obeyed all that Moses the servant of the Eternal ordered you, and listened to what I have said by
3 way of command to you; you have not abandoned your kinsmen all this time, but have obeyed the injunctions laid down for you by the Eternal
4 your God. Now that the Eternal your God has granted rest to your kinsmen, as he promised, you may go home to your tents in the land of your holding, assigned to you by Moses the servant of the Eternal on
5 the east of the Jordan. Only be most careful to obey the commands and laws laid down for you by Moses the servant of the Eternal, mindful to love the Eternal your God, always to live his life, to obey his commands, to be loyal to him, and to serve him with all your mind and soul." So Joshua blessed 6
them and sent them away home.
To the one half clan of Manas- 7
seh Moses had assigned an inheritance in Bashan, but Joshua assigned the other half an inheritance beside their kinsmen to the west of the Jordan. When Joshua sent them home he blessed them, and they re- 8
turned home to their tents with great wealth, rich in cattle, silver and gold, bronze, iron, and raiment, the plunder of their enemies which they divided among their kinsmen.

The Reubenites, the Gadites, 9
and the half clan of Manasseh went home, leaving the Israelites at Shilo in the land of Canaan, and returning to the land of Gilead which was their holding, assigned them by Moses under orders from the Eternal. When they reached 10
the Gilgal district, inside the land of Canaan, the Reubenites, the Gadites, and the half clan of Manasseh set up an altar there beside the Jordan, a large conspicuous altar. The Israel- 11
ites were told that the Reubenites, the Gadites, and the half clan of Manasseh had set up an altar at Gilgal, on the western bank belonging to Israel, and 12
on hearing this the whole community of Israel mustered at Shilo to make war upon them.
The Israelites sent a mission 13
to the Reubenites, the Gadites, and the half clan of Manasseh in Gilead, namely, Phinehas the son of Eleazar the priest, and ten chieftains, each a chieftain 14
of his clan, a headman of his house among the septs of Israel.
They went to Gilead and said to 15
the Reubenites, the Gadites, and the half clan of Manasseh, "The whole community of the 16

Eternal asks what you mean by breaking faith with the God of Israel and ceasing now to follow him by setting up an altar for yourselves? This is rebellion
17 against the Eternal. Was it not enough to sin at Pĕor?—a sin from which we have not even yet cleansed ourselves, though a death-stroke fell upon the community of the Eternal then.
18 And here you cease to follow the Eternal now! You rebel to-day against the Eternal, and to-morrow he will be angry with the whole community of
19 Israel. If the land you hold is defiled by pagans, then cross over to the land which the Eternal himself holds, where his Dwelling stands, and occupy a holding among us; but do not rebel against the Eternal, do not make us rebels against the Eternal, by setting up for yourselves an altar other than the altar of the Eternal
20 our God. Was not Achan the son of Zerah guilty of a breach of faith in the matter of doomed spoil, till God's anger fell upon the whole community? He did not perish alone in his iniquity."
21 The Reubenites, the Gadites, and the half clan of Manasseh replied to the headmen of Is-
22 rael: "The Mighty One, God, the Eternal, the Mighty One, God, the Eternal, knows well, and Israel shall know, if we were rebels or broke faith (if
23 we did, spare us not!) when we set up an altar for ourselves, if we meant to cease following the Eternal, or to sacrifice burnt-offerings, cereal-offerings, and
24 recompense-offerings. Let the Eternal himself punish us, if we did not do this in the fear that, later, your sons might say to our sons, 'What have you to do with the Eternal the God of Israel? The Eternal made 25
the Jordan the boundary between us and you, you Reubenites and Gadites. You have no share in the Eternal.' Your sons would thus make our sons give up the religion of the Eternal. So we thought we would 26
prepare to build an altar for ourselves, not to sacrifice burnt-offerings or any sacrifice at all, but to stand as a witness be- 27
tween us and you, and between our descendants and yours, attesting that we are to worship before the Eternal with our burnt-offerings and recompense-offerings, so that your sons may never taunt our sons in time to come by saying that we have no share in the Eternal. If ever 28
that is said to us or to our descendants in time to come, we thought the answer would be, 'There is the pattern of the altar of the Eternal, the pattern made by our fathers, though not for burnt-offering nor for sacrifice; it stands as a witness between us and you!' Far be it from us to rebel 29
against the Eternal and cease now to follow him by setting up any altar for burnt-offerings, cereal-offerings, or any sacrifice, apart from the altar of the Eternal our God in front of his own tent." When Phinehas 30
the priest and the headmen of the community, the chieftains of the septs of Israel who were with him, heard what the Reubenites, the Gadites, and the Manassites said, they were quite satisfied; Phinehas the 31
son of Eleazar the priest said to the Reubenites, the Gadites, and the Manassites, "Now we know that the Eternal is among us, since you have not broken

faith here with the Eternal. You have delivered the Israelites from the hand of the Eter-
32 nal." Then Phinehas the son of Eleazar the priest and the chieftains withdrew from the Reubenites and the Gadites in the land of Gilead to the land of Canaan, and reported the
33 news to the Israelites. The Israelites were satisfied; they blessed God and said no more about making war upon them and destroying the land where the Reubenites and the Gadites
34 lived. The Reubenites and the Gadites called that altar Galed (Witness-heap), "For," they said, "it is a witness between us that the Eternal is God."

23 A long time afterwards, when the Eternal had given Israel rest from all its enemies round about, and when Joshua was
2 old, far advanced in years, he summoned all Israel, their sheikhs, their headmen, their judges, and their officers. "I am an old man," he said, "well
3 advanced in years. You have seen all that the Eternal your God has done for your sake to all these nations, for it is the Eternal your God who has been
4 fighting for you. Now, I allot you the remaining nations, after those which I have wiped out, and you shall hold the land of these nations from the Jordan to the Mediterranean in the
5 west. The Eternal your God will push them out before you and evict them out of your sight, till you occupy their land, as the Eternal your God prom-
6 ised you. Be firm, then, to carry out and obey all that is written in the law-book of Moses, never swerving from it
7 to the right or to the left, never mixing with those nations that remain beside you, never mentioning the names of their gods, never swearing by them nor serving them nor bowing down to them; be loyal to the Eternal 8
your God as you have been up till now. The Eternal has 9
evicted great, powerful nations in front of you; to this day, not a man has been able to hold his own against you. One of you 10
would often chase a thousand men, for it is the Eternal your God who fights for you, as he promised you. Be careful, then, 11
always to love the Eternal your God. Otherwise, if you turn to 12
ally yourselves with the remnant of nations left beside you, and intermarry with them, and have intercourse with them and they with you, be sure of this, 13
that the Eternal your God will no longer evict these nations before your eyes; they shall be a danger to you, they shall entrap you, they shall be a scourge for your sides and thorns in your eyes, till you perish off this fine country which the Eternal your God has assigned you. I am now going the way 14
of all the earth; but you know in your own minds and souls, all of you, that not one good promise made by the Eternal about you has ever failed; all have been fulfilled, and not one has failed. Well, as all the 15
good promises have been fulfilled to you, of which the Eternal your God told you, so shall the Eternal fulfil all his threats to you till he wipes you off this fine country which the Eternal your God has given you. Whenever you break the 16
compact of the Eternal your God, which he has enjoined upon you, and go to serve other gods, bowing down to them, then

shall the anger of the Eternal blaze against you, till you perish quickly off the fine country which he has given you."

24 Joshua gathered all the clans of Israel to Shechem, summoning the sheikhs of Israel and their headmen, their judges, and their officers; they presented
2 themselves before God, and Joshua said to all the people, "This is the message of the Eternal the God of Israel: In days of old your fathers lived east of the Euphrates, Terah, the father of Abraham and the father of Nahor, worshipping
3 other gods; but I took your father Abraham from the other side of the Euphrates, I led him through all the land of Canaan, multiplying his fam-
4 ily, and giving him Isaac. To Isaac I gave Jacob and Esau; to Esau I gave mount Seir as his holding, but Jacob and his
5 sons went down to Egypt. I sent Moses and Aaron, and I plagued Egypt with wonders which I wrought among them; afterwards I brought you out,
6 I brought out your fathers from Egypt, and when you reached the sea the Egyptians pursued your fathers with chariots and cavalry as far as the Reed Sea;
7 but when your fathers cried to the Eternal, he put darkness between you and the Egyptians, and brought the sea over them. You saw with your own eyes what I did in Egypt. You lived
8 many days in the desert, but I brought you to the land of the Amorites on the eastern side of the Jordan, and when they fought you I put them into your hands and you occupied their land, till I destroyed them
9 before you. Then Balak the son of Zippor, king of Moab, made an attack upon Israel; he sent for Balaam the son of Beôr to curse you, but I would 10
not listen to Balaam; he had to bless you instead, and so I saved you from him. You 11
crossed the Jordan and reached Jericho, where the men of Jericho fought you, as did the Amorites, the Perizzites, the Canaanites, the Hittites, the Girgashites, the Hivites, and the Jebusites. But I put them all into your hands. I sent 12
hornets before you to drive out these nations, even the two kings of the Amorites; it was not your sword nor your bow that beat them. I gave you a 13
land on which you had never laboured, you live in towns you never built, and you now eat from vineyards and oliveyards that you never planted. So 14
revere the Eternal and serve him honestly and loyally, put away the gods your fathers served on the east of the Euphrates and in Egypt, and serve the Eternal yourselves. If you are unwilling to serve 15
the Eternal, then choose to-day whom you will serve, either the gods your fathers served on the east of the Euphrates or the gods of the Amorites in whose land you are living. But as for me and my house, we will serve the Eternal." The people re- 16
plied, "Far be it from us to forsake the Eternal and serve other gods! It is the Eternal 17
our God who has brought us and our fathers out of the land of Egypt, out of that slave-pen, who wrought these great portents before our eyes, who preserved us wherever we went and among all the nations through whom we passed. The 18
Eternal drove out all the na-

tions before us, all the Amorites who lived in the land; so we will serve the Eternal, for he is our God." Joshua said to the
19 people, "You cannot serve the Eternal; he is a dread God, a jealous God, he will not forgive any sinful disloyalty of yours.
20 If you forsake the Eternal and serve foreign gods, he will turn to do evil to you and consume you after he has been doing you good." "Nay," said the peo-
21 ple, "but we will serve the
22 Eternal." So Joshua said to the people, "Hereby you witness against yourselves that you have chosen the Eternal to serve
23 him. Then put away the foreign gods which are among you and give your hearts to the Eternal the God of Israel."
24 The people answered, "The Eternal our God will we serve, and we will listen to his voice."
25 So Joshua made a compact that day with the people, fixing rules and laws for them at Shechem.
26 Joshua wrote these terms in the law-book of God; he took a large boulder and set it up there under the sacred oak in the sanctuary of the Eternal,
27 saying to all the people, "This stone shall be a witness against us, for it has heard all that the Eternal has said to us; so shall it be a witness against you, lest you deny your God." Then 28
Joshua sent the people away home, every man to his own inheritance.

After this Joshua the son of 29
Nun, the servant of the Eternal, died, at the age of a hundred and ten; they buried him in 30
his own estate at Timnath-serah in the highlands of Ephraim, north of mount Gaash.

Israel served the Eternal dur- 31
ing all the lifetime of Joshua and of the sheikhs who survived Joshua and who had known all the deeds done by the Eternal for Israel.

The bones of Joseph, which 32
the Israelites had brought up from Egypt, were buried at Shechem in the piece of ground which Jacob had bought for a hundred ingots from the sons of Hamôr the founder of Shechem and presented to the sons of Joseph as their own.

Eleazar the son of Aaron 33
died also, and they buried him at Gibeath-Phinehas, which had been given to his son Phinehas, in the highlands of Ephraim.

1 After Joshua died, the Israelites asked the Eternal which of them was to march up first and
2 attack the Canaanites. The Eternal answered, "Judah is to march up; I hand over the
3 country to him." So Judah said to his brother Simeon, "March with me into my allotted territory, to attack the Canaanites, and then I will march with you into your allotted territory."
4 Simeon accompanied him [[and, when Judah marched up, the Eternal handed over to them the Canaanites and the Perizzites; they defeated ten thou-
5 sand of them at Bezek]]. At Bezek they came upon Adonibezek and attacked him, defeating the Canaanites and the
6 Perizzites. Adonibezek fled, but they pursued him, captured him, and lopped off his thumbs and his great toes.
7 "Seventy chiefs, with their thumbs and great toes lopped off, used to pick up their food under my table," said Adonibezek; "as I did, so has God done to me in turn." He was carried off to Jerusalem, and there he died.
19 The Eternal was with the Judahites; they gained possession of the highlands, although they were unable to evict the dwellers in the plain, who had
21 iron chariots. Neither did the men of Judah evict the Jebusites who inhabited Jerusalem; the Jebusites lived among the men of Judah as they do to this day in Jerusalem.
8 [[The men of Judah attacked and captured Jerusalem, giving no quarter and burning up the
9 town. After that, the men of Judah marched off to attack the Canaanites who lived in the highlands, the Negeb, and the lowlands. Judah marched 10
against the Canaanites who lived in Hebron (formerly called Kiriath-arba); they vanquished Sheshai, Ahiman, and Talmai.]] Then they marched against 11
the natives of Debir (formerly called Kiriath-sepher). Caleb declared, "Whoever attacks 12
Kiriath-sepher and captures it, I will give him my daughter Achsah in marriage." Othniel, 13
the son of Caleb's younger brother Kĕnaz, captured it. So Caleb gave him his daughter Achsah in marriage. When she 14
arrived, Othniel induced her to ask her father for a tract of land as her dowry; so she alighted from her ass, and, when Caleb
asked her what she wanted, she 15
said to him, "Give me a parting present; as you have settled me in the dry south country, let me have some springs of water." Then Caleb gave her the upper springs and the lower springs.

When Hobab the Kenite, the 16
father-in-law of Moses, left Palmtown to accompany the men of Judah into the desert of Judah near Arad, he went on to settle among the Amalekites.
But Judah accompanied his 17
brother Simeon; they defeated the Canaanites who inhabited Zephath, and massacred them. So the place came to be called Sacredtown (Hormah). Judah 18
also captured Gaza and its territory, Ashkelon and its territory, and Ekron and its territory; Hebron they assigned to 20
Caleb, as Moses had ordered,

and Caleb ejected from it the three giants.

22 The clansmen of Joseph marched also against Bethel. The Eternal was with them.
23 When the clansmen of Joseph sent men to reconnoitre at Bethel (formerly called Luz),
24 the scouts saw a man leaving the town and caught him; "Come, tell us," they said, "how to get into the town, and we
25 will treat you well." So he showed them how to get into the town, and they stormed it,
26 giving no quarter. They let the man and his family go free, and he went to the land of the Hittites, where he built a town, calling it Luz. That is its name to this day.

27 Manasseh did not gain possession of Bethshean and its townships, nor of Taănak and its townships; they did not evict the inhabitants of Dor and its townships, nor of Ibleam and its townships, nor of Megiddo and its townships. The Canaanites clung to this country.
28 When Israel became a power, they forced the Canaanites to slave for them, but they never
29 evicted them entirely. Ephraim did not evict the Canaanites who lived at Gezer; the Canaanites lived among them
30 in Gezer. Zebulun did not evict the inhabitants of Kitron or of Nahalal; the Canaanites lived among them and were
31 turned into labour-gangs. Asher did not evict the inhabitants of Acco or of Sidon or of Ahlab or of Achzib or of Helbah or of
32 Aphek or of Rehob; the Asherites lived among the native Canaanites, who could not be
33 evicted. Naphtali did not evict the inhabitants of Bethshemesh or of Bethanath but lived among the native Canaanites. The inhabitants of Bethshemesh and Bethanath, however, were turned into labour-gangs. As for the 34
Danites, they were forced into the highlands by the Amorites, who would not allow them down into the plain. The Amorites 35
clung to Harheres, Aijalon, and Shaalbim; but, as the clansmen of Joseph prevailed in power, they were turned into labour-gangs. [[The frontier of the 36
Edomites ran from the Scorpion Pass to Sela and beyond it.]]

Then the angel of the Eternal 2
went from Gilgal up to Bethel, and said: ". . . I brought you out of Egypt into the land I swore to your fathers that I would give you. I said that I would never break my compact with you, and that you must 2
never make terms with the natives—you must pull down their altars. But you have not obeyed my orders. What is this you have done? So I add 3
this word: 'I will not dispossess them to make room for you: they shall be a scourge on your flanks, and their gods shall prove dangerous to you.'" When 4
the angel of the Eternal said this to all the Israelites, the people burst into loud weeping. They called the place Bochim 5
(or Weepers), and there they sacrificed to the Eternal.

* * * *

When Joshua dismissed the 6
people, the Israelites went back, each to his own property, to take possession of the country. During all the lifetime of Joshua 7
and of the sheikhs who survived Joshua, who had seen all the great work done by the Eternal for Israel, the people continued to serve the Eternal. At the 8
age of a hundred and ten Joshua

the son of Nun, the servant of
9 the Eternal, died. They buried
him on his estate at Timnath-
heres in the highlands of Eph-
raim, north of mount Gaash.
10 Then all that generation was
gathered to their fathers, and
another generation arose who
knew nothing about the Eternal
or the work he had done for
11 Israel. These Israelites did
what was evil in the sight of
12 the Eternal, serving the Baals
and forsaking the Eternal, the
God of their fathers, who had
brought them from the land of
Egypt, running after other gods
belonging to the gods of the
nations around, and bowing
13 down to them; they vexed the
Eternal by forsaking the Eternal
and sacrificing to Baal and
14 Astartê. So the anger of the
Eternal blazed against Israel;
he handed them over to plun-
derers who plundered them, he
sold them into the power of
their enemies around, till they
could no longer hold their own
15 against their enemies; wherever
they marched, the Eternal's
hand was against them for evil,
as the Eternal had threatened
and sworn. They were in a
16 sore plight. The Eternal raised
up heroes, who rescued them
17 from their plunderers; but they
would not listen even to their
heroes. Faithlessly they went
after other gods, bowing down
to them; they soon swerved
from the line of their fathers
who obeyed the commands of
the Eternal—that was not what
18 they did. When the Eternal
raised up heroes for them, the
Eternal would be with the
heroes and rescue them from
the power of their enemies dur-
ing all the days of the hero; for
the Eternal was moved to pity
by their groans under the grip
of their tyrants and oppressors.
But whenever the hero died, 19
they would relapse and behave
worse than ever, running after
other gods, sacrificing to them
and bowing before them; they
would not drop any of their
practices or stubborn ways.
So the anger of the Eternal 20
blazed against Israel; he said,
"As this nation has violated the
compact which I enjoined upon
their fathers and has not listened
to my orders, I will no longer 21
evict for them any of the nations
that Joshua left when he died"
—his aim being to test Israel 22
by means of them, to see
whether or not they would live
by the rules of the Eternal as
their fathers did. So the 23
Eternal left these nations, in-
stead of evicting them all at
once[[; he did not hand them
over to Joshua]]. The following **3**
are the nations left by the Eter-
nal as a test for all the Israelites
who had had no experience of
the war of invasion in Canaan
—simply for giving lessons in 2
warfare to these generations of
Israelites who hitherto knew
nothing about fighting; there 3
were the five tyrants of the
Philistines, all the Canaanites,
the Phœnicians, and the Hit-
tites of mount Lebânon, stretch-
ing from mount Baal-hermon
to the pass of Hamath. They 4
served as a test, to show whether
Israel would obey what the
Eternal had commanded their
fathers through Moses.

As the Israelites lived among 5
the Canaanites, the Hittites,
the Amorites, the Perizzites, the
Hivites, and the Jebusites, they 6
married their daughters, mar-
ried their own daughters to
their sons, and sacrificed to

7 their gods. The Israelites did
what was evil in the sight of the
Eternal, forgetting the Eternal
their own God and worshipping
8 the Baals and sacred poles. So
the anger of the Eternal flamed
hot against Israel; he sold them
into the power of Kushan-rishâ-
thaim the king of Mesopotamia,
and for eight years the Israelites
were subject to Kushan-rishâ-
9 thaim. Then the Israelites
cried to the Eternal, and the
Eternal raised up a champion
for the Israelites, who rescued
them; it was Othniel, the son of
Caleb's younger brother, Kĕnaz.
10 The spirit of the Eternal in-
spired him; he avenged Israel.
When he marched out to battle
the Eternal handed over to him
Kushan-rishâthaim the king of
Mesopotamia, till he got the
upper hand of Kushan-rishâ-
11 thaim. For forty years the
land lay safe. Then Othniel
12 the son of Kĕnaz died, and again
the Israelites did what was evil
in the sight of the Eternal. So
the Eternal made Eglon the king
of Moab gain the upper hand
over Israel, since they had done
what was evil in the sight of the
13 Eternal. Eglon, collecting the
Ammonites and the Amalekites,
went and defeated Israel, seizing
14 Palmtown; and for eighteen
years the Israelites were subject
to Eglon the king of Moab.
15 Then the Israelites cried to the
Eternal, and the Eternal raised
up a champion for them: it was
Ehud the son of Gera, a Benja-
mite who was left-handed. He
carried tribute from the Israel-
ites to Eglon the king of Moab.
16 On his right thigh under his
clothes, Ehud hung a dirk which
he had made, a two-edged
weapon eighteen inches long.
17 He presented the tribute to
Eglon the king of Moab (Eglon
was a very fat man), and when 18
he had finished presenting the
tribute, he dismissed the car-
riers. He himself halted at the 19
sculptured stones near Gilgal,
and went back, saying, "I have
a private message for you, O
king." "Silence!" said Eglon
to his attendants, and they all
left him. Then Ehud went in 20
to see him, as he sat alone in his
cool upper room. "I have a
message from God for you,"
said Ehud. As Eglon rose from
his chair, Ehud put out his left 21
hand, drew the dirk from his
right thigh, and drove it into
his belly; the hilt went in after 22
the blade, and the fat closed
over the blade, for he did not
draw the dirk out of his belly.
Ehud then went out into the 23
vestibule, shutting the doors
of the room and locking Eglon
in. After he had gone, the 24
king's servants came; they saw
that the doors of the upper room
were locked, but they thought
that he must be relieving him-
self in the closet of the upper
chamber. They waited till they 25
were at their wits' end. As he
did not open the doors of the
upper room, they opened them
with a key—and there lay their
lord dead on the floor! Mean- 26
time, as they were waiting,
Ehud had escaped, past the
sculptured stones, safe to Seirah.
When he got there, he sounded 27
the alarum through the high-
lands of Ephraim, and the Is-
raelites accompanied him from
the highlands as their leader.
"Follow me down," he cried, 28
"the Eternal has handed you
over your enemies in Moab!"
So they marched after him and
seized the fords of the Jordan,
preventing any Moabite from

29 crossing. They slew that day
about ten thousand Moabites,
30 stout warriors, all of them; not
a man escaped. Moab was
subdued that day by Israel,
and for eighty years the land
31 lay safe. After him came
Shamgar the son of Anath, who
killed six hundred Philistines
with an ox-goad; he also rescued
Israel.

4 When Ehud died, the Israel-
ites again did evil in the sight of
2 the Eternal. So the Eternal
sold them into the power of
Jabin the king of Canaan, who
reigned in Hazor; his general
was Sisera, who lived at Haro-
3 sheth-of-the-nations. And the
Israelites cried to the Eternal,
for Jabin had nine hundred iron
chariots, and for twenty years
4 he oppressed Israel cruelly. At
that time Israel was being man-
aged by Debôrah a prophetess,
5 the wife of Lapîdoth, who used
to sit under the Debôrah palm-
tree between Ramah and Bethel
in the highlands of Ephraim,
deciding the cases brought to
6 her by the Israelites. She sent
to summon Barak the son of
Abinoam from Kedesh in Naph-
tali, and told him, "Does not
the Eternal, the God of Israel,
order you to march on mount
Tabor with ten thousand men
from Naphtali and Zebulun,
7 saying, 'I will draw Sisera, Ja-
bin's general, to meet you at
the Kishon wady with his char-
iots and his troops, and put
8 him in your power'?" Barak
said to her, "If you will come
with me, I will go; but if you
will not come with me, I will
9 not." She answered, "I will
certainly come with you. Only,
the glory of the expedition will
not be yours; for the Eternal
will sell Sisera into a woman's
hand." Then Debôrah went
with Barak to Kedesh. Barak 10
summoned Zebulun and Naph-
tali to Kedesh: ten thousand
men were at his back, and
Debôrah marched with him.
(Now Heber the Kenite had 11
withdrawn from the Kenites,
the sept of Hobab the father-
in-law of Moses, pitching his
tent as far north as the oak of
Basaanim near Kedesh.) When 12
Sisera learned that Barak the
son of Abinoam had marched
to mount Tabor, Sisera sum- 13
moned all his chariots, nine
hundred iron chariots, and all
his forces, from Harosheth-of-
the-nations to the Kishon wady.
Then said Debôrah to Barak, 14
"Up! this is the day when the
Eternal puts Sisera in your
power! Is not the Eternal
marching in front of you?" So
Barak, with ten thousand men
at his back, charged down from
mount Tabor, and the Eternal 15
routed Sisera and all his char-
iots and all his army before
Barak. Sisera alighted from
his chariot and fled on foot; but 16
Barak pursued the chariots and
the army as far as Haroseth-
of-the-nations, killing the entire
army of Sisera and giving no
quarter; not a single man was
left. Sisera, however, fled on 17
foot to the tent of Jael the wife
of Heber the Kenite; for Jabin
the king of Hazor and the family
of Heber the Kenite were on
friendly terms. Jael came out 18
to meet Sisera, saying, "Turn
in, my lord, turn into my tent;
have no fear!" So he turned
into her tent, and she covered
him up with a rug. He said to 19
her, "Pray give me a little
water, for I am thirsty." So
she opened her skin of milk,
gave him a drink, and covered

him up again. He said to her, "Stand at the door of the tent, and then, if anyone comes and asks you if there is a man here, say no." But Jael the wife of Heber the Kenite took a tent-peg and a mallet in her hand, and, slipping quietly up to him, she drove the peg into his temple right through to the ground—for he was fast asleep and exhausted; so he died. Up came Barak in pursuit of Sisera; and Jael went out to meet him, saying, "Here, I will show you the man you are looking for!" So Barak went inside her tent, and there lay Sisera dead with the tent-peg in his temple! Thus did God that day subdue Jabin the king of Canaan before the Israelites; the Israelites bore harder and harder upon Jabin the king of Canaan, till they finally destroyed Jabin the king of Canaan. On that day Debôrah sang with Barak the son of Abinoam:

That Israel's leaders took the lead,
that the folk came forward freely,
bless the Eternal!
Listen, O kings,
O rulers, hear!
I sing to the Eternal,
I chant to Israel's God, to the Eternal.

At thine advance from Seir, O Eternal,
upon thy march from Edom's land,
earth was shaking,
the skies quaking,
clouds dripped water,
mountains streamed,
in front of the Eternal, Israel's God.

In Shamgar's day, the son of Anath,
in the years gone by,
the caravans had ceased,
wayfarers kept to the by-roads,
and the hamlets in Israel were deserted—
till I arose, Debôrah,
a matron within Israel.

Not one shield for five towns then!
not a lance for Israel's forty thousand men!
But Israel had leaders—my heart goes out to them—
folk who came forward!
Bless the Eternal!

Tell of them, you on your tawny asses,
riding on your rugs,
and you that tramp the roads!
Far from the whizzing of arrows,
where cattle are watered,
men tell how the Eternal upholds the right,
upholds it for Israel's hamlets.

Up, O Debôrah,
up, up, with your war-cry!
To your feet, O Barak son of Abinoam,
and capture your captors!

Out the folk of the Eternal marched,
out came all the nobles left,
out for the Eternal marched his folk like heroes,
wheeling from Ephraim into the glen—
"We follow you, Benjamin, your clan's men!"
Out from Machir came commanders,
adjutants from Zebulun;
Issachar's chieftains rallied to Debôrah,
as Naphtali backed up Barak,
tearing down at his heels to the glen.

But in the shires of Reuben
were divisions and debates.
Why did you lounge by shepherd's cotes,
with only an ear for pastoral notes?
East of the Jordan the Gileadites stayed;
Dan held to his ships;
Asher sat still by the seaboard,
clinging to his creeks.

18 But Zebulun—the clan risked life
and death
with Naphtali out in the open field!

19 On came the kings, came at them,
Canaan's kings came at them,
by Taănak, on Megiddo's streams;
and much they made of it!
20 The very stars in heaven were
fighting,
fighting Sisera from their spheres;
21 Kishon's torrent swept the foe off,
Kishon's torrent in their faces!
(Bless the Eternal's power, my
soul!)
22 Then thudded hoofs of horses,
as the chargers thundered away.
23 Curse Meroz, the Eternal's angel
cries,
blast her burghers with a curse!
They never came to the Eternal's
aid,
to the Eternal's aid, to join the
heroes!
24 But blest above women be Jael,
blest above Bedawin women!
25 Water he asked, and milk she gave
him,
brought him curds in a lordly
bowl,
26 laid her hand upon a tent-pin,
laid her right hand on a mallet,
and pounded Sisera, shattered his
head,
smashed him, crashed his tem-
ple in;
27 he sank at her feet, he fell down
dead,
and where he sank he fell—her
victim!

28 Out of the window she leans and
peers,
Sisera's mother, out of the lattice:
"Why are his chariots lingering?
Why?
Why is the sound of his wheels so
long?"
29 And her ladies (so knowing)
reply—
nay, she answers herself as they
answer—
30 "They must be dividing the spoil
they have taken,
a wench or two wenches apiece,
dyed robes for Sisera's share,
and brocade, and brocades, for
my neck!"
So be thy foes, Eternal, all un- 31
done!
But may thy friends fare like the
rising sun!

For forty years the land lay
safe. But the Israelites did 6
what was evil in the sight of the
Eternal, and the Eternal handed
them over to Midian for seven
years. Midian gained the 2
upper hand over Israel; it was
to escape Midian that the Israel-
ites made hiding-places among
the mountains, caves, and
strongholds. Whenever Israel 3
had sown their crops, Midian
and Amâlek and the Bedawin
would come up raiding, and, 4
entrenching themselves, would
destroy the produce of the
country as far south as Gaza;
they left Israel nothing to live
on neither sheep nor ox nor ass.
For they would come up with 5
their cattle, tents and all,
swarming like locusts; they
and their camels were past num-
bering, and their coming was
the ruin of the country. So 6
Israel was greatly reduced,
owing to Midian. The Israel- 7
ites cried to the Eternal, and,
when the Israelites cried to the
Eternal on account of Midian,
the Eternal sent the Israelites a 8
prophet, who gave them this
message from the Eternal, God
of Israel: "I brought you out
of Egypt, I brought you from
that slave-pen, I rescued you 9
from the power of Egypt and
from the grip of all your oppres-
sors, I dispossessed your foes in
front of you and gave you their
land, and I said to you, I am the 10
Eternal, your God; you must
not revere the gods of the Amor-
ites in whose land you are living.
But you have not heeded what
I said."

Now the angel of the Eternal 11

came and sat down under the sacred tree at Ophrah, which belonged to Joash the Abiezrite. His son Gideon was beating out some wheat inside the winepress, to save it from Mid-
12 ian; and to him the angel of the Eternal appeared, saying, "You stalwart hero, the Eternal is
13 with you!" "The Eternal with us, my lord?" said Gideon. "Then why has all this happened to us? Where are all his deeds of wonder that our fathers recounted to us? They said, 'Did not the Eternal bring us out of Egypt?' But now the Eternal has thrown us aside, he has abandoned us to Midian!"
14 The Eternal turned to him and said, "Go with this strength of your own, and rescue Israel from Midian. Am I not send-
15 ing you?" "But, my lord," said Gideon, "how am I to rescue Israel? My sept is the weakest in Manasseh, and I have least weight in my family."
16 The Eternal said to him, "I will be with you, and you shall defeat Midian, every man of them." And Gideon said to
17 him, "If I find favour with you, pray let me have a proof that
18 you are speaking to me; pray do not leave until I come back and offer you my present." "I will wait till you return," he
19 answered. So Gideon went indoors, prepared a kid, and made a bushel of flour into unleavened cakes; the meat he put in a basket, the broth in a pot, and then he brought out the food and presented it to him
20 under the sacred tree. But the angel of God said to him, "Take the meat and the unleavened cakes, and put them on the rock yonder; pour out the broth."
21 He did so; and the angel of the Eternal, reaching out the tip of the stick in his hand, touched the meat and the unleavened cakes. Then fire spurted out of the rock and burned up the meat and the unleavened cakes.
So Gideon realized it was the 22
angel of the Eternal. "Alas! my lord the Eternal!" he cried, "I have seen the angel of the Eternal face to face!" But 23
the Eternal said to him, "All is well, have no fear; you are not to die!" Then the angel of the 24
Eternal vanished from his sight, and Gideon erected an altar to the Eternal on the spot, calling it "Allswell-Eternal." It stands to this day at Ophrah which belongs to the Abiezrites.
That very night the Eternal 25
said to him, "Take ten of your servants, and take a seven-year-old bull; pull down the altar of Baal that belongs to your father, cutting down the sacred pole beside it, and then erect 26
an altar in due form to the Eternal your God on the summit of this stronghold, burning the bull in sacrifice with the wood of the sacred pole that you are to cut down." So Gideon took 27
ten of his servants and did as the Eternal told him; but he did it by night; so terrified was he of his father's family and of the townsfolk, that he dared not do it by day. When the towns- 28
folk rose in the morning, there was Baal's altar broken down, the sacred pole cut down, and the bull sacrificed on the altar that had been erected! They 29
said to each other, "Who has done this?" And after making strict inquiry they found that Gideon the son of Joash had done it. So the townsfolk said 30
to Joash, "Bring out your son; he must die. He has broken

down Baal's altar and cut down
31 the sacred pole beside it." But
Joash said to all his opponents,
"And are you going to fight
Baal's battles? are you to be his
champions? Whoever fights
for him shall be put to death
next morning! If he is a god,
32 let him fight for himself!" So
Gideon was called that day
"Jerubbaal" (or Baalfight),
meaning, "Let Baal fight with
him, since he broke down his
altar!"
33 Then all the Midianites and
the Amalekites and the Bedawin
mustered, crossed the Jordan,
and encamped on the plain of
34 Jezreêl. But the spirit of the
Eternal took hold of Gideon;
he sounded the alarum, calling
35 the Abiezrites to arms, sent
messengers all through Manas-
seh, calling them to arms, and
also through Asher, Zebulun,
and Naphtali, who marched
36 out to battle. Then Gideon
said to God, "If thou art going
to rescue Israel by me, as thou
37 hast said—here I lay a fleece
of wool upon the threshing-
floor; if dew falls only on the
fleece, and all the ground is dry,
then I shall be sure that thou
art going to rescue Israel by
38 me, as thou hast said." This
did happen. When he rose
next morning, he wrung the
fleece and squeezed out dew
39 enough to fill a bowl. And
Gideon said to God, "Let not
thine anger blaze hotly against
me; I will ask only one thing
more. Pray let me try one
more test with the fleece: pray
let the fleece alone be dry, with
40 dew on all the ground." That
night, God did it; the fleece
alone was dry, and dew lay on
7 all the ground. So Jerubbaal
(that is, Gideon) and all his
men rose early and encamped
beside the spring of Harod, the
Midianite camp lying north of
Gibeath-Hammôreh on the
plain. But the Eternal said to 2
Gideon, "There are too many
men with you, for me to hand
over the Midianites; Israel
might glory over me by claim-
ing, 'My own hand has won the
victory.' Come now, issue this 3
proclamation to the people, that
'anyone who is terrified and
trembling must go home.'"
Gideon applied this test, and
twenty-two thousand went
home, leaving ten thousand.
"There are still too many," 4
said the Eternal to Gideon;
"take them down to the water,
and let me sift them there;
whenever I tell you, 'this man
shall go with you,' he is to go
with you, and whenever I tell
you, 'this man shall not go with
you,' he is not to go." So 5
Gideon took them down to the
water. And the Eternal said,
"Place on one side everyone who
laps up the water with his
tongue like a dog, and place on
the other side everyone who
kneels down to drink." The 6
men who lapped numbered
three hundred; all the others
knelt down to drink the water,
putting their hands to their
lips. Then the Eternal said 7
to Gideon, "By the three
hundred men who lapped I will
rescue you and put Midian into
your hands; let all the rest go
home." So he sent all the 8
Israelites home, every man of
them, keeping only the three
hundred, who took the pitchers
belonging to the others and
their trumpets. Now the camp
of the Midianites lay below
him in the valley. And that 9
very night the Eternal said to

him, "Get away down and attack the camp; I put it in
10 your hands. If you are afraid to make an attack, steal down to the camp with your page Purah,
11 and listen to their talk; that will encourage you to attack the camp." So down he stole with his page Purah to the outposts of armed sentries round
12 the camp. The Midianites and the Amalekites and all the Bedawin were lying along the valley in swarms, like locusts, and their camels were past counting, as numerous as the
13 sand on the seashore. When Gideon arrived, one man was telling his comrade a dream. "I had a dream," he was saying; "there was a barleycake rolling into the camp of Midian! It reached one tent and knocked
14 it right over!" His comrade replied, "That is the men of Israel! God puts Midian and all the camp into their hands!"
15 When Gideon heard the dream told and explained, he knelt down. Getting back to the camp of Israel, he said, "Up to your feet! The Eternal puts the camp of Midian into your
16 hands!" Then he divided the three hundred men into three companies, furnishing them all with trumpets and empty pitchers and torches inside the
17 pitchers. "Watch me," he said, "and do as I do; whenever I reach the outskirts of the camp, then you must do as
18 I do; whenever I blow the trumpet, I and all my men, blow you the trumpet also all round the camp, crying, 'For the Eter-
19 nal and for Gideon!'" So, when Gideon and his hundred men reached the outskirts of the camp at the beginning of the middle watch, just when the guard had been posted, they blew their trumpets and smashed the pitchers in their hands. All three companies 20
blew their trumpets and shattered their pitchers, holding the torches in their left hand and the trumpets in their right, and shouting, 'A sword for the Eternal and for Gideon!' They 21
stood where they were, all round the camp, and the whole army, wakening up, fled with a wild cry; when the three hundred 22
blew their trumpets, the Eternal set every man's sword against his fellow throughout all the army, and they fled as far as Bethshittah, in the direction of Sererah, as far as the edge of Abel-mehôlah near Tabbath. From Naphtali and 23
Asher and all Manasseh the Israelites were summoned to pursue Midian, and Gideon 24
sent messengers all over the highlands of Ephraim, saying, "Come down against Midian and seize the streams as far as Bethbârah, seize the Jordan against them." So all the men of Ephraim mustered, seized the streams as far as Bethbârah, seized the Jordan also, and cap- 25
tured the two chiefs of Midian, Oreb and Zeêb; Oreb they killed at Oreb's Rock, Zeêb at Zeêb's winepress, in their pursuit of Midian, and they brought the heads of Oreb and Zeêb to Gideon on the east side of the Jordan. The men of Ephraim 8
then asked him, "What do you mean by treating us like this? —you never summoned us when you started the attack on Midian!" Bitterly did they upbraid him. But he replied, 2
"What have I done, after all, compared to what you have? Surely what Ephraim has

gleaned is richer than the full
3 vintage of Abiezer. God has
put the chiefs of Midian into
your hand, Oreb and Zeêb.
What have I been able to
achieve, compared with you?"
As he said that, their anger at
4 him melted. When Gideon
reached the Jordan and crossed
it, he and his three hundred
men, they were worn out and
5 famishing. So he asked the
men of Sukkoth, "Pray give
my followers some loaves of
bread, for they are worn out;
we are in pursuit of Zebah and
Zalmunna, the Midianite kings.
6 "Give bread to your forces?"
said the headmen of Sukkoth.
"Are Zebah and Zalmunna al-
7 ready in your hands?" Gideon
answered, "Very well, as soon
as the Eternal has put Zebah
and Zalmunna into my hands,
I will trample you naked
among thorns of the desert and
8 thistles!" He then marched
up to Penûel and asked the
men of Penûel for the same
food; but they answered like
9 the men of Sukkoth. So he
told the men of Penûel, "When
I come back in triumph, I will
demolish this hold of yours!"
10 Zebah and Zalmunna, were at
Karkor with their troops, about
fifteen thousand of them—all
that was left of the nomad
host; for a hundred and twenty
thousand warriors had fallen.
11 Gideon marched up by the
caravan route east of Nobah and
Jogbehah, and attacked the
army, which lay off its guard.
12 Zebah and Zalmunna took to
flight, but he pursued them and
captured Midian's two kings,
Zebah and Zalmunna, while
their whole army was panic-
13 stricken. Then Gideon the son
of Joash returned from the
battle, from the pass of Heres.
He caught a lad belonging to 14
Sukkoth, who, on being ques-
tioned, wrote down for him a
list of the headmen of Sukkoth
and its sheikhs, seventy-seven
of them; and on reaching the 15
men of Sukkoth he said, "Here
are Zebah and Zalmunna! You
taunted me about them, saying,
'Give bread to your forces?
Are Zebah and Zalmunna
already in your hands?'"
Whereupon he laid the sheikhs 16
of the town upon thorns of the
desert and thistles, and trampled
down these men of Sukkoth.
He also demolished the hold of 17
Penûel and killed the men of
the town. Then he asked Zebah 18
and Zalmunna, "Who were the
men you killed at Tabor?"
"Men like yourself," they re-
torted, "each like a monarch!"
"They were my own brothers," 19
he said, "the sons of my mother.
By the Eternal, if you had
spared them, I would not be
slaying you." Then he told 20
his eldest son Jether to go and
slay them. But the lad did not
draw his sword; he was afraid,
for he was still a lad. "Come 21
and slay us yourself," said
Zebah and Zalmunna, "a man
strikes a man's blow!" So Gid-
eon went and killed Zebah and
Zalmunna; he also took the
collars from their camels.

The Israelites then said to 22
Gideon, "Rule over us, you and
your son and your son's son,
for you have rescued us from
Midian." But Gideon said to 23
them, "I will not rule over you,
nor shall my son rule over you;
the Eternal shall rule over you."
Gideon said to them, "But let 24
me ask a favour; let every man
of you give me the ear-rings
from his booty" (they were

gold ear-rings, for the men had
25 been Ishmaelites). "Gladly,"
they answered. So they spread
out a mantle, and every man
26 threw his ear-rings into it. The
weight of the golden ear-rings
which he had asked amounted
to seventy pounds, in addi-
tion to the collars and pendants
and the purple robes worn by
the kings of Midian and the
27 collars from their camels. Gid-
eon made out of this an orna-
mental idol, which he set up in
his native town of Ophrah; all
Israel faithlessly resorted to
it, until it proved a danger to
28 Gideon and his house. Thus
were the Midianites subdued
by Israel; they never raised
their heads again. During the
lifetime of Gideon the land lay
safe.

29 Jerubbaal (or, Gideon) the
son of Joash went to reside in
30 his own house at Ophrah; he
had seventy sons of his body,
31 for he had many wives, and
his concubine, who lived at
Shechem, also bore him a son,
32 whom he called Abimelek. At
a good old age Gideon the son
of Joash died, and he was
buried in the tomb of his father
Joash at Ophrah, which be-
33 longs to the Abiezrites. [[No
sooner had Gideon died than
the Israelites again went faith-
lessly astray after the Baals,
and made Baal-berith their god.
34 The Israelites forgot the Eter-
nal, their God who had rescued
them from all their foes on
35 every side, and they ill-treated
the family of Jerubbaal (or Gid-
eon), after all the good service
he had rendered to Israel.]]

9 Abimelek the son of Jerub-
baal went to his kinsmen at
Shechem and talked to them
and to the whole sept of his
mother's family; he said, "Pray 2
ask all the citizens of Shechem
whether it is better for them
to have seventy men ruling
over them, all the sons of Jerub-
baal, or to have one man; also
remind them that I am their
own flesh and blood." So his 3
kinsmen repeated all this on
his behalf to all the citizens
of Shechem. Their hearts in-
clined to Abimelek. "He is our
brother," they said, and they 4
gave him ten pounds in silver
from the temple of Baal-berith.
With this money Abimelek hired
some worthless and reckless fol-
lowers; he went to his father's 5
house at Ophrah and there, on a
single stone, he murdered sev-
enty men, his brothers, the sons
of Jerubbaal. Jotham, the
youngest son of Jerubbaal, alone
survived, for he hid himself.
Then all the citizens of Shechem 6
and Beth-millo gathered and
made Abimelek king beside the
sacred tree at the standing-
stone in Shechem. When Jo- 7
tham was told of this, he went
and stood on the top of mount
Gerizim, shouting aloud to
them: "Citizens of Shechem,
listen to me, that God may
listen to you! Once upon a 8
time the trees set out to elect
themselves a king. They said
to the olive, 'Reign over us';
but the olive answered, 'What! 9
am I to give up my rich oil,
with which men honour God,
and sway trees?' Then the 10
trees said to the fig-tree, 'Come
you and reign over us.' But 11
the fig-tree answered, 'What!
am I to give up my sweetness
and rare produce, and sway
trees?' Then the trees said to 12
the vine, 'Come you and reign
over us.' But the vine answered,
'What! am I to give up my 13

juice that gladdens God and
14 men, and sway trees?' So all
the trees said to the thorn,
'Come you and reign over us.'
15 The thorn said to the trees, 'If
you are electing me king in good
faith, come and shelter under
my shadow; if not, then fire
shall blaze from the thorn to
burn up the very cedars of Leb-
16 ânon!' Now then, if you have
acted in good faith and honour
by making Abimelek your king,
if you have acted fairly to Jerub-
baal and his family and treated
17 him as he deserved—aye, my
father fought for you and risked
his life to rescue you from Mid-
18 ian, and you have risen against
my father's family this very day
and killed his sons, seventy of
them, on a single stone, and
elected Abimelek the son of his
slave-girl king over the citizens
of Shechem, because he is your
19 kinsman—if, I say, you have
acted in good faith and honour
towards Jerubbaal and his
family to-day, then I wish you
joy of Abimelek, and I wish
20 him joy of you! But if not,
fire shall blaze from Abimelek
and burn up the citizens of
Shechem and Beth-millo; fire
shall blaze from the citizens of
Shechem and Beth-millo and
21 burn up Abimelek." Then
Jotham ran off and made his
way to Beêr, and there he stayed
for fear of his brother Abimelek.
22 For three years Abimelek
23 held sway over Israel. Then
God sent an evil spirit to make
mischief between Abimelek and
the citizens of Shechem—the
citizens of Shechem playing
24 false to Abimelek—that the
bloody murder of the seventy
sons of Jerubbaal might be
avenged upon their brother
Abimelek who had murdered
them, and upon the citizens of
Shechem who had aided him in
the murder of his brothers. The 25
citizens of Shechem damaged
him by setting men in ambush
on the hill-tops, who robbed all
passers-by along the road. And
Abimelek was told about it.
Now Gaal the son of Obed moved 26
into Shechem with his kinsmen.
The citizens of Shechem put their
confidence in him, and, after going 27
out into the fields and cutting the
grapes and treading them in the
winepress. they held a festival,
entering the house of their god,
eating and drinking, and reviling
Abimelek. Said Gaal the son of 28
Obed, "Who is Abimelek, that we
of Shechem should be subject to
him? Were not Jerubbaal's son
and his lieutenant Zebul once
subject to the family of Hamôr
the founder of Shechem? Why,
then, should we be subject to him?
Would that I had command of 29
this people! I would get rid
of Abimelek! I would challenge
Abimelek to come out and fight,
with all his troops!" When Ze- 30
bul the governor of the town heard
what Gaal the son of Obed was
saying, his anger blazed; he sent 31
messengers to tell Abimelek at
Arûmah, "Here are Gaal the son
of Obed and his kinsmen at She-
chem, and they are stirring up
the town against you! Now 32
march by night, you and your
men, and lie hid in the open
country; then, in the morning, at 33
sunrise, rise and rush on the town;
when he and his men come out to
face you, you can handle him as
occasion demands." So Abime- 34
lek and all his men made a night-
march and lay round Shechem in
ambush, four divisions of them.
Now Gaal the son of Obed was 35
standing at the gate of entry into
the town, and when Abimelek and

his men left their ambuscade,
36 *Gaal saw them and said to Zebul,*
"Look, there are men coming
down from the hill-tops!" "It is
the mountain-shadows," said Ze-
bul, "they look to you like men!"
37 *But Gaal said again, "Look, there*
are men coming down from the
Height! one division is marching
by the road from Augur's Oak!"
38 *Then said Zebul, "What about*
your boasting now? You said,
'Who is Abimelek, that we should
be subject to him?' Are not these
the very men you scoffed at?
March out now and fight them!"
39 *So Gaal marched out, in front of*
the citizens of Shechem; he fought
40 *Abimelek, but Abimelek pursued*
him, and he ran away, while
many of his men fell down slain
right up to the gate of the town.
41 *Abimelek remained at Arûmah;*
meantime Zebul drove out Gaal
and his kinsmen from Shechem.
42 Next day, the citizens moved
into the open. Abimelek was
43 told of it; so he took his men,
divided them into three compa-
nies and lay in ambush in the
open country. He looked out,
and there were the citizens leav-
ing the town! So he started up
44 and attacked them, Abimelek
and his company dashing for-
ward to occupy the entrances to
the town, while the two other
companies rushed to engage
45 those who were in the open. All
that day Abimelek fought
against the town; he captured
the town and killed the people
in it, demolishing the town and
46 sowing the site with salt. When
the citizens of Tower-Shechem
heard this, they all got into the
crypt of the temple of El-berith.
47 Abimelek was told that all the
citizens of Tower-Shechem had
48 gathered there; so Abimelek and
all his men marched up to
mount Zalmon, where Abime-
lek, taking an axe, cut a bundle
of brushwood and shouldered
it, telling his men, "Quick, do
just what you have seen me do!"
Each man then cut his bundle; 49
they followed Abimelek, piled
their bundles at the crypt, and
set the crypt on fire. Thus
died all the citizens of Tower-
Shechem, inside the crypt,
about a thousand men and wo-
men.

Marching on Tabez, Abime- 50
lek invested Tabez and captured
it. Inside the town there was 51
a castle, where all the citizens,
both men and women, fled for
refuge; they shut themselves in,
and went up on the roof. When 52
Abimelek reached the castle, he
attacked it, and went up to the
door in order to set it on fire.
But a woman flung an upper 53
millstone on Abimelek's head,
and broke his skull. Hastily he 54
called to the page who bore his
armour, "Draw your sword and
despatch me, lest men say of me,
'A woman killed him!'" So
the page ran him through, and
he died. When the Israelites 55
saw that Abimelek was dead,
they each went home. Thus 56
did God punish the crime of
Abimelek against his father, in
murdering his seventy brothers;
God also punished the citizens 57
of Shechem for their crime, and
the curse of Jotham the son of
Jerubbaal came true for them.

After Abimelek, Tola the son **10**
of Puah and grandson of Dodo,
a man of Issachar, rose to rescue
Israel; he resided at Shamir in
the highlands of Ephraim. For 2
twenty-three years he governed
Israel, and when he died, he was
buried at Shamir. After him 3
Jair the Gileadite rose; he gov-
erned Israel for twenty-two

4 years. He had thirty sons, who rode on thirty saddle-asses and who possessed thirty towns in the land of Gilead (which are called to this day Havvoth-
5 jair). Jair died and was buried at Kamon.
6 The Israelites again did what was evil in the eyes of the Eternal, worshipping the Baals and Astartês, the gods of Aram, the gods of Sidon, the gods of Moab, the gods of the Ammonites, and the gods of the Philistines; they forsook the Eternal and
7 would not worship him. So the anger of the Eternal blazed against Israel; he sold them into the hands of the Philistines and into the hands of the Ammonites for eighteen years.
8 They broke and crushed the Israelites, that is, all the Israelites east of the Jordan in the land of the Amorites, which is
9 Gilead. The Ammonites even crossed the Jordan to fight Judah and Benjamin and the house of Ephraim. So Israel
10 was hard put to it. Then the Israelites cried to the Eternal, "We have sinned against thee; we have forsaken the Eternal our God and worshipped Baals!"
11 The Eternal answered the Israelites, "When the Egyptians and the Amorites and the Am-
12 monites and the Philistines and the Phœnicians and the Amalekites and the Maonites oppressed you, and you cried to me, did I not rescue you from
13 their power? Yet you have forsaken me and worshipped other gods; therefore I will de-
14 liver you no more. Go and cry to the gods you have chosen! Let them deliver you in your
15 hour of woe!" Then said the Israelites to the Eternal, "We have sinned; do to us what thou wilt, only do rescue us this
16 day!" And they put the foreign gods away from them, they worshipped the Eternal, till he could no longer bear the misery
17 of Israel. Now the Ammonites had gathered for war and encamped in Gilead, while the Israelites had mustered and encamped at Mizpah. Every man
18 in the force of Israel said to his fellow, "Who will begin the war against the Ammonites? That man shall be head over all the inhabitants of Gilead."
11 Now Jephthah the Gileadite was a stalwart hero; he was the son of a harlot, and Gilead was
2 his father. Gilead's wife had borne him sons, and when his wife's sons grew up they had expelled Jephthah, telling him, "You shall not inherit anything in our father's house, for you are the son of another woman."
3 So Jephthah fled from his brothers, and stayed in the land of Tob, where he gathered round him a number of worthless fellows, who used to go raiding
4 with him. But after a while, when the Ammonites were fight-
5 ing Israel, the sheikhs of Gilead
6 went to fetch Jephthah from the land of Tob. "Come," they said to Jephthah, "be our commander, that we may fight the Ammonites." But Jeph-
7 thah said to the sheikhs of Gilead, "Are not you the men who hated me and expelled me from my father's house? Why come to me now, when you are
8 in straits?" The sheikhs of Gilead said to him, "That is why we have come back to you; come and fight the Ammonites, and you shall be our head, the head of all the inhabitants of
9 Gilead." Said Jephthah to the sheikhs of Gilead, "If you take

me back to fight the Ammonites, and if the Eternal hands them over to me, shall I be your
10 head?" "The Eternal shall be our witness," said the sheikhs of Gilead to Jephthah; "we
11 swear to do as you say." So Jephthah went along with the sheikhs of Gilead; the people appointed him as their head and commander, and Jephthah made all his claims in presence
12 of the Eternal at Mizpah. Jephthah then sent messengers to the king of the Ammonites, saying, "What business have you here, coming to me to attack my
13 country?" And the king of the Ammonites told the messengers of Jephthah, "When Israel came up from Egypt, they took away my land, from the Arnon as far as to the Jabbok and the Jordan. Now, then, restore it peace-
14 ably." Then Jephthah sent messengers again to the king of
15 the Ammonites, saying, "This is what Jephthah says: Israel did not take away the land of Moab and the land of the Am-
16 monites. When Israel came up from Egypt, they marched through the desert to the Reed
17 Sea and reached Kadesh. They sent messengers to the king of Edom, saying, 'Pray let us pass through your country'; but the king of Edom would not listen to them. They also sent to the king of Moab, but he would not consent. So Israel halted
18 at Kadesh, and then passed through the desert, round the land of Edom and the land of Moab, keeping east of the land of Moab, till they camped north of the Arnon; they did not enter the territory of Moab, for the Arnon is the boundary
19 of Moab. Israel then sent messengers to Sihon king of the Amorites, the king of Heshbon, saying, "Pray let us pass through your country to our own land." But Sihon refused 20
to let Israel pass through his territory; Sihon gathered all his forces and encamped at Jahaz, where he fought Israel. But 21
the Eternal the God of Israel put Sihon and all his forces into the hand of Israel, who defeated them. Then Israel occupied all the land of the Amorites, the inhabitants of that country; Israel gained possession of all 22
the territory of the Amorites, from the Arnon to the Jabbok, and from the desert to the Jordan. Well, then, the Eternal, 23
the God of Israel, dispossessed the Amorites in favour of his people Israel; and are you to claim possession? Is it not for 24
you to claim possession of those dispossessed by your own god Kemôsh, and for us to claim possession of all whom the Eternal our God has evicted in our favour? What! are you any 25
stronger than Balak, son of Zippor, king of Moab? Did he ever quarrel with Israel? Did he ever fight them? Israel 26
has occupied Heshbon and its dependencies, Arôer and its dependencies, and all the towns adjoining the Arnon, for three hundred years. Pray, why have you never recaptured them during all that time? No, 27
I have done no wrong to you; it is you who are injuring me by fighting me! Let the Eternal as Judge decide to-day the issue between Israelites and Ammonites!" However, the 28
king of the Ammonites would not listen to the message which Jephthah sent him. Then the 29
spirit of the Eternal inspired Jephthah; he went across to

Gilead and Manasseh, went over
to Mizpah in Gilead, and from
Mizpah in Gilead crossed over
30 to meet the Ammonites. Jeph-
thah made a vow to the Eternal.
"If thou wilt hand me over the
31 Ammonites," he vowed, "then
whoever comes out of my house
to meet me when I come back
victorious from the Ammonites,
he shall be the Eternal's; I will
offer him up as a burnt-offer-
32 ing!" So Jephthah crossed to
fight against the Ammonites,
and the Eternal put them into
33 his hands; he routed them with
terrible slaughter from Arôer as
far as Minnith, capturing over
twenty towns, even as far as
Abel-kerâmim. Thus were the
Ammonites subdued by the
34 Israelites. Then Jephthah
went home to Mizpah. And
there was his daughter coming
out to meet him with girls danc-
ing to the tambourine! She
was the one and only child he
had; besides her he had neither
35 son nor daughter. When he
saw her, he tore his clothes and
cried, "Alas, my daughter, you
have struck me down! Low,
low have you laid me! For I
made my promise to the Eter-
nal, and I cannot go back upon
36 my word!" "My father," she
said to him, "if you have made
your promise to the Eternal,
do to me whatever you have
vowed, since the Eternal has
given you full vengeance on
your foes, upon the Ammo-
37 nites." She said to her father,
"But grant me this: spare me
for two months, that I may go
and wander free among the hills,
bewailing my maidenhood—I
38 and my companions." "Go,"
he said, and he sent her away
for two months. So she went,
she and her companions, to be-
wail her maidenhood among the
hills. At the end of the two 39
months she returned to her
father, and he did to her what
he had vowed to do—to her a
virgin! It became a custom in 40
Israel for the women to lament
the daughter of Jephthah the
Gileadite four days every year.

The men of Ephraim gathered 12
and crossed to Zaphon, to ask
Jephthah, "Why did you cross
to fight the Ammonites without
summoning us to go with you?
We will burn down your house
over your head." But Jeph- 2
thah said to them, "I and my
men were engaged in a sharp
struggle, the Ammonites were
pressing us hard; we summoned
you, but you never rescued us
from their power. So when I 3
saw that there was no one to
rescue us, I risked my life, I
crossed to meet the Ammonites,
and the Eternal gave them over
to me. Why, then, have you
come forward to-day to fight
me?" Then Jephthah mus- 4
tered all the men of Gilead, and
fought Ephraim; the men of
Gilead routed Ephraim, and 5
Gilead seized the fords of the
Jordan to check Ephraim;
whenever a fugitive from Eph-
raim said, "Let me cross," the
men of Gilead would ask him,
"Are you an Ephraimite?" If
he said, "No," they said to him, 6
"Then say, 'Shibboleth' "; if he
said, "Sibboleth," if he could
not pronounce the word cor-
rectly, they seized him and slew
him at the fords of Jordan. So
perished forty-two thousand
men of Ephraim.

Jephthah governed Israel for 7
six years. Then Jephthah the
Gileadite died and was buried in
his town, at Mizpah belonging
to Gilead.

8 After him Ibzan of Bethlehem
9 governed Israel. He had thirty
sons, he married thirty daughters into other families, and
brought in thirty daughters of
other families for his sons. For
seven years he governed Israel.
10 Then Ibzan died and was buried
at Bethlehem.
11 After him Elon the Zebulunite
governed Israel; he governed
12 for ten years. Then Elon the
Zebulunite died and was buried
at Aijalon in the land of Zebulun.
13 After him Abdon the son of
Hillel from Pirathon governed
14 Israel. He had forty sons and
thirty grandsons, who rode on
seventy saddle-asses. He governed Israel for eight years.
15 Then Abdon the son of Hillel
from Pirathon died, and was
buried at Pirathon in the land
of Ephraim, in the Amalekite
highlands.

13 Again the Israelites did what
was evil in the sight of the Eternal, and the Eternal handed
them over to the Philistines for
forty years.

2 There was a man of Zorah, be-
longing to the Danite clan,
whose name was Manoah. His
wife was barren, she had borne
3 no children; but the angel of
the Eternal appeared to the
woman and said, "You are barren, you have borne no children.
4 Now, then, pray be careful to
drink no wine or any liquor and
5 to eat no unclean food, for you
are with child and you will bear
a son, whose head will never
know a razor; the lad shall be
consecrated to God from his
birth, and he will begin the deliverance of Israel from the Phil-
6 istines." So the woman went
and told her husband. "A man
of God came to me," she said;
"his look was like the look of
the Eternal's angel, awe-inspiring. I did not ask him
where he came from, nor did
he tell me his name, but he said 7
to me, 'You are with child, and
you will bear a son; now, then,
drink neither wine nor liquor,
and eat no unclean food, for the
lad shall be consecrated to God
from birth to death.' " Then 8
Manoah besought the Eternal.
"O Lord," he said, "pray let the
man of God whom thou didst
send come back to tell us how
we are to train the boy that is
to be born." God listened to 9
what Manoah said, and the
angel of God again came to the
woman. She was sitting out-
of-doors; her husband Manoah
was not with her. So she ran 10
in a hurry to tell her husband
that the man of God who appeared to her the other day had
just appeared again. Manoah 11
started to follow his wife, and
when he reached the man he
said, "Are you the man who
spoke to this woman?" He
answered, "Yes." Then Ma- 12
noah asked, "When your words
come true, how is the lad to be
trained? What is he to be?"
The angel of the Eternal said to 13
Manoah, "Let the woman pay
careful heed to all that I said.
She must never taste any prod- 14
uce of the vine, no wine, no
liquor; she must never eat any
unclean food. All that I commanded her, she must observe."
Then said Manoah to the angel 15
of the Eternal, "Let us press
you to stay till we prepare a kid
for you" (for Manoah did not
realize that he was the angel of
the Eternal). But the angel 16
of the Eternal said to Manoah,
"You may press me, but I will
not eat your food; if you make

a burnt-offering, offer it to the
17 Eternal." Manoah said to the
angel of the Eternal, "What is
your name?—so that we may
honour you when your words
18 come true." "Why ask my
name?" said the angel of the
Eternal; "it is not to be
19 uttered." Then Manoah took
the kid [[with the offering of
cereals]] and sacrificed it on the
rock to the Eternal, who works
20 wonders, and as the flame rose
to heaven from the altar the
angel of the Eternal went up to
heaven in the flame of the altar.
Manoah and his wife, who were
looking on, dropped on their
21 faces to the ground. (But the
angel of the Eternal never ap-
peared again to Manoah and his
wife.) Then Manoah realized
that it had been the angel of
22 the Eternal. And Manoah said
to his wife, "We are certain to
die, for it is a god we have seen!"
23 But his wife said to him, "If the
Eternal had meant to kill us, he
would not have accepted a
burnt-offering from us [[and an
offering of cereals]], nor would
he have let us see all this, nor
would he have told us all this."
24 The woman did bear a son; she
called him Samson, and the
child grew up and the Eternal
25 blessed him. The spirit of the
Eternal first began to stir him
at Mahaneh-Dan, between Zo-
rah and Eshtaol.

14 Samson went down to Tim-
nath, and at Timnath he saw a
woman belonging to the Philis-
2 tines. When he came back he
said to his father and mother,
"I saw a woman at Timnath
who belongs to the Philistines;
3 get her for me as a wife." His
father [[and mother]] said to
him, "Is there no woman among
your own clansfolk or among my
people, that you must go and
take a wife from the uncircum-
cised Philistines?" "Get her,"
said Samson to his father, "get
her for me; I like her!" (Little 4
did his father and mother know
that this was due to the Eternal;
for the Eternal was seeking some
occasion against the Philistines,
who then were in power over
Israel.) Then Samson went 5
down to Timnath [[with his
father and mother]], and there,
at the vineyards of Timnath, a
young lion came growling at
him. The spirit of the Eternal 6
came over him, and he tore the
creature in pieces as easily as
one might tear a kid, though he
had no weapon in his hands.
[[But he did not tell his father
or his mother what he had
done.]] When he went down, 7
he talked to the woman, and
liked her. On his way back, 8
after a while, he stepped aside
to look at the carcase of the lion;
and there was a swarm of bees
inside the lion's body, and some
honey! So he scraped it out 9
into his hands and ate it as he
went along. When he reached
his father and mother he gave
them some of it to eat, but he
did not tell them that he had
taken it from the lion's body.
Then Samson went down to the 10
woman and held a feast there
(for so bridegrooms used to do).
Samson took thirty companions, 11
who kept beside him. To them 12
Samson said, "Let me give you
a riddle; if you can tell me the
answer during the seven days of
the feast, I will give you thirty
fine linen shawls and thirty gala
robes; but if you cannot tell me 13
the answer, then you must give
me thirty fine linen shawls and
thirty gala robes." "Propound
your riddle," they said, "let us

14 hear it." So he said to them,

From the eater came something to eat,
from the strong came something sweet.

15 As they could not guess the riddle, they said to Samson's wife, "Coax your husband to give away the answer, or we will burn you and your father's house. Did you invite us here
16 to beggar us?" So Samson's wife irritated him by weeping and crying, "You simply hate me, you do not love me; you have propounded a riddle to my countrymen, and you have never told me the answer!" "Why," he said, "I have not told my father or my mother!
17 and am I to tell you?" All the seven days that the feast lasted, she irritated him by weeping. At last, on the seventh day, he did tell her—she pressed him so
18 hard. She told the riddle to her countrymen, and just as he was entering the bridal chamber on the seventh day the men of the town said to him,

What is sweeter than honey?
What is stronger than a lion?

He retorted,

Had you not used my heifer for your plough,
You never would have guessed my riddle now!

19 The spirit of the Eternal inspired him mightily; he went down to Ashkelon, where he killed thirty of the citizens, plundered them, and handed the gala robes to those who had guessed his riddle. Then in a blazing fury he went away to his
20 father's house. And Samson's wife was given to one of his companions, who had been his best man.

15 Later on, during wheat harvest, Samson went to visit his wife with the present of a kid. He said, "I am going into the bridal chamber to my wife." But her father would not allow
2 him to enter; her father said, "I thought you must hate her, so I gave her to your companion. But her younger sister is more beautiful, is she not? Take her instead." Samson said to him,
3 "I shall be quits with the Philistines this time; I shall do them
4 a mischief." Then Samson went and caught three hundred foxes; turning them tail to tail and putting a torch between
5 each pair of tails, he lit the torches and set the foxes loose in the fields of the Philistines, till both the shocks and the standing corn were burnt, and even the vineyards and the olive-orchards. "Who has done
6 this?" said the Philistines. When they were told it was Samson, the Timnite's son-in-law, who had done it because his wife had been taken from him and given to his comrade, the Philistines went up and burned her and her father's house. Samson said to them,
7 "If this is what you do, I will have my revenge on you before
8 I am done!" He routed them headlong with heavy slaughter;
9 then he went down and stayed at the cliff of Etam, in the fissure there. The Philistines
10 came up and camped in Judah, making a raid on Lehi. The men of Judah said, "Why have you come up against us?" "To seize Samson," they said; "to do to him what he has done to
11 us." So three thousand men of Judah went to the fissure in the cliff of Etam and said to Samson, "Don't you know the

Philistines are our over-lords? What is this that you have brought upon us?" "As they did to me," said Samson, "so
12 I did to them." They said to him, "We have come here to seize you and hand you over to the Philistines." "Well," said Samson, "swear to me that you will not murder me yourselves."
13 "No," they answered, "we will not kill you; we will simply bind you and hand you over to them." So they tied him fast with two new ropes and brought
14 him away from the cliff. When he reached Lehi, the Philistines met him with loud shouts; but the spirit of the Eternal inspired him mightily, the ropes round his arms became like flax that has caught fire, the bonds
15 melted off his hands, and catching up the fresh jaw-bone of an ass he felled a thousand men.
16 Said Samson,

With the jaw-bone of an ass I
have piled them in a mass!
With the jaw-bone of an ass I
have assailed assailants!

17 When he had said this he threw aside the jaw-bone, and so the spot was called Jawbonethrow
18 (Ramath-lehi). He was terribly thirsty; so he called to the Eternal, "Thou hast granted thy servant this great victory, and am I now to die of thirst and fall into the hands of the
19 uncircumcised?" Then God split the hollow at Lehi, and water poured from it; when he drank, his spirits rose, and he revived. Hence the spot was named Caller-spring (Enhakkore); it is at Lehi to this day.
20 He governed Israel for twenty years during the period of the Philistines.

16 Samson once went to Gaza, where he saw a harlot and had intercourse with her. When 2
the folk of Gaza learned that Samson had come, they [[surrounded the house and lay in wait for him all day at the gate of the town; they]] kept quiet all the night, saying, "Wait till morning, then we can kill him!" Samson lay till midnight. At 3
midnight he got up, seized the doors of the town-gate and the two door-posts, pulled them up, bar and all, and, after shouldering them, carried them to the hill-top in front of Hebron.

After that he fell in love with 4
a woman in the wady of Sorek, who was called Delilah. The 5
Philistine tyrants went and said to her, "Coax him and find out why he is so strong; find out how we can master him and tie him up to be tortured, and we will each give you a hundred and fifty pounds in silver." So 6
Delilah asked Samson, "Do tell me why you are so strong. How could one tie you up to be tortured?" Samson said to 7
her, "If I am tied with seven fresh bowstrings that have never been dried, my strength will fail, and I shall be like any other man." Then the Phil- 8
istine tyrants brought her seven fresh bowstrings which had never been dried, and with these she tied up Samson. (She had 9
men concealed in the inner room.) She said to him, "The Philistines are on you, Samson!" But he snapped the bowstrings like a strand of tow at the touch of fire. So the secret of his strength was not disclosed. Then said Delilah to Samson, 10
"There, you have cheated me! You have told me a lie! Do tell me how you could be tied up." He said to her, "If I am 11

tied tight with new ropes that have never been used, my strength will fail, and I shall be
12 like any other man." So Delilah took new ropes and tied him; she said, "The Philistines are on you, Samson!" (Men were lying concealed in the inner room.) But he snapped them off his arms as if they had been
13 threads. Then Delilah said to Samson, "You have been cheating me all the time, telling me lies! Tell me how you could be tied up." He said to her, "If you weave the seven plaits of my head into the web of the loom and twist them in with the pin, my strength will fail, and I shall be like any other man."
14 So, as he slept, Delilah took the seven plaits of his head, wove them into the web of the loom, and twisted them in with the pin. Then she said, "The Philistines are on you, Samson!" He woke up, and pulled out both loom and web. She said
15 to him, "How can you say, 'I love you,' when you do not trust me? Three times already you have cheated me; you have never told me why
16 you are so strong." At last, as she pressed him every day
17 and urged him, he got tired to death and told her all the secret. He said to her, "No razor has ever been used to my head, for I have been consecrated to God from birth. If I am shaved, then my strength will leave me, and I shall be like any other
18 man." When Delilah saw that he had trusted her with all the secret, she summoned the Philistine tyrants, saying, "Come up, this once; he has told me everything." So the Philistine tyrants came, with the money in
19 their hands. She made Samson sleep on her lap, and then called for a man, who shaved off the seven plaits of his head; his strength began to weaken, and then left him. She cried, 20
"The Philistines are on you, Samson!" He woke up, thinking, "I shall get off as I have done over and over again, and shake myself free"—not knowing that the Eternal had left him. The Philistines seized 21
him; they bored out his eyes, and took him down to Gaza, where he was shackled in bronze chains and employed to grind corn in the prison. But 22
no sooner had his head been shaved than the hair began to grow again.

The Philistine tyrants had 23
gathered for a great sacrifice to their god Dagon and for merry-making. "Our god," they said, "has put Samson our enemy into our hands!" They were in 25
high spirits, and shouted, "Call for Samson, that he may make sport for us!" So Samson was called from prison and he made sport before them. Then they put him between the pillars. When the people saw him, they 24
shouted in honour of their god.

> Our god has now put
> the foe in our hands,
> who wasted our lands
> and slew us in bands!

Samson said to the lad who 26
held his hand, "Let me touch the pillars that support the house, let me lean against them." Now the building was 27
filled with men and women; all the Philistine tyrants were there, and there were about three thousand men and women on the roof, watching Samson at his sport. Then Samson 28
called upon the Eternal: "Lord

Eternal, O remember me; pray strengthen me, O God, only for this once, to avenge myself upon the Philistines for one of
29 my two eyes!" And Samson grasped the two middle pillars that supported the house; he braced himself against them, holding one with his right hand and the other with his left.
30 "Let us die together, myself and the Philistines!" said Samson, and he pulled with all his might; down fell the temple on the tyrants and on all the people who were inside! So those he killed in death were more than he had killed in life.
31 His kinsmen and all his family came down and took him away to be buried, between Zorah and Eshtaol, in the grave of his father Manoah. He had governed Israel for twenty years.

17 In the highlands of Ephraim there lived a man called Micah.
2 He said to his mother, "The hundred and fifty pounds in silver which were stolen from you, and which with an oath in
3*b* my hearing you solemnly devoted to the Eternal as your own gift, to make a carved metal idol—I have that money, it was I who took it; I will return it to you now." His mother said, "May the Eternal bless my
3*a* son!" So he returned the hundred and fifty pounds in silver
4 to his mother. His mother took twenty-eight pounds of it, and gave it to a silversmith who made a carved metal idol. It stood in Micah's house.
5 This man Micah had a shrine; he made an ephôd and household gods, and installed one of
6 his sons as priest. (In those days there was no king in Israel, and everyone did exactly
7 as he pleased.) Now there was a young man from Bethlehem in Judah, a Levite who belonged to the clan of Judah, residing in the neighbourhood. He had 8
left the town of Bethlehem in Judah to stay wherever he could find a place, and in the course of his wanderings he had reached Micah's house, in the highlands of Ephraim. Micah asked him, 9
"Where do you come from?" He said, "I am a Levite from Bethlehem in Judah, and I am travelling to find some place to stay in." "Stay with me," 10
said Micah, "be my father and priest; I will give you a pound in silver every year, a suit of clothes, and your food." So 11
the Levite agreed to live with the man; he became like one of his own sons. Micah installed 12
the Levite, and the young man became his priest and lived in his house. "Now," said Micah, 13
"I know the Eternal will prosper me, since I have got a Levite as my priest." (In those days **18**
there was no king in Israel.)

In those days the Danite clan was in search of territory, for up till then no territory had fallen to them among the clans of Israel. So the Danites sent 2
five men out of their whole clan, men of prowess from Zorah and Eshtaol, to explore and examine the country; their orders were to go and examine the country. They reached Micah's house in the highlands of Ephraim, and halted there for the night. When they were near the house, 3
they recognized the voice of the young Levite; they stepped aside and said to him, "Who brought you here? What are you doing in a place like this? What is your business here?" He told them what Micah had 4
done for him; "he hired me and

I became his priest." So they
5 said, "Pray consult God, that
we may know whether or not
our errand will be a success."
6 The priest said to them, "Go
and prosper, your errand is
under the Eternal's favour."
7 The five men passed on to
Laish, where they found the
folk living in perfect security,
like the Sidonians, quiet and
unsuspicious; there was no lack
of anything in the land, and
they were far from the Phœni-
cians and had no intercourse
8 with Aram. When the scouts
came back to their kinsmen at
Zorah and Eshtaol, their kins-
men asked them for their report.
9 They said, "Let us be up and off
to Laish! We have seen the
country; it is a fine country.
And you sit idle here! Lose no
time in entering and occupying
the country, for God has put
10 it into your hands. When you
go, you will find an unsuspicious
people; besides, the land is large,
and there is no lack of anything
11 in that region." So six hundred
fully armed men of the Danite
clan set out from Zorah and
12 Eshtaol. They marched up
and encamped at Kirjath-jeâ-
rim in Judah. Hence the name
of the spot to this day is Dans-
camp (Mahaneh-Dan); it lies
13 west of Kirjath-jeârim. From
this they moved on to the high-
lands of Ephraim and reached
14 the house of Micah. The five
men who had explored the
country of Laish then said to
their kinsmen, "Do you know
there is an ephôd in these build-
ings, and household gods and a
carved metal idol? What are
you going to do? Make up
15 your minds." They stepped
aside to the house of the young
Levite, by Micah's house, and
greeted him. But while the 16
six hundred armed warriors of
the Danite clan were standing
at the gate of the yard, the five 17
scouts made their way inside
and took the ephôd, the house-
hold gods, and the metal idol;
the priest was standing at the
gate of the yard with the six
hundred armed warriors, while 18
these others entered Micah's
house and took the carved metal
idol, the ephôd, and the house-
hold gods. The priest said to
them, "What are you doing?" 19
"Hold your tongue," they an-
swered, "clap your hand on
your lips, and come along with
us; be father and priest to us.
Is it better for you to be priest
for one man's household or
priest for a whole division and
clan of Israel?" The priest was 20
glad at heart; he took the ephôd
and the household gods and the
carved idol, and accompanied
the force, which moved away, 21
putting the children and the
cattle and the goods in front of
them. When they had gone 22
some distance from Micah's
house, the men in the houses
near Micah's residence mus-
tered and pursued the Danites.
They called out to the Danites, 23
who turned their heads and said
to Micah, "What ails you, that
you are up in arms?" He
answered, "You steal the gods 24
I made and my own priest and
off you go! What have I left?
And then you ask what ails me!"
The Danites said to him, "Don't 25
shout to us! Some hot spirit
in our company might turn on
you, and you might lose your
own life and the lives of your
household!" Then the Danites 26
went their way, and, as Micah
saw they were too strong for
him, he turned home. Taking 27

with them the articles that Micah had made and Micah's private priest, they went to Laish, a people living quiet and unsuspicious; the inhabitants they killed without giving quarter, and the town they burned;
28 there was no one to succour the people, for Laish was far from Sidon (it lies in the valley of Beth-rĕhob), and the people had no intercourse with Aram. The Danites rebuilt the town
29 and settled there, calling it Dan, after their ancestor Dan; but Laish was the original name
30 of the town. The Danites set up the carved idol for themselves, and the Danite priests, down to the day when the land was depopulated, were Jonathan the son of Gershom, a grandson of Moses, and his de-
31 scendants. They maintained the carved idol made by Micah, all the time that the temple of God stood at Shilo.

19 In those days, when there was no king in Israel, a Levite who stayed in the remote highlands of Ephraim took to himself a concubine from Bethlehem in
2 Judah. The concubine in a fit of anger left him for her father's home at Bethlehem in Judah, where she stayed some time,
3 indeed four months. Her husband then went after her to woo her back, taking with him his servant and a pair of asses. When he reached her father's house, the girl's father saw him and came out gladly to meet
4 him. His father-in-law, the girl's father, pressed him to stay; so for three days he remained with him, eating and
5 drinking and lodging there. On the fourth day, as they rose in the morning, he stood up to go, but the girl's father said to his son-in-law, "Refresh yourself with a bite of food, and then you can leave." So down the two 6
men sat; they ate and they drank, till the girl's father said to him, "Agree to spend the night here, and enjoy yourself." The man stood up to 7
go, but his father-in-law pressed him, and again he spent the night there. On the morning of 8
the fifth day he got up to go; but the girl's father said, "Do take some refreshment"; so they stayed on till the afternoon, the two men at their food. Then 9
the man rose to leave, with his concubine and his servant. His father-in-law, the girl's father, said to him, "Look, the sun is setting, do stay the night; the day is closing, do stay the night and enjoy yourself. You can get up to-morrow morning for your journey home." How- 10
ever, the man would not stay the night; he started off, and reached a point opposite Jebus (that is, Jerusalem), he and his two saddle-asses and his concubine. As they were near Jebus, 11
and as it was far on in the day, the servant said to his master, "Come on, let us turn into this town of the Jebusites and spend the night there." "No," said 12
his master, "we will not turn into a town of foreigners, who do not belong to Israel; we will keep on to Gibeah." He said 13
to his servant, "Come and let us make for one of these places, Gibeah or Ramah; let us put up there." So they kept on their road. The sun set as they 14
were close to Gibeah, which belongs to Benjamin, and they 15
turned aside to enter Gibeah and spend the night there. He entered and sat down in the open square of the town, but no

one took them into his house to
16 spend the night. However, an
old man was coming in from his
work in the fields at eventide;
he belonged to the highlands of
Ephraim, but he was residing in
Gibeah (the inhabitants being
17 Benjamites). As he looked up,
the old man noticed a wayfarer
in the open square of the town;
he said, "Where are you going?
Where have you come from?"
18 The man said to him, "We are
on our way from Bethlehem in
Judah to the remote highlands
of Ephraim, where I belong; I
was travelling as far as Bethle-
hem in Judah, and now I am
going home. No one offers to
19 take me into his house. And
yet we have ample supplies of
everything, straw and fodder
for our asses, bread and wine
for myself and this woman and
the young man who is with us."
20 "You are welcome," said the
old man, "all your needs shall
be my charge; only, do not
spend the night in the open."
21 So he took them home, and fod-
dered the asses; after they had
washed their feet, they ate and
22 drank and were enjoying them-
selves, when the rascally citizens
beset the house, pounding on the
door and shouting to the master
of the house, the old man,
"Bring out your visitor, that
23 we may rape him." The old
man, the master of the house,
went outside and said to them,
"No, my friends, no vice! The
man has entered my house; do
not commit this wanton crime.
24 Look, here is my daughter, a
virgin, and here is the man's
concubine! I will bring them
out; you can ravish them and
do what you like with them,
but do not commit so wanton
a crime against this man."
However, they would not listen 25
to him. So the man seized his
concubine and thrust her out
to them in the street, where
they violated her all night till
the morning. At dawn they 26
let her go, and as morning broke
the woman made her way to the
man's house where her master
was, and lay at the door till
daylight. When her master 27
rose and opened the door in the
morning to go on his way, there
was his concubine lying at the
door with her hands on the step!
"Get up," he said, "let us be 28
off!" But there was no answer.
So he lifted her on his ass and
started home. When he got 29
home, he took a knife and cut
up his concubine's body, limb
by limb, into twelve pieces,
which he sent all over the terri-
tory of Israel, telling his mes- 30
sengers to ask all the Israelites,
"Was ever such a crime com-
mitted since the Israelites left
Egypt? Think over it, and say
what is to be done." Then all 20
the Israelites mustered, the
community gathered to the
Eternal at Mizpah like one
man, from Dan to Beêrsheba,
along with the Gileadites. The 2
leaders of all the nation, from
all the clans of Israel, came
forward in the gathering of
God's people (four hundred
thousand infantry armed with
swords), and the Israelites 3b
asked, "Tell us, how did this
crime happen?" The Levite, 4
the husband of the murdered
woman, said, "I and my concu-
bine entered Gibeah of Benja-
min, to stay the night. The 5
citizens of Gibeah attacked me,
surrounding the house in the
night; they meant to kill me,
and they ravished my concu-
bine till she died. Then I took 6

and cut up her body, and sent the pieces all over the country occupied by Israel, since the Benjamites had committed a foul and wanton crime in
7 Israel. Men of Israel, you are all here; declare your mind
8 and purpose." The people all started up like one man and said, "Not a man of us will go back to his tent, not a man of
9 us will return home; no, this is what we will do to Gibeah: we will draw lots for an attack
10 upon it; we will choose ten men from every hundred in all the clans of Israel, a hundred from every thousand, and a thousand from every ten thousand, to secure provisions for the army that is to punish Gibeah of Benjamin, as it deserves, for
11 all its wanton crime." Then all the men of Israel mustered their joint forces like one man
12 against the town. The clans of Israel sent messengers all through the clan of Benjamin, saying, "What crime is this that has occurred among you?
13 Come, hand over these rascals in Gibeah, that we may put them to death and so root the crime out of Israel." But the Benjamites would not listen
3a to their fellow-Israelites. *And as the Benjamites heard that the Israelites had marched to*
14 *Mizpah, they gathered from their towns to engage the Israelites at*
15 *Gibeah.* Twenty-five thousand swordsmen of the Benjamites mustered that day from the towns, not including the inhabitants of Gibeah, who mustered seven hundred picked men,
16 left-handed warriors, each of whom could sling a stone at
17 a hair and not miss it. The Israelites, apart from the Benjamites, mustered four hundred thousand swordsmen, all of them warriors; they marched to Bethel 18
to consult God as to which of them was to march up first and attack the Benjamites. "Judah first," said the Eternal. *So the* 19
Israelites started next morning and invested Gibeah. The 20
Israelites marched out to fight Benjamin, and the Benjamites drew up in battle array against them at Gibeah. When the 21
Benjamites issued from Gibeah, they laid low twenty-two thousand Israelites that day. The forces of Israel rallied and 22
again drew up in battle array where they had fought on the first day; and the Israelites went 23
up to Bethel and wept before the Eternal till evening, asking the Eternal, "Shall we again advance to fight our kinsmen, the Benjamites?" "Attack them," said the Eternal. So 24
the Israelites advanced against the Benjamites on the second day, and when the Benjamites 25
marched out from Gibeah to meet them on the second day they again laid low eighteen thousand men of Israel, all swordsmen. Then all the 26
Israelites, all the army, went up to Bethel, where they sat weeping before the Eternal, fasting all that day till evening and offering burnt sacrifices and recompense sacrifices before the Eternal. As the ark of God's 27
compact was there in those 28
days, served by Phinehas the son of Eleazar, a grandson of Aaron, the Israelites asked the Eternal, "Shall we again go out to fight with our kinsmen, the Benjamites, or shall we stop?" "Go and fight," said the Eternal, "for I will put them into your hands to-morrow." *The* 29
Israelites laid an ambush all

round Gibeah. The men of Israel marched against the Benjamites on the third day, and as before they drew their battle lines against Gibeah.
31 The Benjamites sallied out to encounter them, and were drawn away from the town. *The Benjamites started as before to attack the enemy on the roads, one of which runs up to Bethel and the other to Gibeah, killing about thirty Israelites in the open*
32 *country. "We are routing them as we did before," said the Benjamites. But the Israelites said, "Let us run away and draw them from the town to the roads."*
33 Then the main body of the Israelites moved from their position and formed up at Baal-
34 tamar; meantime, ten thousand picked men of all Israel rushed from an ambush west of Geba to a position in front of Gibeah. It was a hard fight. The Benjamites did not realize that disaster was overtaking
35 them, but the Eternal routed Benjamin before Israel, and on that day the Israelites laid low twenty-five thousand one hundred men of Benjamin, all
36 swordsmen. Then the Benjamites saw that they were routed. *The Israelites gave way before the Benjamites, relying on the men whom they had set in ambush*
37 *against Gibeah. The ambuscade hurried to rush upon Gibeah.* The men in ambush deployed and massacred all the citizens of the town, giving no quarter.
38 *The arrangement with the army of Israel was that whenever the ambushed party sent up a column of smoke from the town as a signal, the men of Israel were to*
39 *wheel round. Now the Benjamites had started to attack the men of Israel, killing about thirty of them, and saying to themselves, "We are routing them completely, as in the first battle." But* 40
when the signal began to rise from the town, in a column of smoke, the Benjamites looked back, and there was the whole town going up in flames to the sky! Then 41
the men of Israel wheeled round, and the men of Benjamin were dismayed; they saw that disaster had overtaken them, so they ran 42
away from the Israelites in the direction of the desert. But the enemy were at their heels, and the ambuscade from Gibeah were among them killing. Benjamin 43
was cut to pieces, and chased eastward from Nobah to a point opposite Geba. Eighteen thou- 44
sand men of Benjamin fell, all of them fighting men. As 45
they retreated, they ran in the direction of the desert, to the Cliff of Rimmon; five thousand of them were gleaned on the roads, and in the hot chase to Geba two thousand were slain. Thus, twenty-five thousand in 46
all perished that day, swordsmen of Benjamin, all of them fighting men. *Six hundred,* 47
however, made their escape to the desert, to the Cliff of Rimmon, and at the Cliff of Rimmon they held out for four months. Mean- 48
while the men of Israel turned back to exterminate the inhabitants of Benjamin, destroying man and beast and everything they came across; the towns they set on fire.

Now the men of Israel had 21
sworn at Mizpah that none of 1
them would marry his daughter to a Benjamite. But the people 15
were sorry for Benjamin, because the Eternal had made a gap in the clans of Israel. The sheikhs of 16
the community said, "Where are we to get wives for the survivors,

when the women of Benjamin
17 *have been destroyed?" They*
said, "How can we save a nucleus
for Benjamin, to prevent a clan
from being wiped out of Israel?
18 *We cannot let them have our*
daughters as their wives" (for
the Israelites had sworn a curse
on anyone who gave a wife to any
19 *Benjamite!). But they bethought*
them of the festival of the Eternal
which was held every year at Shilo
(north of Bethel, east of the road
running from Bethel to Shechem,
20 *and south of Lebônah). They*
told the Benjamites to go and
21 *lie hid in the vineyards and watch;*
"When the girls of Shilo come
out to dance, run out from the
vineyards, seize each a wife from
the girls of Shilo, and be off to
22 *the land of Benjamin. If their*
fathers or kinsmen come and com-
plain to us, we will say, 'Pardon
the men for carrying off their
wives by force, for, if you had
given them the girls, you would
be guilty of breaking your oath!' "
23 *The men of Benjamin did so.*
They married the same number
of wives as themselves, from the
dancers whom they carried off;
back they went to their own ter-
ritory, built their towns, and
2 *peopled them.* The people went
to Bethel, where they sat before
God till evening, wailing and
3 weeping aloud. "O Eternal,
God of Israel," they cried, "why
has this happened to Israel?
Why is one clan missing from
4 Israel to-day?" Next day the
people rose early and built an
altar there, offering burnt sacri-
fices and recompense sacrifices;
then the Israelites asked, "Who
out of all the clans of Israel has
not attended the assembly of
the Eternal?" (They had sworn 5
a solemn oath that anyone who
did not come up to the Eternal
at Mizpah was to be put to
death.) They said, "Which of 8
the clans of Israel has not come
up to the Eternal at Mizpah?"
Now, not a man had come to the 9
camp, to the assembly, from
Jabesh in Gilead. So the 10
assembled nation sent twelve
thousand of their bravest men
with orders to "Go and mas-
sacre the inhabitants of Jabesh
in Gilead, along with the women
and children. This is what 11
you are to do. Every male and
every woman who has lain with
a male you are to destroy, but
spare the maidens." They did
so. They found four hundred 12
maidens among the inhabitants
of Jabesh in Gilead, girls who
had never had intercourse with
a man, and these they brought
to the camp at Shilo in the land
of Canaan. Now, as the Israel- 6
ites were sorry for their kinsmen
of Benjamin, saying, "One clan
is cut off from Israel to-day!
What are we to do about wives 7
for the survivors, since we have
sworn by the Eternal never to
let them marry our own daugh-
ters?" the entire assembly sent 13
word to the Benjamites at the
Cliff of Rimmon, announcing
peace. Whereupon the Benja- 14
mites returned, and the Israelites
gave them the women they had
spared from Jabesh in Gilead—
although even so they could not
provide for them all.

In those days there was no 25
king in Israel, and everyone did
exactly as he pleased.

1 In the days when the heroes governed, there was a famine in the land, and a man of Bethlehem in Judah went to reside in the country of Moab, along with his wife and his two sons;
2 the man's name was Elimelek, his wife's name was Naŏmi, and his two sons were called Mahlon and Kilîon, all Ephrathites belonging to Bethlehem in Judah. They went to the country of Moab and remained there.
3 Elimelek, the husband of Naŏmi died, leaving her with
4 her two sons, who married women of Moab, the one called Orpah and the other Ruth. After they had stayed there for
5 about ten years both Mahlon and Kilîon died, so that Naŏmi was bereft of her two children
6 and her husband. Then, as she heard in the country of Moab that the Eternal had remembered kindly to give his people food, she started home with her daughters-in-law from the coun-
7 try of Moab. She went from the place where she was, along with her two daughters-in-law. But, as they were setting out to go back to the land of Judah,
8 Naŏmi said to her two daughters-in-law, "You go back, each of you, to her mother's house. May the Eternal treat you kindly as you have treated the
9 dead and myself! May the Eternal let each of you find a settlement in the house of a husband!" Then she kissed them. But they wept loudly
10 and said to her, "No, we will go back with you to your peo-
11 ple." Naŏmi said, "Turn back, my daughters, why will you come with me? Have I any more sons in my womb to be husbands for you? Turn back, 12
my daughters, go your way; I am too old to have a husband. If I were to say that I had hopes of marrying, if I even had a husband this night and bore sons, would you wait on 13
till they had grown up? Would you let that debar you from marrying? No, my daughters, my plight is worse than yours, for the Eternal is against me." Again they wept aloud; Orpah 14
kissed her mother-in-law, but Ruth clung to her. Naŏmi said, "Look, your sister-in-law is 15
going back to her people and to her gods; turn back after her." But Ruth said, "Entreat me 16
not to leave you and to turn back from following you; wherever you go, there will I go; wherever you stay, there will I stay; your people shall be my people, and your God shall be my God; wherever you die, 17
there will I die, and I will be buried beside you. May the Eternal kill me and worse, if anything but death part you and me." So when Naŏmi saw 18
she was determined to accompany her, she said no more.

The two went on till they 19
reached Bethlehem. And the whole town was stirred by their arrival. The women said, "Is this Naŏmi?" "Call me not 20
Naŏmi," she said, "call me Mara, for the Almighty has cruelly marred me; I left this 21
place full, and the Eternal has brought me back empty-handed. Why call me Naŏmi, when the Eternal has turned against me, and the Almighty has afflicted me?" This was how Naŏmi 22

came back, with Ruth the Moabitess her daughter-in-law, from the country of Moab; the barley harvest was beginning when they reached Bethlehem.

2 Naŏmi had a kinsman of her husband's, a man of large property, who belonged to the family of Elimelek; his name
2 was Boaz. Now Ruth the Moabitess said to Naŏmi, "Let me go to the field and glean among the grain after some man with whom I may find favour." So she said, "Go, my
3 daughter." And when she went and gleaned in the field behind the reapers, it was her fortune to come upon that part of the field which belonged to Boaz, who was connected with the
4 family of Elimelek. Just then Boaz came out from Bethlehem, and said to the reapers, "May the Eternal be with you!" They replied, "May the Eternal
5 bless you!" Then he asked the foreman of the reapers in his service, "Whose girl is this?"
6 The foreman replied, "It is the Moabitish girl who came back with Naŏmi from the country
7 of Moab; she asked to be allowed to glean and gather behind the reapers among the sheaves, and she has been working ever since morning, without stopping for a single
8 moment." Then Boaz said to Ruth, "Now listen, my daughter. Glean in no other field, never leave this one, but stay
9 here close to my girls. Keep your eyes on the field they are reaping and follow them up; I have strictly forbidden the young men to molest you. Whenever you are thirsty, go to the cans and drink what the
10 young men have drawn." Then she fell upon her face, bowing to the ground; she said to him, "Why have I found favour with you, that you should take notice of me? I am a foreigner." But 11
Boaz replied, "I have been well informed of all you have done for your mother-in-law since your husband died, of how you left your father and mother and your native land and came to a people who were strange to you. May the Eternal reward your 12
services! May you receive a rich recompense from the Eternal, the God of Israel, under whose wings you have sought shelter!" She answered, "I am 13
finding favour with you, my lord, for you have comforted me and spoken kindly to your maid-servant, even though I do not belong to your own maid-servants."

When the time came for the 14
meal, Boaz said to her, "Come here, eat some of our bread, and dip your slice in the vinegar." So she sat beside the reapers, and he handed her roasted grain; she ate till she was satisfied, and had some left over. When she got up to glean, 15
Boaz ordered his young men, "Let her glean even among the sheaves, and never hinder her. Pull out some stalks for her 16
from the bundles and leave them for her to glean; do not check her." So she gleaned in 17
the field till evening. Then she beat out what she had gleaned (it was about a bushel of barley), and took it away with her 18
to the town. She showed her mother-in-law what she had gleaned, and she also produced for her the food she had left over after her hunger had been satisfied. Her mother-in-law 19
asked her, "Where did you glean to-day? Where were you work-

ing? A blessing on the man who took some notice of you!" So she explained to her mother-in-law whom she had been working with. "The name of the man with whom I worked to-day," she said, "was Boaz."
20 And Naŏmi said to her, "May the Eternal bless him, the Eternal who has not ceased to be kind to the living and to the dead! The man is a relative of our own," added Naŏmi; "he is one of our near kinsmen."
21 "Yes," said Ruth the Moabitess, "and he told me to keep close to his young men till they had finished his harvesting."
22 But Naŏmi said to Ruth her daughter-in-law, "My daughter, you had better accompany his girls, so that the reapers may not attack you in some
23 other field." So she kept close to the girls of Boaz as she gleaned, till the barley and the wheat were all harvested. She stayed with her mother-in-law.

3 Then Naŏmi her mother-in-law said to her, "My daughter, I must see you settled in life,
2 that you may fare well. Now here is our kinsman Boaz, with whose girls you have been working. To-night he is winnowing barley in the threshing-floor.
3 Come, wash and anoint yourself, dress yourself, and go down to the threshing-floor, but do not disclose yourself to the man before he has done eating
4 and drinking. When he lies down, you must note the place; you must slip in, uncover his waist, and lie down there; and then he will tell you what is
5 to be done next." She said, "I
6 will do whatever you say." So she went down to the threshing-floor and did exactly as her mother-in-law had told her.

When Boaz had eaten and 7
drunk, and had a merry time,
he went to lie down at the end
of the grain-heap. Then she
crept in noiselessly, uncovered
his waist, and lay down there.
At midnight the man started 8
up and bent forward; there was
a woman lying at his feet!"
"Who are you?" he asked. She 9
replied, "I am Ruth your maid-
servant; now spread your robe
over your maidservant, for you
are a near kinsman." And he 10
said, "May the Eternal bless
you, my daughter! This last
kindness of yours is more than
all you ever did before, for you
have not run after the young
men, poor or rich. Have no 11
fear, my daughter; I will do all
you ask; the folk of my town
know you are a woman of worth.
It is true I am a near kinsman, 12
but there is a nearer kinsman
than myself. Wait over this 13
night, and in the morning, if he
does his duty to you as a kins-
man, good and well; let him do
a kinsman's duty. But if he
will not do his duty to you as a
kinsman, as surely as the Eter-
nal lives, I will do a kinsman's
duty to you. Lie down till
morning." So she lay at his 14
feet till morning, and got up
before anyone's face could be
seen—for Boaz had said, "No
one must know that a woman
came to the threshing-floor."
He told her to bring her mantle 15
and hold it open. So she held it
open, and he measured out six
pecks of barley for her to carry.
Then she went to the town;
and when she arrived, her 16
mother-in-law said, "How have
you fared, my daughter?" She
told her all that Boaz had done
about her; "and he gave me 17
these six pecks of barley," she

said, "for he said that I must
not go empty-handed to my
18 mother-in-law." Then said
Naŏmi, "My daughter, wait
until you see how things go, for
the man will not rest till he
settles the matter this very
day."

4 Boaz had gone up to the
town Gate and sat down. And
there was the near kinsman of
whom Boaz had spoken, passing
by! So Boaz cried to him, "Ho,
you! step aside and sit down
here!" The man stepped aside
2 and sat down. Then Boaz got
ten of the sheikhs of the town
and bade them sit down also.
3 They sat down, and then he
said to the near kinsman,
"Naŏmi, who has come back
from the country of Moab, is
selling the plot of land which
belonged to our kinsman Elime-
4 lek, and I thought I would
lay the matter before you. Buy
it in presence of those who are
sitting here and in presence of
the sheikhs of my people. If
you will take up the property,
take it up; but if you will not
take it up, tell me, that I may
know how things stand; for
there is no one to take it up
except yourself, and I come
after you." The man said, "I
5 will take it up." Then Boaz
said, "When you buy the field
from Naŏmi, you are also buy-
ing Ruth the Moabitess, the
widow of a dead man, so as to
carry on the name of the dead
along with his inheritance."
6 But the near kinsman said, 'I
cannot take it up, for fear of
injuring my own inheritance.
Take over my rights yourself.
I cannot take up the property."
7 Now to make any transaction
valid, in the matter of taking
up property and exchanging
rights, the ancient custom in
Israel was that a man drew off
his shoe and handed it to the
other party; this was how ex-
changes were attested in Israel.
So when the near kinsman said 8
to Boaz, "Buy it for yourself,"
he drew off his shoe. Then said 9
Boaz to the sheikhs and all the
people, "You are witnesses to-
day that I have bought from
Naŏmi all that belonged to
Elimelek and Kilîon and Mah-
lon. Also I have purchased 10
Mahlon's wife, Ruth the Moab-
itess, to be my wife, that the
name of the dead may be car-
ried on along with his inherit-
ance, lest the name of the dead
perish from among his kinsmen
and from the Gate of his native
place: you are witnesses of this
to-day!" And all the people in 11
the Gate and the sheikhs an-
swered, "We are witnesses!
May the Eternal make the
woman who is coming into your
house like Rachel and Leah,
who together built up the
house of Israel! Prosperity be
yours in Ephrathah, and re-
nown in Bethlehem! May your 12
house flourish like the house of
Perez, whom Tamar bore to
Judah, with the offspring which
the Eternal shall give you from
this young woman!"

So Boaz took Ruth, and she 13
became his wife; when he went
in to her, the Eternal gave her
conception, and she bore a son.
Then said the women to Naŏmi, 14
"Blessed be the Eternal! He
has this day provided you with
a near kinsman. May his name
be renowned in Israel! He will 15
revive your life and nourish
your old age, for he is born of
your daughter-in-law, who loves
you, who is better than seven
sons to you." Naŏmi took the 16

baby and laid it in her bosom
17 and nursed it; and the women,
her neighbours, gave it a name.
"A son is born for Naŏmi,"
they said, and they called its
name Obed. He was the
father of Jesse, the father of
David.

These are the descendants of 18
Perez: Perez was the father of
Hezron, Hezron of Ram, Ram 19
of Amminadab, Amminadab of 20
Nahshon, Nahshon of Salmon,
Salmon of Boaz, Boaz of Obed, 21
Obed of Jesse, and Jesse of 22
David.

1 There was a man of Ramah, a Zuphite from the highlands of Ephraim, whose name was Elkanah—the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph. He was an Ephraimite, and he had two
2 wives, one called Hannah and the other Peninnah; Peninnah had children, but Hannah had
3 no children. Now this man used to go up from his town, year by year, to worship and to sacrifice to the Lord of hosts at Shilo, where Eli and his two sons, Hophni and Phinehas, were priests to the Eternal.
4b He used to give his wife Peninnah and all her sons and daughters shares of the sacrificial meat, but, though he loved
5 Hannah, he gave her only a single share, because the Eternal
6 had shut up her womb. Her rival used to taunt her bitterly, to irritate her, because the Eternal had shut up her
7 womb; and this went on year after year—whenever she went up to the house of the Eternal,
4a she taunted Hannah. One day when Elkanah was sacrificing, Hannah wept and would not
8 eat. So her husband Elkanah said to her, "Hannah, why are you weeping? why are you not eating? why is your heart sad? Am I not more to you than ten
9 sons?" But after they had eaten the boiled flesh and had drunk, Hannah rose and stood before the Eternal where Eli the priest was sitting on his chair at the doorposts of the
10 temple of the Eternal. With a sore heart she prayed to the
11 Eternal, weeping bitterly, and she made this vow: "O Lord of hosts, if thou wilt indeed look upon the plight of thy servant and remember me and not forget thy servant, but wilt give thy servant a son, then I will give him to the Eternal for the whole of his life; and no razor shall ever touch his head."
12 Now as she went on praying before the Eternal, Eli noticed
13 her mouth—for Hannah was speaking to herself; only her lips moved, her voice was not heard. Eli thought she was
14 drunk. So Eli said to her, "How long will you go on, you drunken creature? Away with you, go and sleep off your
15 drunkenness." But Hannah replied, "No, sir, I am a sorely tried woman, I have drunk neither wine nor liquor; I have been pouring out my soul before the Eternal. Do not take
16 your servant for a depraved woman; it is under my stress of grief and provocation that I have been speaking all the
17 time." Then Eli answered, "Go and prosper; may the God of
18 Israel grant you what you have asked him!" And she said, "May your servant find favour in your eyes!" So the woman went away; she ate, and her face was sad no longer. In the
19 morning they rose, worshipped before the Eternal, and returned home to Ramah. Elkanah had intercourse with Hannah his wife, and the Eternal
20 remembered her; so Hannah conceived, and at the turn of the year she bore a son, calling his name Samuel or "God-asked." "For," she said, "I asked the Eternal for him."
21 Then Elkanah went up with all

his household to offer to the Eternal the yearly sacrifice and what he had vowed, but Han-
22 nah did not go up. "Once the child is weaned," she told her husband, "then I will bring him; we shall appear before the Eternal, and he shall remain
23 there for ever." Elkanah her husband said to her, "Do whatever you think right; wait till you have weaned him, and may the Eternal let you carry out your purpose." So Hannah waited and suckled her son till
24 she weaned him. Then, after weaning him, she took him with her, along with a three-year-old bullock, a bushel of flour, and a bottle of wine; she entered the house of the Eternal at Shilo, accompanied by the boy,
25 and, after the bullock had been slain, she brought the boy to
26 Eli. "As sure as you live, sir," she said, "I am the woman who stood beside you here, praying
27 to the Eternal. I prayed about this boy, and the Eternal has
28 granted me what I asked. So I have lent him to the Eternal; as long as he lives he is loaned
2 to the Eternal." [[Then Hannah sang this prayer:

My heart thrills over the Eternal,
my powers are heightened by my God,
my lips exult over my foes,
for I joy in thy deliverance.
2 No one is divine like the Eternal,
no Power is steadfast like our God.
3 No more of your proud vaunts!
No mouthing of your taunts!
For the Eternal is a God who knows it all,
and what men do he judges.
4 The strong man's bow is broken,
and the stumbling are braced up;
5 those who had plenty have to work for bread,
and hungry people have to toil no more;
the barren woman has seven children now,
and the mother of many is pining.
The Eternal kills, the Eternal life 6
bestows,
he lowers to death and he lifts up,
the Eternal makes poor, the Eter- 7
nal makes rich,
he lays low and he raises,
he lifts the poor out of the dust, 8
he raises beggars from the rubbish heap,
seating them next to nobles,
to give them thrones of splendour.
[[For the pillars of the earth belong to the Eternal,
and on them he set the world.]]
He will guard the steps of his 9
godly folk,
but evil men shall perish in the dark
(for no man's strength makes him mighty).
The Eternal will crush his ene- 10
mies,
the most High in heaven will shatter them
(the Eternal's judgments shall cover the wide world),
to add power to his king,
to heighten the strength of his anointed one.]]

Then Hannah left him there 11
before the Eternal, and went to Ramah; but the boy ministered to the Eternal in presence of Eli the priest.

Now the sons of Eli were de- 12
praved creatures; they cared nothing for the Eternal nor for the regular dues of a priest. Whenever a man offered sacri- 13
fice, the priest's servant would come, as the flesh was being boiled, with a three-pronged fork in his hand which he 14
plunged into the pot or kettle or basin or dish; whatever the fork brought up, the priest took for himself. So they treated all the Israelites who came to sacrifice at Shilo to the Eternal. In 15
fact, even before the fat was burned, the priest's servant

would come and tell the man who was sacrificing, "Let the priest have some flesh for roasting; he wants raw flesh from
16 you, not boiled." If the man said to him, "First let the fat be burned, and then take as much as you want," he would answer, "No, you must give it to me at once, or I will take it by force."
17 The sin of the young men was great before the Eternal, for it meant disdain of what was offered to the Eternal.
18 Samuel, a boy girt with a linen apron, ministered before
19 the Eternal, and his mother used to make him a little robe, which she brought to him year by year when she came up with her husband to offer the yearly
20 sacrifice. Eli would bless Elkanah and his wife, saying, "May the Eternal repay you with offspring from this woman for the loan she has made to the Eternal!" Then they would go
21 home. And the Eternal remembered Hannah, so that she conceived and bore three sons and two daughters. Meantime the boy Samuel grew up before the Eternal.
22 Now Eli was very old. Whenever he heard how his sons were behaving towards all Israel, and how they lay with the women caretakers at the door of the
23 Trysting tent, he said to them, "Why are you behaving like this? I hear of it from all the
24 people. No, my sons, it is no good report that I hear the peo-
25 ple of the Eternal repeating. If one man sins against another man, God will mediate for him, but if a man sins against the Eternal, who can intercede on his behalf?" However, they would not listen to what their father said, for the Eternal was resolved to slay them. Meantime Samuel grew up to be a fine boy in the eyes of the Eternal and of men. 26

Now a man of God came to 27
Eli and gave him this message from the Eternal. "Did I not reveal myself to your father's household when they were in Egypt, slaves to the court of the Pharaoh? Did I not choose 28
him from all the clans of Israel to be my priest, to go up to my altar, to burn sacrifice, and to bear the ephôd in my presence? Did I not assign to your father's household as food all that the Israelites offer by fire? Why, 29
then, do you cast an envious eye upon my sacrifices and offerings, letting your sons override me and fattening yourselves under my very eyes upon the firstfruits of all that Israel my people offers? Therefore the 30
Eternal, the God of Israel, declares, I had meant your household and your father's household to live in my favour for ever; but now, says the Eternal, far be that from me; those who honour me I will honour, and those who despise me shall be derided. The day is coming 31
when I will cut off your offspring and the offspring of your father's household till there is not an old man left in your household; then in your straits 32
you shall look enviously on all the prosperity I award to Israel. One of your family I will 33
not cut off from my altar, I will spare him to consume his eyes with longing and to wear out his heart; but the greater part of your household shall die by the sword of men. What is to 34
befall your two sons Hophni and Phinehas shall be an omen for you; both are to die on the

35 same day. But I will raise up
for myself a faithful priest, who
will do whatever I plan and
desire; I will found a family for
him that lasts; he shall live in
the favour of my anointed king
36 for ever, and any survivor of
your household shall come and
do him obeisance for a pit-
tance of money and a piece
of bread, crying, 'Do put me
in some priestly position that
I may get a bite of food
to eat.'"

3 The boy Samuel was minis-
tering to the Eternal in pres-
ence of Eli. A word from the
Eternal was rare in those days;
2 visions were not common. But
one day, after Eli had laid
down in his place (his eyes had
begun to grow dim, so that he
3 could not see), when the lamp
of God was still burning, and
Samuel was lying in the temple
of the Eternal beside the ark of
4 God, then the Eternal called,
"Samuel! Samuel!" He an-
5 swered, "Here I am," and ran
to Eli, saying, "Here I am; you
called me." But he said, "I did
not call you; lie down again."
6 So he went and lay down. Once
more the Eternal called, "Sam-
uel! Samuel!" Then Samuel
got up and went to Eli; "Here
I am," he said; "you did call
me." But he answered, "I did
not call you, my son; lie down
7 again." Now Samuel did not
yet know the Eternal, and the
word of the Eternal had not
8 yet been disclosed to him. So
when the Eternal called Samuel
again, the third time, he got up
and went to Eli, saying, "Here
I am; you did call me." Eli
now saw that the Eternal was
9 calling the lad; so Eli told
Samuel, "Go and lie down; if
you are called, you must say,
'Speak, O Eternal; thy servant
is listening.'" Then Samuel
went and lay down in his place,
and the Eternal came and 10
stood, calling as usual, "Sam-
uel! Samuel!" Samuel said,
"Speak, thy servant is listen-
ing"; and the Eternal said to 11
Samuel, "I am about to do a
deed in Israel that will make
the ears of all who hear it ring;
on that day I will execute 12
against Eli all that I have said
about his household from be-
ginning to end. You must tell 13
him that I will punish his house-
hold for ever, because he knew
that his sons were blaspheming
God and yet he did not check
them. Therefore have I sworn 14
to the household of Eli that the
guilt of Eli's household shall
never be expiated, neither by
sacrifices nor by offering." Sam-
uel lay till morning; in the 15
morning he rose and opened the
doors of the house of the Eter-
nal, but he was afraid to let
Eli know the vision. Eli called 16
Samuel, however, and said,
"Samuel, my son." "Here I
am," he said. And he said, 17
"What was it that the Eternal
told you? Come, do not hide it
from me. God kill you and
worse, if you hide from me a
single word of what he told
you!" So Samuel told him 18
everything, and hid nothing
from him. "It is the Eternal,"
said Eli, "let him do what he
thinks good!"

Now Samuel grew up, and the 19
Eternal was with him and let
none of his words prove a fail-
ure; all Israel from Dan to 20
Beêrsheba knew that Samuel
was accredited as a prophet of
the Eternal. Once more the 21
Eternal was to be seen at Shilo,
for at Shilo the Eternal re-

4 vealed himself to Samuel, and
Samuel's word reached all Is-
rael.

In those days the Philistines
mustered to make war on Israel;
Israel marched out to fight the
Philistines and camped at Help-
stone, while the Philistines
2 camped at Aphek. The Philis-
tines drew up in battle array
against Israel; it was a stiff
fight, but Israel were routed
before the Philistines, who slew
four thousand of their army in
3 the open country. When the
troops returned to their camp,
the sheikhs of Israel said, "Why
has the Eternal routed us to-day
before the Philistines? Let us
fetch the ark of our God from
Shilo, that he may come among
us and rescue us from the power
4 of our enemies." So the people
sent to Shilo and brought away
the ark of the Eternal (throned
on the kherubs), and, along with
the ark of God, Eli's two sons
5 Hophni and Phinehas. When
the ark of the Eternal reached
the camp, all Israel raised a
mighty shout, till the earth
6 resounded; and when the Philis-
tines heard the noise of the
shout, they said, "What is this
noise of mighty shouting in the
camp of the Hebrews?" When
they learned that the ark of
the Eternal had arrived in the
7 camp, the Philistines were
afraid. "These are their gods,"
they said, "who have come to
8 them in camp!" "Woe to us!"
they said, "this has never hap-
pened before. Woe to us!
Who can rescue us from the
power of these mighty gods?
These are the gods that struck
the Egyptians with all manner
9 of plagues and pestilence. But
courage, Philistines! Be men,
that you may not be slaves to
the Hebrews as they have been
slaves to you." So the Philis- 10
tines fought, and Israel was
beaten—every man scurried
home, and there was a terrible
slaughter, for thirty thousand
infantry of Israel fell, the ark 11
of God was captured, and Eli's
two sons perished, Hophni and
Phinehas. A Benjamite ran 12
from the ranks and reached
Shilo on the same day, with his
clothes torn and earth scattered
over his head. When he arrived, 13
Eli was sitting on his seat be-
side the gate of the temple,
watching the road; his heart
was trembling for the ark of
God. All the town made an
outcry when the man came into
the town with the news; and 14
when Eli heard the noise of the
outcry, he said, "What is the
meaning of this uproar?" The
man hurried on his way to tell
Eli [[Eli was ninety-eight years 15
old, and his eyes were so dim
that he could not see]]. The 16
man said to Eli, "I am the
man who has come from the
camp; I fled from the ranks
to-day." He asked, "And how
did things go, my son?" The 17
messenger said, "Israel fled be-
fore the Philistines, there was a
terrible slaughter of the troops,
your two sons are dead, and
the ark of God has been cap-
tured." When he mentioned 18
the ark of God, Eli fell back
from his seat beside the gate;
his neck was broken, and he
died—for he was old and heavy.
He had been over Israel for
forty years. His daughter-in- 19
law, the wife of Phinehas, was
pregnant and on the point of
being delivered; when she heard
the news about the capture of
the ark of God and the death
of her father-in-law and of her

husband, she bent forward and bore a child, for her birth-
20 pangs came on her. As she was dying, the women standing round her said to her, "Fear not, you have borne a son." But she said nothing, she never
21 heeded them. So they named the child Ichabod, or Noglory, saying, "The glory is gone from Israel"—on account of the capture of the ark of God, and on account of her father-in-law and her husband.

5 The Philistines took the ark of God and brought it from
2 Helpstone to Ashdod; then the Philistines took the ark of God and brought it into the temple of Dagon, placing it beside
3 Dagon. But when the folk of Ashdod rose next morning, and went to the temple of Dagon and looked in, there lay Dagon flat on his face on the ground, in front of the ark of the Eternal! They lifted up Dagon and put him in his place again.
4 But when they rose next morning, there lay Dagon flat on his face on the ground in front of the ark of the Eternal—the head and both the hands of Dagon severed on the threshold, and only the trunk of Dagon left!
5 (This is why the priests of Dagon, and all who enter the temple of Dagon, to this day, never step on the threshold of Dagon in Ashdod, but leap over it.)

6 Then the Eternal laid a heavy hand upon the folk of Ashdod; he wasted them, striking both Ashdod and all its territory
7 with tumours. When the men of Ashdod saw this, they said, "The ark of the God of Israel must not remain among us any longer, for his hand is severe on
8 us and on Dagon our God." So they sent and summoned all the Philistine tyrants, saying, "What are we to do with the ark of the God of Israel?" They replied, "Let the ark of the God of Israel be brought round to Gath." They brought the ark of the God of Israel round to Gath, but, after they had brought it round, the hand 9
of the Eternal struck that town; there was a terrible panic, for he struck the men of the town. both young and old, till tumours broke out upon them. So they sent the ark of God 10
to Ekron. But when the ark of God came to Ekron, the Ekronites cried out, "They have brought round the ark of the God of Israel to us, to slay us and our people!" So they sent 11
and summoned all the Philistine tyrants, saying, "Send the ark of the God of Israel away back to its own place, that it may not slay us and our people." For there was a deadly panic all over the town; God laid a heavy hand upon them there; the men 12
who did not die were struck down with tumours, and the wail of the town rose up to heaven.

For seven months the ark of 6
the Eternal remained in the land of the Philistines. Then 2
the Philistines summoned their priests and magicians. "What are we to do with the ark of the Eternal?" they asked; "tell us how we should send it to its own place?" And they replied, 3
"If you are sending away the ark of the God of Israel, you must not send it away empty; you must render him some reparation. Then you will be cured, and you will learn why his hand still presses on you." They asked, "What is the rep- 4

aration we must offer to him?" "Five golden tumours," they said, "and five golden mice, according to the number of the Philistine tyrants, for one plague was upon you all and upon your tyrants. So you must make images of your tumours and images of your mice that are spoiling the country, and thus do honour to the God of Israel; perhaps he will take his hand off you and your gods and your land. Why will you stiffen yourselves, as the Egyptians and the Pharaoh stiffened themselves? Was it not only after God had made fools of them, that they let Israel depart? Now then, make a new cart and take two milch cows which have never been in harness; fasten the cows to the cart, and leave their calves behind them at home; then take the ark of the Eternal and place it on the cart, putting into a box beside it the golden objects you are offering by way of reparation. Send the cart away on its journey, and if it takes the road in the direction of Israel's territory, towards Beth-shemesh, then it is the Eternal who has inflicted this great damage upon us; but if not, then we shall understand it was not his hand that struck us —it was an accident that befell us." The men did so. They took two milch cows and fastened them to the cart, shutting their calves up at home, and on the cart they placed the ark of the Eternal and the box with the golden mice and the images of their tumours. The cows made straight along the road to Beth-shemesh; they kept to the one highroad, lowing as they went, and turning neither to the right nor to the left, while the Philistine tyrants followed them up to the frontier at Beth-shemesh. The folk of Beth-shemesh were harvesting their wheat in the valley, and when they looked up and saw the ark they went joyfully to meet it. The cart moved into the field of Joshua the Beth-shemeshite and stopped there. Now a large altar-stone was there; so they split up the wood of the cart and offered the cows as a burnt-offering to the Eternal. [[The Levites took down the ark of the Eternal and the box containing the golden objects, and placed them on the large altar-stone, and the men of Beth-shemesh offered that day burnt-offerings and ordinary sacrifices to the Eternal.]] When the five Philistine tyrants saw this, they returned that very day to Ekron. [[These are the golden tumours which the Philistines gave up as reparation to the Eternal; there was one for Ashdod, one for Gaza, one for Ashkelon, one for Gath, and one for Ekron; the golden mice also corresponded to the number of all the Philistine towns belonging to the five tyrants, both fortified towns and country villages]]. And still to this day the large altar-stone, beside which they set down the ark of the Eternal, stands in the field of Joshua the Beth-shemeshite. The sons of Jeconiah, however, did not rejoice along with the men of Beth-shemesh when they saw the ark of the Eternal; so he struck [[fifty thousand and]] seventy of them. And the folk mourned because the Eternal had smitten the folk with a heavy slaughter. The men of

Beth-shemesh said, "Who can stand before the Eternal, this dread God? Whither can we have him sent, to leave us
21 alone?" So they sent messengers to the inhabitants of Kirjath-jeârim, saying, "The Philistines have brought back the ark of the Eternal. Come down and take it to be with you."
7 The men of Kirjath-jeârim came and took the ark of the Eternal, bringing it to the house of Abinadab on the hill and consecrating Eleazar his son to look after the ark of the Eternal.
2 From the day that the ark of the Eternal remained at Kirjath-jeârim (the days lengthened out into twenty years), all the house of Israel turned after
3 the Eternal. Samuel said to all the house of Israel, "If you are returning with all your heart to the Eternal, then put away from yourselves the foreign gods and the Astartês, set your hearts on the Eternal and worship him alone, and he will rescue you from the power of the Philis-
4 tines." So the Israelites did put away the Baals and the Astartês, and worshipped the
5 Eternal alone. Then Samuel said, "Gather all Israel at Mizpah, and I will pray to the
6 Eternal for you." They gathered at Mizpah, drew water and poured it out before the Eternal, and fasted on that day, confessing that they had sinned against the Eternal. (It was at Mizpah that Samuel managed the affairs of Israel.)
7 But when the Philistines heard that the Israelites had gathered at Mizpah, the Philistine tyrants proceeded to attack Israel. On hearing of this, the Israelites were terrified of the Philistines; and the Israelites said to Samuel, "Do not cease crying to the 8
Eternal our God for us, to save us from the power of the Philistines." So Samuel took a suck- 9
ing-lamb and offered it up to the Eternal as a whole burnt-offering; he cried to the Eternal for Israel, and the Eternal answered him, for when the Philistines approached to fight against Israel just as Samuel was offer- 10
ing up the burnt-offering, the Eternal thundered loudly that day against the Philistines and routed them; they were crushed before Israel, and the men of 11
Israel, pouring out of Mizpah, pursued the Philistines and routed them, till the chase passed under Beth-horon. Then 12
Samuel took a stone and erected it between Mizpah and Jeshanah, naming it Helpstone; "This is witness," he said, "that the Eternal has helped us." So the 13
Philistines were subdued; they no longer crossed the frontiers of Israel. Indeed, all the days of Samuel the hand of the Eternal was against the Philistines; the towns which the Philistines 14
had taken from Israel were handed back to Israel from Ekron to Gath, and their territory was also freed by Israel from the power of the Philistines. (Also there was peace between Israel and the Amorites.) Samuel managed the 15
affairs of Israel all the days of his life; he went on circuit 16
every year to Bethel, Gilgal, and Mizpah, deciding the affairs of Israel at all those places, and returning to Ramah, where 17
his home was, where he ruled Israel and where he built an altar to the Eternal.

When Samuel grew old, he 8
made his sons manage Israel; the name of his eldest son was 2

Joel, the name of his second
was Abijah, and they ruled at
3 Beërsheba. But his sons did
not follow his footsteps; they
turned aside for money, they
took bribes and tampered with
4 justice. So all the sheikhs of
Israel gathered and went to
5 Samuel at Ramah, saying, "You
are old, and your sons are not
following your footsteps. Now
appoint a king for us, to rule
6 us like all other nations." It
displeased Samuel to hear them
asking for a king to rule them.
So Samuel prayed to the Eter-
7 nal; the Eternal said to Samuel,
"Listen to the voice of the peo-
ple, listen to whatever they say
to you; for it is not you whom
they have rejected, it is I whom
they have rejected as their king.
8 They are treating you exactly
as they have treated me ever
since I brought them up out of
Egypt, forsaking me and wor-
9 shipping foreign gods. So listen
to their voice; only, give them a
solemn warning, and explain to
them the methods of the king
who shall reign over them."
10 Then Samuel called the peo-
17 ple together to the Eternal at
18 Mizpah and gave the Israelites
this message from the Eternal,
the God of Israel. "I brought
up Israel from Egypt, I rescued
you from the power of the
Egyptians and from the power
of all the realms that were op-
19 pressing you; and to-day you
have rejected your God, who
has himself saved you from all
your calamities and distresses;
you have said no to me and
8 claimed a king." Then he
11 added, "Here are the methods
of the king who shall reign over
you; your sons he will take and
place them in his chariots and
among his horsemen, and to
run before his chariots; he will 12
put them in command of his
regiments and companies; some
will have to plough his ground
and reap his harvest, to make
his arms and construct his char-
iots; your daughters he will 13
take for perfumers and cooks
and bakers; he will take the 14
pick of your fields and vine-
yards and oliveyards and pre-
sent them to his courtiers; a 15
tenth part of your arable land
and vineyards he will present
to his officers and courtiers;
your slaves, male and female, 16
and the pick of your cattle and
your asses he will take and use
for his own ends; a tenth part 17
of your flocks he will take; and
you yourselves shall be slaves
to him. Then you will cry out 18
on account of the king whom
you have chosen for yourselves,
but the Eternal will not answer
you then." However, the peo- 19
ple would not listen to the voice
of Samuel. "No," they said,
"we must have a king over us,
to be like all the other nations, 20
that our king may rule us and
march in front of us and fight
our battles." When Samuel 21
heard all that the people said,
he repeated it in the hearing of
the Eternal, and the Eternal 22
said to Samuel, "Listen to their
voice and make them a king."
So Samuel said to the men of
Israel, "Well then, present your- 10
selves before the Eternal in your 19
clans and septs." And Samuel 20
made all the clans of Israel ap-
proach; the clan of Benjamin
was selected by lot, and when 21
he made the clan of Benjamin
approach in their families, the
family of the Matrites was se-
lected by lot, and when he
made the family of the Matrites
approach man by man, Saul the

son of Kish was selected by lot. But when they looked for him,
22 he was not to be found. So they asked the Eternal again, "Is the man here yet?" The Eternal answered, "He has hidden himself among the bag-
23 gage." Then they ran and brought him forward, and as he stood among the people he was a head taller than any of them.
24 And Samuel told all the people, "Do you see whom the Eternal has chosen? There is not a man like him among all the people!" Then all the people shouted aloud, "Long live the king!"

12 Then said Samuel to all Israel, "I have listened to your voice, to whatever you said to me, and I have put a king over
2 you. There, the king marches in front of you; but as for me, I am old and grey-headed, and my sons are grown-up men among you. I have gone in front of you from my youth to
3 this day. Here I am! Testify against me in presence of the Eternal and of his anointed king; whose ox have I seized, whose ass have I seized, whom have I maltreated, whom have I defrauded, from whom have I accepted a bribe or even a pair of sandals? Testify against me, and I will restore it to you."
4 They said, "You have never maltreated us, nor defrauded us, nor accepted any bribe from
5 anyone." So he said to them, "The Eternal is witness and his anointed king is witness this day against you, that you have found nothing to accuse me of!" "He is witness," they replied.
6 And Samuel said to the people, "The Eternal is witness, he who equipped Moses and Aaron, and brought up your fathers from the land of Egypt! Now stand 7
there, that I may argue with you before the Eternal and recount all the saving deeds done by the Eternal for you and for your fathers. When Jacob went to 8
Egypt, the Egyptians oppressed them, and your fathers cried to the Eternal; then the Eternal sent Moses and Aaron to bring your fathers out of Egypt, and settled them in this place. But 9
they forgot the Eternal their God. So he sold them into the hand of Sisera, commander of the army of Jabin king of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, who fought
against them. Then they cried 10
to the Eternal, saying, 'We have sinned, for we have forsaken the Eternal and worshipped the Baals and the Astartês; but rescue us from the power of our enemies, and
we will worship thee.' So the 11
Eternal sent Jerubbaal and Barak and Jephthah and Samuel, and rescued you from the power of your enemies on every side, till you lived in safety.
Yet, when you saw Nahash 12
king of Ammon coming to attack you, you said to me, 'No, we must have a king to reign over us'—though the Eternal your God is your king. See, 13
here is the king you have chosen! See, the Eternal has set a king over you! If you will 14
reverence the Eternal and worship him and listen to his voice and not rebel against the command of the Eternal, if both you and the king who reigns over you are followers of the Eternal your God, well and good. But 15
if you will not listen to the voice of the Eternal, if you rebel against the command of

the Eternal, then shall the hand of the Eternal be against you
16 and your king. Now then, stand and see this wonder which the Eternal is about to per-
17 form before your eyes. Is it not wheat harvest to-day? Well, I will call upon the Eternal to send thunder and rain, and you shall know and see what a wicked thing you have done in the sight of the Eternal
18 by asking a king." So Samuel called to the Eternal, and that day the Eternal did send thunder and rain, till all the people were terrified of the Eternal
19 and of Samuel. Then all the people said to Samuel, "Pray to the Eternal your God for your servants, lest we die; for, in addition to all our sins, we have
20 wickedly asked a king." Samuel said to the people, "Fear not; you have done this wrong indeed; only, do not swerve from following the Eternal, but worship the Eternal with all
21 your heart, and never swerve in search of vain idols which cannot profit you nor save you
22 —vain they are! For the sake of his own great credit the Eternal will not abandon his people; for the Eternal has undertaken to make you a peo-
23 ple for himself. Besides, for my part, far be it from me to sin against the Eternal by ceasing to pray for you; I will instruct you in the good and
24 right path. Only reverence the Eternal and serve him loyally with all your heart; for you see what a wonder he has performed in your presence.
25 But if you persist in doing wrong, both you and your king
10 will be swept away." Thus did
25 Samuel explain to the people the methods of the kingdom; he wrote them on a scroll, which he deposited in the presence of the Eternal. Then Samuel dismissed all the people, every man to his house. Saul too 26
went to his house at Gibeah, followed by the brave men of the nation, whose hearts God had touched. But a number of 27
low characters said, "How can this fellow deliver us?" They despised him and they did not offer him any present.

* * *

There was a man belonging 9
to Gibeah in Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of Becôrath, the son of Aphiah; he was a Benjamite, a man of substance, and he had a son 2
whose name was Saul, a man in the prime of life and stalwart—there was not a man among the Israelites more stalwart than he was; he was a head taller than any of the people. Now 3
some asses of Kish, Saul's father, were lost. So Kish told Saul his son to take one of the servants with him and go off in search of the asses. They 4
made their way through the highlands of Ephraim and through the district of Shalishah, but failed to find them; they made their way through the district of Shaalim, but the asses were not there; they made their way through the district of the Benjamites, but failed to find them. When they reached 5
the district of Zuph, Saul said to his servant who was with him, "Come, let us go back, in case my father ceases to care about the asses and is anxious about us." The servant said to 6
him, "But there is a man of God in this town, a man who is highly respected; whatever he

says is sure to come true. Let us go there; perhaps he can tell us something about the errand
7 we are on." "But suppose we go," said Saul to his servant, "what shall we offer the man? Our sacks are empty of bread, and there is no present to offer the man. What have we got?"
8 The servant answered Saul again, "I have ninepence here for you to give the man of God, that he may tell us about our
10 errand." "Good," said Saul to his servant, "come and let us go." So they went to the town where the man of God lived.
11 As they were climbing the ascent to the town, they met some young girls coming out to draw water, and asked them,
9 "Is the seer here?" (Formerly in Israel, when a man went to consult God, he said, "Come, let us go to the seer," for the prophet of to-day used formerly to be called "a seer.") The girls answered, "Yes, there he is in front of you: he has just come into the town this moment, for the people are sacrificing to-day on the height.
13 Whenever you enter the town you will find him, before he goes up to the height; for the people will not eat till he comes; he is to bless the sacrifice, and after that the guests partake. Go up, then, for you will meet
14 him this moment." So they went up to the town. They had just entered the gate-house, when there was Samuel, coming out in their direction, on
15 his way up to the height! (Now, the day before Saul arrived, the Eternal had whispered to Sam-
16 uel, "About this time to-morrow I will send you a man from the district of Benjamin and you shall anoint him to be prince over my people Israel; he is to rescue them from the power of the Philistines, for I have seen the affliction of my people, and their cry has reached me." So, 17 when Samuel saw Saul, the Eternal reminded him, "Here is the man of whom I told you, 'this man shall wield authority over my people.'") Saul went 18 up to Samuel in the gate-house and said, "Pray tell me where the seer's house is." And Sam- 19 uel answered Saul, "I am the seer. Go up to the height in front of me, for you must eat with me to-day; in the morning I will let you go, telling you all that is in your mind. As for 20 your asses that were lost three days ago, do not worry about them; they have been found. But the honours of Israel, to whom do they belong? Are they not for you and for all your father's household?" Saul 21 answered, "Am I not a Benjamite, a member of the smallest clan in Israel? Is not my family the humblest of all the septs in the clan of Benjamin? c Why, then, do you talk to me in this way?" But Samuel took 22 Saul and his servant and brought them into the dining-hall, where he seated them at the head of the guests (who were about thirty in number); then 23 Samuel said to the cook, "Bring the portion I gave you, the portion I told you to put aside." So the cook lifted the 24 leg and the rump and put them before Saul, and Samuel said, "There, the flesh is put before you! Eat; for we waited for you till the hour appointed, that you might eat along with the guests." So Saul ate with Samuel that day, and after they 25 went down from the height to

the town, a couch was spread for Saul upon the house-top,
26 and he lay down to sleep. At daybreak Samuel called to Saul upon the house-top, "Arise, that I may speed you on your way." So Saul got up, and he and Samuel went out into the street.
27 They were walking down to the outskirts of the town, when Samuel said to Saul, "Tell the servant to go on ahead; but stop here yourself, that I may unfold to you God's message."
10 Then Samuel, taking a flask of oil, poured it over his head and kissed him, saying, "Has not the Eternal anointed you to be prince over his people Israel? You shall wield authority over the people of the Eternal and rescue them from the power of their enemies. And this shall be the sign that the Eternal has anointed you to be prince over
2 his heritage; when you leave me to-day you will find two men near Rachel's tomb on the frontier of Benjamin; they will tell you that the asses you went in search of have been found, and your father has ceased to care about the asses but is anxious about you; he says, 'What am I to do about my son?'
3 Then, as you pass forward and reach the oak at Tabor, you will be met by three men going up to God at Bethel, one carrying three kids, one carrying three loaves of bread, and one carrying a bottle of
4 wine; they will salute you and give you two loaves of bread, which you must accept from
5 them. After that you will reach God's Gibeah, where the prefect of the Philistines is stationed; and as you approach the town, you will meet a band of dervishes coming down from the height with lutes, drums, flutes, and lyres playing in front of them while they prophesy;
6 the spirit of the Eternal will then inspire you till you prophesy along with them and become
7 a different man. Now, as these signs befall you, do whatever the occasion demands, for God
8 is with you. [[You must go down to Gilgal before me, and I will come down to join you there, to offer burnt-offerings and sacrifice recompense-offerings; you must wait for seven days till I join you and tell you what to do.]] And after he
9 had turned to leave Samuel, God did change his nature. All these signs occurred, that day.
10 Just as he reached Gibeah, a band of dervishes met him; he prophesied along with them,
11 and when people who knew him of old saw him prophesying along with the dervishes, they all said to each other, "What ever has come over the son of Kish? Saul among the dervishes!" "Among men of no
12 family!" as one local man observed. (So it passed into a proverb, "Saul among the dervishes!") When he had finished
13 prophesying, he went home.
14 Saul's uncle asked him and his servant, "Where have you been?" "In search of the asses," said he, "and when we saw they were not to be found,
15 we went to Samuel." Then Saul's uncle asked, "Now tell me what Samuel said to you."
16 And Saul said to his uncle, "Why, he told us that the asses had been found!" He said nothing about the matter of the kingdom.

11 About a month later, Nahash the Ammonite marched up and besieged Jabesh-gilead, and the

men of Jabesh-gilead all said to Nahash, "Make terms with us, and we will be your servants."
2 Nahash the Ammonite said to them, "I will make terms with you upon this condition, that I gouge out every man's right eye. So shall I stamp disgrace
3 upon all Israel." "Give us seven days respite," said the sheikhs of Jabesh, "that we may send messengers through all the territory of Israel. Then, if there is no one to rescue us,
4 we will come out to you." The messengers came to Saul's town of Gibeah and told their story to the people. All the people
5 wept aloud; and as Saul was just coming home behind the oxen from the field, he said, "What is the matter with the people, that they are weeping?" So they told him what the men
6 of Jabesh said. The spirit of the Eternal inspired Saul mightily, when he heard this; his
7 anger blazed up. He took a yoke of oxen, cut them in pieces, and sent them by the hand of messengers all over the territory of Israel, saying, "Whoever does not come forward to follow Saul [[and Samuel]], so shall his oxen be treated!" The terror of the Eternal fell upon the people, and they gathered
8 as one man. He numbered them at Bezek, three hundred thousand Israelites and thirty thou-
9 sand men of Judah; then he told the messengers to tell the men of Jabesh-gilead, "You will be delivered to-morrow, when the sun grows hot." The messengers went and told the men of Jabesh, who were delighted;
10 they said to Nahash, "We will come out to you to-morrow, and you can do whatever you like to
11 us." But on the morrow Saul arranged the people in three columns, and they made their way into the camp during the morning watch and routed the Ammonites till noon-day; the survivors were so scattered that no two men were left together.
[[Then said the people to Sam- 12
uel, "Who says Saul shall not reign over us? Bring such men, that we may put them to death." But Saul said, "Not a 13
man shall be put to death this day, for the Eternal has done a saving deed in Israel this day." Then Samuel said to the 14
people, "Come, let us go to Gilgal and ratify the kingdom there."]] And all the people 15
went to Gilgal, and at Gilgal they made Saul king in presence of the Eternal; there they sacrificed recompense-offerings in presence of the Eternal, and there Saul and all the men of Israel rejoiced exceedingly.
[[Saul was . . . years old when 13
he began to reign, and he reigned for . . . years over Israel.]] Saul picked three thou- 2
sand men of Israel; two thousand were with Saul at Michmash and in the highlands of Bethel, one thousand were with Jonathan at Geba in Benjamin; the rest of the people he sent home, each man to his own tent. Jonathan defeated 3
the prefect of the Philistines at Gibeah, and the Philistines heard a rumour that "the Hebrews had revolted," while Saul had the alarum sounded throughout all the land, till Is- 4
rael heard a rumour that Saul had defeated the prefect of the Philistines and that Israel was in bad odour with the Philistines. Then the people rallied to Saul at Gilgal. The Philis- 5
tines mustered to fight against

Israel with three thousand chariots, six thousand cavalry, and infantry as numerous as the sand on the sea-shore; they marched up and camped at Michmash, east of Beth-aven.
6 And when the men of Israel saw they were in straits (for the people were hard pressed), the people hid in caves and holes and rocks and tombs and
7 pits; many crossed the Jordan into the land of Gad and Gilead. [[Saul was still at Gilgal, and the people were trembling and
8 deserting him. He waited seven days, according to the time fixed by Samuel; but Samuel did not come to Gilgal, and meantime the people were
9 scattering from him. So Saul said, "Bring the burnt-offering and the recompense-offerings here to me!" And he offered
10 the burnt-offering. No sooner had he finished offering the burnt-offering than Samuel arrived. Saul went out to meet
11 and greet him, but Samuel said, "What have you done?" Saul answered, "I saw the people were scattering from me, and you did not come at the time fixed, and the Philistines were
12 massing at Michmash; so I thought, the Philistines will now pounce on us at Gilgal, and I have not appeased the Eternal. Hence I forced myself to offer the burnt-offering."
13 "You have done a senseless thing," said Samuel to Saul; "if you had obeyed the command of the Eternal your God, which he commanded you, then the Eternal would have established your kingdom over Israel for
14 ever. But now your kingdom shall not stand. The Eternal has discovered a man to his mind, and the Eternal has appointed him to be prince over his people, because you have not obeyed what the Eternal commanded you." Then Samuel went on his way from Gilgal.]] 15

Saul numbered the people who were left with him, about six hundred men. Saul, Jona- 16
than his son, and the people with them, remained at Geba in Benjamin, while the Philistines camped at Michmash. And 17
raiders issued from the Philistine camp in three columns; one column took the road to Ophrah in the district of Shual, another column went in the di- 18
rection of Beth-horon, and another column in the direction of the hill overlooking the wady of Hyænas and facing the open country. [[No blacksmith was 19
to be found anywhere in the land of Israel; for the Philistines were afraid of the Hebrews making swords or spears for themselves. All the Israelites went 20
down to the Philistines, each to get his ploughshare, his coulter, his axe, and his mattock sharpened. . . Thus on the day of 22
the battle of Michmash, none of the people with Saul and Jonathan had sword or spear—though Saul and Jonathan had weapons.]] The main body of 23
the Philistines then moved to the pass of Michmash. One day 14
Jonathan the son of Saul said to his young armour-bearer, "Come on, let us cross over to the Philistine garrison on the other side." But he did not tell his
father (Saul was on the out- 2
skirts of Geba, sitting under the pomegranate-tree beside the threshing-floor; the people with him numbered about six hundred men, and Ahijah the son 3
of Ahitub, the brother of Icha-

bod, the son of Phinehas, the son of Eli, the priest of the Eternal at Shilo, bore the ephôd). Nor did the people know that Jonathan had gone.
4 Now between the passes where Jonathan planned to cross over to the Philistine garrison, there was a rocky crag on the one side and a rocky crag on the other: the name of the one was Bozez, the name of the other
5 Seneh; the one crag rose to the north in front of Michmash, the other to the south in front of
6 Geba. "Come on," said Jonathan to his young armour-bearer, "let us cross over to this uncircumcised garrison; perhaps the Eternal will do something for us, for the Eternal never has any difficulty about delivering his people, by means of many
7 or by means of few." His armour-bearer said to him, "Do whatever you have a mind to; I am with you; your mind is my
8 mind." Then Jonathan said, "Look here, we will cross over and show ourselves to the men.
9 If they say to us, 'Stand where you are, till we get at you!' then we will stand still, we will
10 not go up to them; but if they say, 'Come up to us!' then up we go, for that will be the sign that the Eternal puts them into
11 our hands." So the two of them showed themselves to the Philistine garrison, and the Philistines said, "Look at the mice creeping out of their hid-
12 ing-holes!" The men of the garrison called out to Jonathan and his armour-bearer, "Come up to us, and we will tell you something!" Then Jonathan said to his armour-bearer, "Climb up behind me, for the Eternal has put them into
13 the hand of Israel." Up Jonathan climbed on his hands and his feet, his armour-bearer after him; the Philistines fell before Jonathan, his armour-bearer despatched them after him, and in 14
the first attack of Jonathan and his armour-bearer they slew about twenty men. . . A panic 15
spread in the camp, over the open country and among all the troops, till both the garrison and the raiders were panic-stricken; there was an earthquake, and then a divine access of panic. Saul's sentinels 16
on the outlook at Geba in Benjamin noticed the camp swaying hither and thither, and Saul 17
said to the troops with him, "Search and see who has left us?" When they searched, Jonathan and his armour-bearer were not present. So Saul said 18
to Ahijah, "Bring the ephôd here" (for at that time he bore the ephôd in front of Israel). While Saul was talking to the 19
priest, the tumult in the Philistine camp grew worse and worse. So Saul said to the priest, "Take your hand off it"; then Saul and all the troops 20
with him mustered and went into battle; every Philistine's sword was turned against his fellow, there was a mighty confusion, and even the Hebrews 21
who had hitherto been on the side of the Philistines and had accompanied them to the camp now turned to side with the Israelites who accompanied Saul and Jonathan. Besides 22
that, as soon as all the men of Israel who were hiding in the highlands of Ephraim heard that the Philistines had taken to flight, they too pursued them in the battle. So the Eternal 23
delivered Israel that day. The battle swept past Beth-horon;

24 all the troops with Saul numbered about ten thousand men, and the fighting spread over the highlands of Ephraim. And on that day Saul made a vow and laid an oath on the troops, saying, "A curse on any man who eats any food before evening, till I take vengeance on my
25 enemies!" There was honey on
26 the surface of the ground, but when the troops came to the honeycombs no man put his hand to his mouth, although the bees had gone; the troops
27 were in terror of the oath. But Jonathan had not heard his father laying an oath on the troops; so he stretched out the tip of the club in his hand and dipped it in the honey, and when he put his hands with honey to his mouth, his eyes
28 brightened. One of the men spoke up and said, "Your father strictly bound the troops by an oath, saying, 'A curse on the man who eats any food to-day,' and the troops agreed to the
29 oath!" Then Jonathan said, "My father has undone the nation! Look how my eyes have brightened, because I tasted
30 this morsel of honey! How much greater then would have been the slaughter of the Philistines this day, had the troops only eaten freely of the spoil of
31 their enemies!" From noon to nightfall they struck down the Philistines that day, till the
32 troops were exhausted; then the troops rushed on the spoil, seizing sheep, oxen, and calves, and felling them to the earth; the troops ate them, blood and
33 all. But when Saul was told, "the troops are sinning against the Eternal by eating flesh with the blood in it," he said to his informants, "Roll a large altar-
stone here." Saul added, "Go 34
through the troops and tell them that every man is to bring me his ox or sheep and slay it here; they are not to sin against the Eternal by eating flesh with the blood in it." So all the troops brought to the Eternal what each had in his hand, and slew it there. Thus Saul put 35
up an altar to the Eternal; it was the first altar that he had built to the Eternal. Then Saul 36
said, "Let us go down to pursue the Philistines by night and harry them till morning; let us not leave a man of them alive." The troops said, "As you please." But the priest said, 37
"Let us consult God here." So Saul asked God, "Shall I go down to pursue the Philistines? Wilt thou hand them over to Israel?" God did not answer him that day. So Saul said, 38
"Come here, all you chieftains of the army, discover and detect the man in whom the sin lies to-day. By the life of the 39
Eternal, Israel's deliverer, though it were Jonathan my son, he shall be put to death!" Not one of all the troops said a word. Then he said to all Is- 40
rael, "You stand on one side, and Jonathan and I will take the other side." The army said to Saul, "As you please." Then 41
Saul prayed, "O thou Eternal, God of Israel, why hast thou not answered thy servant to-day? If the sin lies in me or in Jonathan my son, then, O Eternal, God of Israel, let the lot be 'urim'; but if the sin lies in thy people Israel, let the lot be 'thummim.'" Saul and Jona- 42
than were taken by the lot; the army escaped. Then Saul said, "Throw the lot between me and Jonathan my son. Whichever

of us the Eternal takes, he shall die." The army said to Saul, "This must not be," but Saul overruled the army, and when the lot was thrown between himself and his son Jonathan,
43 Jonathan was taken. "Tell me," said Saul to Jonathan, "what have you done?" Jonathan told him, "I did taste a morsel of honey on the tip of the club I was carrying. Here I am! I am quite ready to die!"
44 "God kill me and worse, Jonathan," said Saul, "but die you
45 must." However, the army said to Saul, "Jonathan die!—Jonathan who won this great victory for Israel? Never! By the life of the Eternal, not a hair of his head shall fall to the ground, for he has conquered by God's help this day." So the army rescued Jonathan
46 from death. Saul gave up his pursuit of the Philistines, and the Philistines went back to their own land.

47 [[When Saul took the kingdom over Israel, he fought against all his enemies on every side, against Moab, against the Ammonites, against Edom, against the king of Zobah, and against the Philistines; wherever he turned, he was vic-
48 torious; he did great exploits, defeating the Amalekites and rescuing Israel from the power of their plunderers.

49 Saul's sons were Jonathan, Ishbaal, and Malchishua; the names of his two daughters were Merab, the elder, and Michal
50 the younger; the name of Saul's wife was Ahinoam, the daughter of Ahimaaz, and the name of his commander-in-chief was Abner
51 the son of Ner, Saul's uncle (Kish, Saul's father, and Ner, Abner's father, were sons of Abiel).]]

52 But all through the reign of Saul there was hard fighting with the Philistines, and whenever Saul saw a man of valour or vigour, he attached him to his retinue.

15 Samuel said to Saul, "The Eternal sent me to anoint you king over his people Israel. Now listen to the voice of the
2 Eternal's words. This is what the Lord of hosts says: 'I intend to punish Amâlek for what he did to Israel, when he opposed them on their way up from
3 Egypt. Go and defeat Amâlek; massacre him and all that belongs to him, do not spare him, slay both men and women, child and infant, ox and sheep,
4 camel and ass.'" So Saul summoned the troops, mustering them at Telem, to the number of two hundred thousand infantry and ten thousand men of
5 Judah. When he reached the town of Amâlek, he lay in wait
6 in the valley. Then Saul told the Kenites, "Be off, withdraw from the Amalekites lest I destroy you along with them; for you acted kindly to all the Israelites as they came up from Egypt." So the Kenites with-
7 drew from the Amalekites, and Saul routed the Amalekites from Telem as far as to Shur on the
8 east of Egypt; he took Agag king of Amâlek alive, and massacred all the people, giving no quarter.
9 But Saul and the troops spared Agag and the best, the fattest, of the flocks and herds, and the lambs, though they destroyed whatever property was common and worthless. Then a message
10 from the Eternal came to Sam-
11 uel: "I am sorry that I ever made Saul king, for he has given up following me, he has not carried out my orders." Samuel

was angry with the Eternal and
12 protested to him all night. Then
in the morning Samuel went to
meet Saul. Samuel was told,
"Saul went to Karmel, where he
has just erected a trophy; he
has gone down to Gilgal."
13 When Samuel came to him,
Saul said, "The Eternal bless
you! I have carried out the
14 Eternal's orders." "Then,"
Samuel asked, "what is this
bleating of sheep in my ears?
What is this lowing of cattle
15 that I hear?" Saul said, "They
have been taken from the Amal-
ekites; the troops spared the
best of the sheep and oxen for
a sacrifice to the Eternal your
God; the rest we have de-
16 stroyed." "Silence!" said Sam-
uel, "let me tell you what the
Eternal told me last night."
17 "Say on," said Saul. And Sam-
uel proceeded, "You may think
little of yourself, but are you
not at the head of the clans of
Israel? The Eternal anointed
18 you king over Israel, and the
Eternal sent you on a mission,
saying, 'Go and destroy these
sinners of Amalekites; fight
against them till they are wiped
19 out.' Why, then, have you not
obeyed the voice of the Eter-
nal? Why have you darted on
the spoil and done wrong in the
20 eyes of the Eternal?" But Saul
said to Samuel, "I have obeyed
the voice of the Eternal. I
have gone on the mission
which the Eternal sent me. I
have caught Agag king of
Amâlek, and I have destroyed
21 the Amalekites. But the
troops took some of the sheep
and oxen, the best of what
had been doomed to destruc-
tion, for a sacrifice to the Eter-
22 nal your God." Then Samuel
said,

Does the Eternal delight in burnt-
offering and sacrifice
as he does in obedience to his
word?
Obedience is better far than sac-
rifice,
to heed him better than fat
flesh of rams.
For rebellion is as bad as the sin 23
of divination,
and self-will as bad as the in-
iquity of idols.
Because you have set the Eter-
nal's word aside,
he has set you aside from being
king.

Then said Saul to Samuel, "I 24
have done wrong: I have broken
the command of the Eternal and
your instructions. It was be-
cause I was afraid of the troops,
that I did what they demanded.
Pray pardon my sin, come back 25
with me that I may worship the
Eternal." But Samuel said to 26
Saul, "No, I will not come back
with you, for you have set aside
the word of the Eternal, and the
Eternal has set you aside from
being king over Israel." As 27
Samuel turned away, Saul
caught at the skirt of his robe,
and it tore. Then Samuel said 28
to him, "The Eternal has to-day
torn the kingdom of Israel from
you, and given it to a neighbour
of yours who is a better man
than yourself. The Splendour 29
of Israel, he will never lie nor
change his mind; he is not a
man, to change his mind." "I 30
have done wrong," said Saul,
"but pray show me respect be-
fore the sheikhs of my people
and before Israel; come back
with me that I may worship
the Eternal your God." So 31
Samuel turned back after Saul,
and Saul worshipped the Eter-
nal. Then said Samuel, "Bring 32
Agag the Amalekite king here
to me." Agag came to him with

tottering steps; "Death is a
33 bitter thing," said Agag. But
Samuel said, "As your sword
has bereaved women, so shall
your mother be most bitterly
bereaved"; and Samuel hacked
Agag to pieces before the Eter-
34 nal at Gilgal. Then Samuel
went to Ramah, while Saul
went home to his native town
35 of Gibeah. Samuel never saw
Saul again before he died, for
Samuel grieved over Saul.

Now the Eternal was sorry he
had ever made Saul king over
16 Israel; and the Eternal said to
Samuel, "How long are you
going to grieve over Saul, when
I have set him aside from being
king over Israel? Fill your horn
with oil; come, I will send you
to Jesse the Bethlehemite, for I
have looked out a king among
2 his sons." "How can I go?" said
Samuel; "Saul will hear about it
and kill me." But the Eternal
said, "Take a calf with you and
say that you have come to sacri-
3 fice to the Eternal. Invite Jesse
to the sacrifice—I will tell you
what to do—and anoint the man
4 whom I point out to you." So
Samuel did what the Eternal
told him, and when he came to
Bethlehem, the sheikhs of the
town came trembling to meet
him; they said, "Does your
5 visit mean good?" "Yes," he
replied, "I have come to sacri-
fice to the Eternal. Consecrate
yourselves and rejoice with me
at the sacrifice." He conse-
crated Jesse and his sons him-
self, inviting them to the sacri-
6 fice; and when they came, and
he saw Eliab, he said, "Surely
the Eternal's anointed is before
7 him now!" But the Eternal
said to Samuel, "Do not look at
his appearance or at the height
of his stature; I have passed
him by, for the Eternal does not
see as man sees; man looks at
the outward appearance, but the
Eternal looks at the heart."
Then Jesse called Abinadab, and 8
put him before Samuel; but he
said, "The Eternal has not
chosen this one either." Then 9
Jesse made Shammah walk past;
but Samuel said, "The Eternal
has not chosen this one either."
Jesse made seven of his sons 10
walk past Samuel, and Samuel
said to Jesse, "The Eternal has
not chosen these." Then Sam- 11
uel asked Jesse, "Are all your
sons here?" He answered,
"There is still the youngest, but
he is a shepherd with the flock."
"Send and fetch him," said Sam-
uel; "we must not sit down to
our banquet till he is here."
Jesse sent and brought him in; 12
he was ruddy, a lad with fine
eyes and of a handsome ap-
pearance. And the Eternal
said, "Go and anoint him; this
is the man!" So Samuel took 13
the horn of oil and anointed him
among his brothers; and from
that day onwards the spirit of
the Eternal inspired David
strongly. Then Samuel rose
and went to Ramah.

Now the spirit of the Eternal 14
departed from Saul, and an evil
spirit from the Eternal scared
him. So Saul's courtiers said to 15
him, "Here is an evil spirit from
God scaring you! Let your ser- 16
vants now before you offer a
suggestion: let them discover
some skilful player on the lyre;
then, whenever the evil spirit
overpowers you, he shall play
music, and you will get better."
Saul answered his courtiers, 17
"Look me out a man who plays
well, and bring him to me."
One of the young men put in, 18
"I have noticed a son of Jesse

the Bethlehemite, who is a skilful player, a brave man, a soldier, quick-witted, a man of good presence, and the Eternal is with
19 him." So Saul sent messengers to Jesse, saying, "Send me your son David, who is with the
20 flock." Jesse took ten loaves of bread, a bottle of wine, and a kid, and sent them by his son
21 David to Saul; and when David came to Saul and presented himself, Saul loved him and made him one of his armour-
22 bearers. Then Saul sent to Jesse, saying, "Let David enter my service; he has won my
23 favour." And whenever the evil spirit from God overpowered Saul, David would take the lyre and play music, till Saul breathed freely; then all would be well, and the evil spirit would depart from him.

17 Now the Philistines mustered their forces for war; they mustered at Sokoh which belongs to Judah, camping between Sokoh and Azekah at Ephesdammim.
2 Saul and the men of Israel mustered and camped in the valley of Elah, where they drew up in battle-array against the Philis-
3 tines, the Philistines occupying the hills on one side and the Israelites occupying the hills on the other side, with the valley
4 between them. From the ranks of the Philistines a champion walked forward called Goliath of Gath; he was about ten feet
5 high, he had a bronze helmet on his head, and he wore a bronze breast-plate of scaled armour, weighing about two hundred
6 pounds; he had bronze greaves on his legs, and a bronze javelin
7 slung between his shoulders; the shaft of his spear was as large as a weaver's beam, and the head of his iron spear weighed twenty-five pounds. (His shield-bearer went in front of him.) He stood 8
and shouted to the forces of Israel, "Why form up in line of battle? Am not I a Philistine, and you are slaves of Saul? Choose a man for yourselves, and let him come down to me; if he can fight with me and kill 9
me, then we will be your slaves, but if I overcome him and kill him, then you shall be our slaves and serve us." The 10
Philistine added, "I thus defy this day the forces of Israel! Give me a man, and let us have a fight!" When Saul and all 11
Israel heard these words of the Philistines, they were dismayed and daunted.

[[David was the son of an 12
Ephrathite belonging to Bethlehem in Judah, whose name was Jesse; he had eight sons, and, by the time Saul reigned, he was an old man, too old to enlist with his three eldest sons, who had followed Saul to war. The names of his three sons 13
who had gone to the war were, Eliab the eldest, next to him Abinadab, and thirdly Shammah. David was the youngest; 14
the three eldest had followed Saul.]] David used to go to 15
and fro, attending Saul and pasturing his father's sheep at Bethlehem. For forty days the 16
Philistine champion went forward and took his stand, morning and evening. [[Now Jesse 17
said to his son David, "Take your brothers a bushel of this roasted grain and these ten loaves; quick, carry them to your brothers in the camp. Also, take these ten milk- 18
cheeses to the commander of their regiment. Ask how your brothers are, and bring me news of them. Saul and they and all 19

the men of Israel are in the valley of Elah, fighting the
20 Philistines." So David got up next morning, and, leaving the flock in charge of a herdsman, he took what Jesse had told him and went as he was bidden. Just as he reached the entrenchment, the army going out to the battle-line was shouting the
21 war-cry, and Israel and the Philistines drew up in battle-
22 array, army against army. So David left his packages in the hands of the man who kept the stores, and ran into the ranks, to find out how his
23 brothers were. As he was talking to them, up came the champion from the ranks of the Philistines; he was a Philistine of Gath, called Goliath. He uttered his usual challenge, and
24 David heard it. All the men of Israel fled from the man in terror, as soon as they saw him;
25 said the men of Israel, "Have you seen the man who has come forward? He has come forward to defy Israel! The king will richly endow any man who kills him; he will give him his daughter, and make his father's house-
26 hold free in Israel." David said to the bystanders, "What shall be done for the man who kills yonder Philistine and wipes off the disgrace from Israel? For who is this uncircumcised Philistine, to dare insult the armies
27 of the living God?" The troops answered him as above, telling him what would be done for the man who killed the Philis-
28 tine. But Eliab his eldest brother heard him talking to the men, and Eliab's anger blazed against David. "Why have you come here?" he asked. "Whom did you leave in charge of that poor flock in the open country? I know your forwardness and your self-will; you came to see the battle!"
29 "What have I done now?" said David; "I merely asked a question."
30 Then turning to another quarter he made the same inquiry as before, and the troops
31 replied as they had done at first. On hearing what David said, people repeated it to Saul; then they took and brought him to Saul.]] And David said to
32 Saul, "Let not my lord's courage fail him; your servant will go and fight the Philistine."
33 Saul said to David, "You are not able to attack this Philistine and fight him; you are only a youth, and he has been a warrior from his youth!"
34 But David said to Saul, "Your servant used to keep sheep for his father, and when a lion or even a bear came and seized a sheep
35 from the flock, I would be after him, I would strike him, and rescue it from his mouth; if he turned against me, I would catch him by the chin and kill
36 him with a blow. Your servant has killed both lions and bears. And this uncircumcised Philistine shall fare like one of them, for insulting the armies of the
37 living God. The Eternal who rescued me from the paw of the lion and the paw of the bear," said David, "he will rescue me from the hand of this Philistine." Then said Saul to David, "Go, and may the Eternal be
38 with you!" And Saul dressed David in his own clothing, put a bronze helmet on his head, and clad him in a coat of mail.
39 David buckled his sword over his coat, and tried to walk, but in vain, for he was not used to such armour. So David said to Saul, "I cannot move with these;

I am not used to them." And
40 David put them off; he grasped
his club, picked five smooth
stones from the stream and put
them in the shepherd's bag that
served him for a knapsack, took
his sling in his hand, and went
41 to meet the Philistine. [[The
Philistine came on towards
David, and in front of him
42 went his shield-bearer.]] But
when the Philistine looked and
saw David, he despised him for
43 his youth. "Am I a dog," said
the Philistine to David, "that
you attack me with a club?"
And the Philistine cursed David
44 by his gods. "Come to me,"
said the Philistine to David,
"and I will give your flesh to
the birds of the air and the
45 beasts of the field." Then
David answered the Philistine,
"You attack me with sword and
spear and javelin, but I attack
you in the name of the Lord of
hosts, the God of the armies of
Israel, which you have insulted
46 this day. The Eternal will de-
liver you into my hands, and I
will cut off your head and give
your corpse and the corpses of
the Philistine host to the birds
of the air and the wild beasts
47 of the earth, so that all the
world may learn that Israel has
a God, and all here present learn
that the Eternal does not save
by sword and spear—the fight
is in the Eternal's hands, and
he will put you in our power."
48 Now, when the Philistine
started to approach and attack
David, David hurried forward
49 to meet the Philistine. Putting
his hand into the bag, David
took out a stone and slung it,
striking the Philistine on the
forehead; the stone sank into
his forehead, and he dropped
on his face to the ground.

[[David overcame the Philistine 50
with sling and stone, stripping
the Philistine and killing him.
David had no sword in his
hand.]] Then David ran and 51
stood over the Philistine, drew
his sword from the sheath and
killed him, cutting his head off.
When the Philistines saw their
champion was dead, they ran
away, and the men of Israel 52
and of Judah rose with a shout
and chased the Philistines as
far as the entrance to Gath and
the gates of Ekron, till the
wounded men of the Philistines
dropped all along the way from
Shaaraim to Gath and Ekron.
Then the Israelites came back 53
from chasing the Philistines
and plundered their camp.
David took and brought the 54
head of the Philistine to Jeru-
salem, but the armour he kept
in his tent.

[[When Saul saw David going 55
out to encounter the Philistine,
he said to Abner the general of
the army, "Abner, whose son is
this lad?" "By your life, O
king," said Abner, "I cannot
tell!" The king said, "Find 56
out whose son the youth is."
So, when David came back 57
from killing the Philistine, Ab-
ner took him and brought him
before Saul with the Philistine's
head in his hand. Saul said to 58
him, "Whose son are you, my
lad?" David replied, "I am
the son of your servant Jesse
the Bethlehemite." By the 18
time that David had finished
talking to Saul, Jonathan's soul
was knit to David's—Jonathan
loved him as himself. That 2
very day Saul kept him, and
would not allow him to return
to his father's house; and Jona- 3
than made a compact with
David (for he loved him as

4 himself); Jonathan stripped
himself of his robe and gave it
to David, along with his ac-
coutrements, including his
sword and bow and girdle.
5 Saul put him in command of
troops, and David went about
his business, proving successful
in every commission of Saul;
he was a favourite with all the
people and with Saul's cour-
tiers.]]
6 On their return, as David
came back from killing the
Philistine, the women came
dancing out of all the towns of
Israel to meet king Saul with
tambourines and pæans of joy
7 and cymbals; as they danced,
the women sang to each other,

Saul has slain his thousands,
David tens of thousands!

8 This made Saul furious, it irri-
tated him. "They give David
tens of thousands," he said,
"and I get only thousands!
What more can he have, but
9 the kingdom itself?" From
that day Saul kept his eye on
10 David. [[Next day an evil
spirit from God overpowered
Saul, and he raved within his
house. David was playing music
for him as usual, and Saul had a
11 spear in his hand; he raised the
spear, saying to himself, "I will
pin David to the wall." But
David evaded him twice over.]]
12 Saul was afraid of David, be-
cause the Eternal was with him
and had departed from Saul;
13 so Saul removed him from his
presence and put him in com-
mand of a regiment, and he
went about his business at the
14 head of the troops. In all his
movements David proved skilful
and successful, and the Eternal
15 was with him. When Saul saw
how skilful and successful he
was, he stood in awe of him.
But all Israel and Judah loved 16
David, as they saw him going
out and in about his business.

[[Then said Saul to David, 17
"Here is my oldest daughter
Merab, I will give her to you in
marriage; only be a brave man
and fight the battles of the
Eternal" (for Saul thought,
"Let not my hand strike him
down, but the hand of the
Philistines"). David said to 18
Saul, "Who am I, who are my
folk, what is my father's sept
in Israel, that I should be son-
in-law to the king?" However, 19
when the time came for Merab,
Saul's daughter, to be given to
David, she was given in mar-
riage to Adriel the Meholath-
ite.]]

Now Michal, Saul's daughter, 20
was in love with David. When
Saul was told this, he was de-
lighted. (Saul thought, "I will 21
give her to him in order to im-
peril him, that the hand of the
Philistines may strike him down.
He must make himself my son-
in-law now by means of the
Philistines!") So Saul ordered 22
his attendants to communicate
privately with David and to tell
him, "The king is delighted with
you, all his courtiers love you;
now, then, be the king's son-
in-law." Saul's attendants said 23
this in the hearing of David.
But David said, "And do you
think it an easy matter for a
poor man like myself, a man of
no position, to become the king's
son-in-law?" Saul's attendants 24
then reported what David had
said, and Saul replied, "You 25
must tell David that the king
does not desire any payment
for the bride except a hundred
foreskins of the Philistines—for
vengeance on the king's ene-

mies!" (Saul's idea was to make David fall by the hand
26 of the Philistines.) When his attendants told this to David, David gladly agreed to be the king's son-in-law. Before the
27 time fixed David went off, he and his men; they killed a hundred of the Philistines, and David brought their foreskins, paying the full toll of them to the king, in order to become the king's son-in-law. So Saul gave him Michal his daughter
28 in marriage. But when Saul saw that the Eternal was with David and that all Israel loved
29 him, Saul was still more afraid of David. [[Saul continued to
30 be hostile to David. The Philistine leaders used to make sallies; and whenever they made sallies, David acted more skilfully and successfully than all the officers of Saul, so that his reputation stood high.]]

19 Saul ordered his son Jonathan and all his officers to kill David.
2 But Jonathan, Saul's son, was greatly delighted with David, and Jonathan told David, "My father Saul means to kill you; now, do take care to-morrow morning, stay in some secret
3 spot and hide yourself. I will go out and stand beside my father in the field where you are lying; I will talk to my father about you, and if I hear
4 anything I will tell you." So Jonathan spoke favourably of David to Saul his father. He said, "Let not the king sin against his servant David; he has not sinned against you, he has acted most loyally to you.
5 He took his life in his hand when he killed the Philistine, and the Eternal won a mighty victory for Israel. You saw that yourself, and you rejoiced. Why, then, sin against innocent blood by killing David for no reason?" Saul listened to what 6
Jonathan said, and Saul swore, "By the life of the Eternal, he shall not be put to death!" Then Jonathan called David, 7
and Jonathan told him all this; Jonathan brought David to Saul, and he attended him as before.

But, when war broke out 8
again, and David marched off to fight with the Philistines and inflicted heavy losses on them, till they fled before him, an 9
evil spirit from the Eternal overpowered Saul, as he sat in his house, spear in hand. David was playing music, and Saul 10
tried to pin David to the wall with the spear. But David slipped aside from Saul, and he drove the spear into the wall. David fled and made his escape.

That night Saul sent messen- 11
gers to David's house to watch it, so as to kill him in the morning. But Michal, David's wife, warned him, saying, "If you do not save your life to-night, you will be a dead man to-morrow." Then Michal lowered David out 12
of the window; away he fled and made his escape. Taking 13
their household god, Michal laid it in the bed; she put a wrapper of goat's hair round its head, and covered it with the clothes, and when Saul sent 14
messengers to seize David, she said, "He is ill." Saul sent 15
back the messengers to find David, saying, "Bring him here to me in his bed, that I may kill him!" and when the mes- 16
sengers went in, there was the household god in bed, with the wrapper of goat's hair round its head! Saul said to Michal, 17
"Why have you deceived me

like this, and let my enemy go free?" And Michal answered Saul, "He said to me, 'Let me go! Why should I kill you?'"
18 [[When David fled and escaped, he went to Samuel at Ramah and told him all that Saul had done to him. Then he and Samuel went to stay at
19 Naioth. When Saul was informed that David was there,
20 at Naioth in Ramah, Saul sent messengers to seize David; but when they saw the fervour of the dervishes prophesying, with Samuel at their head, the spirit of God came over the messengers of Saul till they too proph-
21 esied. On hearing this, Saul sent other messengers, and they too prophesied. A third time he sent messengers, and they too prophesied. Then Saul
22 grew furious; he went himself to Ramah, and when he reached the well at the threshing-floor on the height, he asked, "Where are Samuel and David?" Some one said, "Yonder at Naioth in
23 Ramah." So he started for Naioth in Ramah; the spirit of God came over him too, and on he went prophesying till he reached Naioth in Ramah,
24 where he stripped off his clothes and prophesied before Samuel and lay naked all that day and all that night. Hence the saying, "Saul among the dervishes!"]]

20 Then [[David fled from Naioth in Ramah.]] David went and said to Jonathan, "What have I done? What is my guilt? What wrong have I done to your father, that he
2 is seeking my life?" "Never!" said Jonathan, "you are not to be put to death! My father never does anything, slight or serious, without letting me know; and why should my father hide that from me? No, no!" But David retorted, 3
"Your father is well aware that I am in favour with you; so he says to himself, 'Jonathan must know nothing of this, in case it hurts him.' But as surely as the Eternal lives, as surely as you live yourself, there is only a step between me and death!" Then Jonathan said 4
to David, "What do you want me to do for you?" David 5
said to Jonathan, "To-morrow is the new-moon festival, but I will not sit at table with the king; you must let me go and hide in the field till evening. If your father misses me, then 6
say, 'David begged leave of me to run to Bethlehem, his town; a yearly sacrifice is being held there for all the clan!' If he 7
says, 'All right,' then your servant is in no danger. But if he is angry, be sure he has resolved upon some mischief. Come now, be kind to your 8
servant, for you took your servant into a sacred compact with yourself. If I am guilty, kill me yourself; why drag me to your father?" "Never!" 9
said Jonathan. "If I find out that my father has resolved on some mischief to you, I will tell you." Then David asked 10
Jonathan, "Who will tell me if your father gives you a rough answer?" [[Jonathan said to 11
David, "Come, let us go out to the field." So they both went out to the field, and Jona- 12
than said to David, "O Eternal, the God of Israel, be witness that I will sound my father to-morrow about this time, and if he is well-disposed to David, then I will send to let you know; and if there is any

13 mischief afoot—may the Eternal kill Jonathan and worse, if I bring mischief upon you! No, I will let you know, that you may get away safely. May the Eternal be with you as he
14 has been with my father! If I survive it, you will show me
15 God's own kindness? And if I die, you will never cut off your kindness from my household? No, when the Eternal cuts off every one of David's enemies from the face of the earth,
16 Jonathan's name shall not be cut off from the household of David! And may the Eternal
17 requite David's enemies!" Then Jonathan again swore his oath to David, by his love to him; for he loved him like himself.]]
18 So Jonathan said to him, "Tomorrow is the new-moon festival, and you will be missed,
19 your place will be empty. By the third day, you will be greatly missed. You must go to the spot where you hid yon day, and sit down there beside the
20 stone-heap. On the third day I will shoot arrows beside it, as if I were shooting at a mark;
21 then I will send the boy to go and find the arrows. If I call to the boy, 'Look, the arrows are on this side of you, pick them up,' then come forward; all goes well for you, and by the life of the Eternal, there is noth-
22 ing the matter. But if I tell the boy, 'Look, the arrows are ahead of you,' then be off—the
23 Eternal sends you away. And as for the promise we have made, you and I, the Eternal is always a witness between you
24 and me!" So David hid in the field. And when the new-moon festival came, the king
25 sat down at table to eat; the king sat on his seat as usual, on the seat beside the wall, Jonathan sat opposite him, and Abner sat beside Saul; but David's place was empty. That day, however, Saul said 26
nothing; he thought something had happened to David, or that he had not had himself purified. But when David's place was 27
empty on the second day, the day after the new-moon festival, Saul said to Jonathan his son, "Why has not the son of Jesse come to table, yesterday or today?" Jonathan replied to 28
Saul, "David begged leave of me to go to Bethlehem; he said, 'Pray let me go, for our clan has 29
a sacrifice in the town, and my brothers have ordered me to be there; so, if you approve, pray let me slip away to see my brothers.' That is why he has not come to the king's table." Then Saul blazed out against 30
Jonathan. "You son of a runaway slave-girl!" he said, "do I not know that you are a companion of the son of Jesse, to your own shame and to the shame and disgrace of your mother? As long as the son of 31
Jesse lives on earth, neither you nor your kingdom will be stable. Come, send and bring him to me, for he is to die." Then 32
Jonathan answered his father Saul, "Why should he be put to death? What has he done?" But Saul raised his spear to 33
strike him; so Jonathan knew his father had resolved to put David to death. Then Jona- 34
than rose from table in hot anger and refused to eat on the second day of the month, because his father had insulted him. Next 35
morning, Jonathan went out to the field, at the time he had fixed with David; a little lad was with him, and he said to the 36

lad, "Run and find the arrows I
37 shoot." As the lad ran, he shot
another arrow ahead of him, and
when the lad reached the place
where the first arrow lay which
Jonathan had shot, Jonathan
called after him, "Isn't the
38 arrow ahead of you?" "Hur-
ry," he called after the lad,
"quick, do not stop!" So Jona-
than's lad gathered up the
arrows and came to his master;
39 the lad knew nothing, it was
only Jonathan and David who
understood the meaning of it.
40 [[Then Jonathan gave his weap-
ons to his lad, and told him to
41 carry them to the town. As
soon as the lad had gone, David
rose from beside the stone-heap,
and fell with his face to the
ground, prostrating himself
three times; then they kissed
one another and wept with
42 one another till . . . And
Jonathan said to David, "Go
away safe; as for what we have
sworn in the name of the
Eternal, the Eternal will always
be between me and you and
between my offspring and your
offspring."]] So David rose
and went away, while Jonathan
went to the town.

21 David then went to Ahimelek
the priest at Nob. Ahimelek
came trembling to meet David;
he said to him, "Why are you
alone, and nobody with you?"
2 David said to Ahimelek the
priest, "The king has ordered
me on a mission, and told me,
'No one is to know anything of
the mission on which I am
sending you or of my orders to
you.' I have arranged for the
young soldiers to meet at a
3 certain spot. Now then, if you
have five loaves of bread at
hand, or whatever you can find,
4 give it me." The priest replied
to David, "There is no ordinary
bread at hand, but there is
consecrated bread. If only the
young soldiers have kept clear
of women——" David answered 5
the priest, "Why, women have
been kept away from us, as
always when I am on the march.
The men's pouches have been
consecrated, even though this
is an ordinary mission; how
much more so will they and
their pouches be to-day with
the bread?" So the priest 6
gave him consecrated bread,
for the only bread there was
Presence-bread which had been
removed from the presence of
the Eternal to let hot bread be
placed there the same day.
(Now one of Saul's servants was 7
there, that day, detained in
presence of the Eternal; his
name was Doeg the Edomite,
he was the driver of the mules
that belonged to Saul.) Then 8
David asked Ahimelek, "Have
you not a spear or sword at
hand? I have not brought my
own sword or my weapon with
me, for the king's mission was
urgent." The priest said, 9
"The sword of Goliath the
Philistine, whom you killed in
the valley of Elah, there it is
wrapped in a cloth, behind the
ephôd! If you care to take that
for yourself, take it; there is no
other here." "There is none like
it," said David, "give it me!"

[[That day David fled away 10
in terror of Saul to Achish, king
of Gath. But the officers of 11
Achish said to him, "Is this not
David the king of the land?
Was it not to this man that they
sang as they danced?—

> Saul has slain his thousands,
> David tens of thousands.

David took their words to heart; 12

he was terribly afraid of Achish
13 king of Gath, so he pretended to
them to be insane; they had to
hold him as if he was in a frenzy;
he thumped on the doors, and
let his spittle run down his
14 beard. Then Achish said to his
officers, "You see the man is
mad. Why bring him to me?
15 Am I in want of madmen, that
you bring this fellow to rave in
my presence? Is this fellow to
enter my house?"]]
22 So David went away and
made his escape to the strong-
hold of Adullam; when his
brothers and all his father's clan
heard of it, they went down to
2 him there, and everyone who
was in difficulties, everyone who
was in debt, everyone who had
a grievance, gathered round
him; he was their leader, and he
had about four hundred men
3 with him. He then moved to
Mizpeh in Moab, and said to
the king of Moab, "Let me
leave my father and mother
with you, till I see what God
4 will do for me." So he left
them with the king of Moab,
and they stayed with him all
the time that David was in the
5 stronghold. But the prophet
Gad said to David, "Do not
remain at Mizpeh; get away to
the land of Judah." So David
went off to the forest of Hereth.
6 When Saul heard that David
and his men had been discovered
(Saul was seated under the
tamarisk-tree on the height at
Gibeah, spear in hand, with all
his officers standing round him),
7 Saul said to his officers who
stood round him, "Benjamites,
listen! Is the son of Jesse
going to give each of you fields
and vineyards, or is he going to
make you all commanders of
regiments and captains of com-
panies—that you have all con- 8
spired against me? No one
tells me when my son makes a
compact with the son of Jesse;
no one has pity enough for me
to tell me that my son has
stirred up my servant to be my
enemy, as he is this day!" Then 9
Doeg the Edomite, who was in
attendance upon Saul's officers,
replied, "I saw the son of Jesse
come to Nob, to Ahimelek the
son of Ahitub, who consulted 10
the Eternal for him and gave
him provisions and the sword
of Goliath the Philistine." The 11
king then sent for Ahimelek
the priest, the son of Ahitub,
and all his father's clan, the
priests at Nob. They all came
to the king, and Saul said,
"Listen to this, O son of Ahi- 12
tub!" He replied, "Here I am,
my lord." And Saul said to 13
him, "Why have you conspired
against me, you and the son of
Jesse? You gave him bread
and a sword, you consulted God
for him, that he might rise
against me as an enemy, which
he does this day." Ahimelek 14
answered the king, "And which
of all your officers is equal to
David, a trusted officer, the
king's son-in-law, captain of
your bodyguard, and honoured
in your household? Is this the 15
first time I have consulted God
for him? No, no; let not the
king accuse his servant or any
of my father's clan; your serv-
ant has not the slightest knowl-
edge of this affair." But the 16
king said, "Die you must,
Ahimelek, you and all your
father's clan!" And the king 17
said to his escort, "Wheel round
and kill the priests of the Eter-
nal; they were in league with
David too, they knew he was
running away, and they never

told me!" But the king's officers would not lift their hands to strike down the priests
18 of the Eternal. So the king said to Doeg, "Wheel round and strike the priests down." And Doeg the Edomite wheeled round and struck the priests down; he killed that day eighty-five men who wore the linen
19 sacerdotal apron; he also captured Nob, the town of the priests, giving no quarter, but massacring men and women, children and infants, oxen, asses,
20 and sheep. One of the sons of Ahimelek the son of Ahitub escaped, however, a man called Abiathar. He fled to David,
21 and when Abiathar told David that Saul had slain the priests
22 of the Eternal, David said to Abiathar, "I knew that day, since Doeg the Edomite was there, that he would be certain to tell Saul; I am to blame for the death of all your father's
23 clan. Stay with me, do not fear; whoever seeks your life must seek my life; you are in safe keeping with me."

23 When David was told that the Philistines were attacking Keilah and plundering the thresh-
2 ing-floors, David consulted the Eternal; he asked, "Shall I go and fight these Philistines?" And the Eternal said to David, "Go and fight the Philistines
3 and rescue Keilah." But David's men said to him, "We are afraid here in Judah; how much more, then, if we go to Keilah against the armies of the Phil-
4 istines?" So David again consulted the Eternal, and the Eternal replied, "March away down to Keilah, for I will put the Philistines into your hands."
5 So David and his men went to Keilah; they fought the Philistines, carried off their cattle, and inflicted heavy slaughter on them. Thus David rescued the
7 inhabitants of Keilah. When Saul was told that David had gone to Keilah, Saul said, "God has handed him over to me! he has trapped himself by entering a town with gates and bars."
8 So Saul summoned all the people to war, to go down to Keilah in order to besiege David and his
9 men. David knew the mischief that Saul was plotting was against him, so he said to Abiathar the priest, "Bring the
6 ephôd here" (when Abiathar the son of Ahimelek fled to David to Keilah, he came down with the ephôd in his hand). Then
10 said David, "O Eternal, God of Israel, thy servant has heard for certain that Saul intends to come to Keilah, to destroy the town on my account. Will
11 Saul come down, as thy servant has heard? O Eternal, God of Israel, pray tell thy servant!" The Eternal said, "He will come down." Then said David,
12 "Will the burghers of Keilah hand over me and my men to Saul?" The Eternal said,
13 "They will." So David and his men, about six hundred in number, got away from Keilah and roamed at large; and when Saul was told that David had escaped from Keilah he gave up his expedition. David kept to
14 the fastnesses in the desert, and stayed in the highlands; Saul searched for him every day, but the Eternal did not put him into his hands.

15 Now David was afraid because Saul had come out to seek his life; David was at Horesha
16 in the desert of Ziph, but Jonathan, Saul's son, went away to David at Horesha and encour-

17 aged him from God; "Do not
be afraid," he said to him, "the
hand of Saul my father will
never find you; you shall be
king over Israel, and I shall be
next you; Saul my father knows
18 that well." So they two made
a compact before the Eternal;
David remained at Horesha,
while Jonathan went away
19 home. Then up came the
Ziphites to Saul at Gibeah, say-
ing, "Is not David hiding among
us, in the fastnesses at Horesha?
20 Come down then, O king, as is
your heart's desire, and it will
remain for us to put him into
21 the king's hands." "The
Eternal bless you!" said Saul,
22 "you have had pity on me.
Now go and make further plans,
find out and make sure of the
spot where his fleeting foot rests,
and who has seen him there;
for I am told he is very cunning.
23 Be on the alert, then, ascertain
all the hiding-places where he
lurks, and be sure to come back
to me; then I will go with you,
and, if he is in the country, I
will hunt him through all the
24 divisions of Judah." So they
started ahead of Saul for Ziph.
David and his men were in the
steppes of Maon, in the wady
of the Arâbah to the south of
25 the Jeshîmon. When Saul and
his men went in search of him,
David got word of it and went
down to the crag that is in the
steppes of Maon. On learning
this, Saul pursued David into
26 the steppes of Maon; Saul
moved along one side of the
hill, while David and his men
were on the other side, David
hurrying in alarm to get away,
for fear of Saul, and Saul and
his men closing in to capture
27 David and his men—when a
messenger reached Saul, saying,
"Hurry back, for the Philistines
have made a raid upon the
land!" So Saul returned from 28
his pursuit of David and went
to fight the Philistines. Hence
the spot was called, "the Crag
of Escapes." David retired 29
from it and stayed in the fast-
nesses of Engĕdi. Now, after **24**
coming back from his pursuit
of the Philistines, Saul was told
that David was in the steppes of
Engĕdi. So Saul took three 2
thousand picked men from all
Israel and went in search of
David and his men to the east
of the Wildgoat crags; on his 3
way he came to some sheepfolds,
where there was a cave. Saul
went inside to relieve himself.
Now David and his men were
seated in the recesses of the
cave; and David's men whis- 4*a*
pered to him, "Here is the day
on which the Eternal promised
that he would put your enemy in
your power and let you do what
you like to him." But he said 6
to his men, "The Eternal forbid
that I should do this to my lord,
to the Eternal's anointed!—that
I should lift my hand against
him, when he is the Eternal's
anointed!" With these words 7*a*
David restrained his men and
would not let them attack Saul.
But David got up and secretly 4*b*
cut off the skirt of Saul's robe,
though afterwards David re- 5
proached himself for having cut
off Saul's skirt. Meanwhile 7*b*
Saul left the cave and went on
his way. Then David also got 8
up and went out of the cave,
calling after Saul, "My lord
king!" When Saul looked
back, David bowed his face to
the ground and did obeisance.
David said to Saul, "Why do 9
you listen to men who tell you
that David means to injure

you? Why, you see for your-
self to-day that the Eternal
put you in my power inside the
cave; but I refused to kill you,
I had mercy on you; I said, 'I
will not lift my hand against
my lord, for he is the Eternal's
anointed.' Yes, my father, look
here, look at the skirt of your
robe in my hand! I cut off the
skirt of your robe instead of
killing you; and by that you
may be sure there is neither
evil nor guilt on my hands; I
have not sinned against you,
though you are scheming to
take my life. May the Eternal
judge between me and you!
May the Eternal avenge me
upon you! But my hand shall
never strike you! As the old
proverb runs, 'Evil men bring
evil on themselves'; my hand
shall never strike you. Whom is
the king of Israel after? Whom
are you chasing? a cur! a flea!
May the Eternal be judge and
decide between me and you!
May the Eternal see to it, and
defend my cause and free me
from your hand!" When
David had finished saying this
to Saul, Saul said, "Is that your
voice, David my son?" And
Saul wept aloud. "You are a
better man than I am," he said
to David; "you have done good
to me, and I have done evil to
you. And to-day you have
crowned your kindness to me
by not killing me when the
Eternal had put me in your
power—for who lets an enemy
go scot-free, when he has come
across him? So may the
Eternal reward you with good
for this good you have done to
me! Now I know you are
certain to be king and that the
kingdom of Israel is to be settled
fast by you. Swear to me, then,
by the Eternal, that you will not
cut off my offspring when I am
gone, and that you will not de-
stroy my name out of my
father's clan." David swore
this to Saul; then Saul went
home, while David and his men
went up to the fastness.

[[When Samuel died, all Israel
gathered to mourn for him, and
they buried him in his house at
Ramah;]] David then moved
down to the steppes of Maon.
Now there was a man in Maon
whose business was at Karmel,
a wealthy man with three thou-
sand sheep and a thousand
goats. He was shearing his
sheep at Karmel. (The man's
name was Nabal and his wife's
name was Abigail; the woman
was shrewd and handsome, but
the man was rough and boorish
—he was a Calebite.) When
David in the steppes heard that
Nabal was shearing his sheep,
David sent off ten young men;
David told the young men to go
up to Karmel, to Nabal, and
greet him thus in David's name:
"Brother, may you prosper, may
your household and all your
belongings prosper! I hear
you have men shearing. Now
your shepherds have been beside
us, and all the time they were
at Karmel we never jeered at
them, nor did they miss any-
thing; ask your young men,
and they will tell you that.
Let my young men therefore
find favour with you, for we
come to you on a feast-day;
give anything you have at hand
to your servants and to David
your son." When David's
young men arrived, they said
all this to Nabal in the name
of David. But Nabal started
up and answered David's serv-
ants, "Who is David? Who

is the son of Jesse? There are plenty of slaves nowadays all running away from their mas-
11 ters! And I am to take my bread and my wine and the meat I have killed for my own shearers, and give it to men from—I know not where?"
12 Then David's young men turned away and went back to
13 tell him all this. "Every man buckle on his sword," said David to his men. They buckled on their swords, David also buckled on his sword, and about four hundred men followed David, while two hundred
14 remained with the stores. Now one of the shepherd lads had told Abigail the wife of Nabal that "David sent messengers from the steppes to greet our master, and he railed at them.
15 But these men were very good to us; we were never jeered at, we never missed anything, when we were beside them, in the
16 fields; all the time we were tending the sheep beside them, they were a protection to us,
17 night and day. Now make up your mind, consider what you should do, for there is trouble brewing against our master and all his household—such an ill-tempered creature he is, no one can say a word to him!"
18 Then Abigail quickly took two hundred loaves, two bottles of wine, five roasted sheep, two bushels of parched grain, a hundred bunches of raisins, and two hundred fig-cakes; she put
19 them on asses, and told her young men to go on in front of her, and she would follow (but she did not tell her husband
20 Nabal). She was riding on her ass down the side of the hill, when she met David and his men also coming down in her direction. David had been say- 21
ing, "So it was all for nothing that I guarded that fellow's goods and chattels in the steppes! Not one of his belongings went a-missing, and he has returned me evil for good! God kill David and 22
more than kill him, if I leave the fellow a single male alive by to-morrow morning!" But 23
when Abigail saw David, she hurriedly alighted from her ass, fell on her face before David, and bowed to the ground; she 24
fell at his feet saying, "On me, my lord, on me let the guilt fall! Let your maid-servant address you, pray listen to the words of your maid-servant. Ah, my 25
lord, pay no heed to that worthless creature Nabal!—he is like his name. 'Nabal,' 'Churl,' is his name, and churl is his nature! Your humble servant never saw the young men of my lord, whom you sent—no, my lord, by the life 26
of the Eternal, by your own life, she did not! Now, as the Eternal has kept you from the guilt of bloodshed, from taking revenge with your own hands, may your enemies and those who try to harm my lord fare like Nabal! Here is a present 27
which your servant has brought to my lord; let it be handed to the young men who follow my lord. Pray forgive aught that 28
your humble servant has done amiss; for the Eternal will assuredly found a lasting family for my lord, since my lord is fighting the battles of the Eternal: no evil is to be found in you ever since you were born. Men may rise to pursue you 29
and seek your life, but my lord's life shall be wrapt up safe among the living in care of the Eternal

your God; as for the lives of your enemies, he will fling them away, like stones out of a sling.
30 When the Eternal has done to my lord all the good he has promised, when he has made
31 you prince over Israel, then you will have no qualms of conscience; my lord will not reproach himself for needless bloodshed, for taking his own revenge, and when the Eternal has prospered my lord, pray remember your humble servant."
32 David said to Abigail, "Blessed be the Eternal, the God of Israel, for sending you to meet
33 me this day! Blessed be your tact, blessed be yourself, for saving me this day from the guilt of bloodshed and from
34 avenging myself! For as sure as the Eternal, the God of Israel, lives, who has kept me from harming you, unless you hurried to meet me, Nabal would not have had a single male left
35 him by the morning!" Then David accepted the present she had brought him; he said to her, "Go up to your home in peace; I have listened to your plea and granted your
36 request!" Now when Abigail reached Nabal, there he was, banqueting in his house like a monarch; Nabal was in high spirits, for he was quite drunk, so that Abigail did not tell him anything at all till daybreak.
37 In the morning, when Nabal had recovered from his wine, his wife told him all this, and his spirits sank, he became
38 motionless like stone. Ten days later the Eternal struck
39 Nabal, and he died. When David heard that Nabal was dead, he said, "Blessed be the Eternal, who has avenged my insult upon Nabal and kept his servant back from evil! The Eternal has made Nabal's evildoing fall back on his own head." Then David sent an offer of marriage to Abigail, to make her his wife. And when 40
David's servants came to Abigail at Karmel, and said to her, "David has sent us to you that he may make you his wife," Abigail rose and bowed her face 41
to the ground, saying, "Your humble servant here is a slave, ready to wash the feet of my lord's servants!" Then Abigail 42
rose quickly and mounted an ass, followed by five maids in waiting; she followed David's messengers and became his wife. David also took Ahinoam of 43
Jezreêl, and they both became his wives (for Saul had given 44
his daughter Michal, David's wife, to Palti, the son of Laish, who belonged to Gallim).

Then the Ziphites came to 26
Saul at Gibeah saying, "Is not David hiding on the hill of Hachilah, overlooking the Jeshîmon?" So Saul started 2
and went down to the desert of Ziph, accompanied by three thousand picked men of Israel, to search for David in the desert of Ziph. Saul camped on the 3
hill of Ḥachilah, overlooking the Jeshîmon. David was keeping to the desert, and when he saw that Saul was pursuing him into the desert, David sent 4
out spies and discovered that Saul had reached . . . So 5
David started and reached the spot where Saul had camped. David took a look at the spot where Saul was lying, with Abner, son of Ner, the commander of his army; Saul was lying inside the entrenchment, with the troops posted round him. Then David asked Ahi- 6

melek the Hittite and Abishai the son of Zeruĭah, Joab's brother, "Who will come down with me to Saul, to the camp?" Abishai said, "I will go down
7 with you." So David and Abishai made their way into the lines by night, and there lay Saul asleep inside the entrenchment, his spear fixed in the ground at his head, and Abner and the troops lying round him!
8 Then said Abishai to David, "God has put your enemy into your power to-day; do let me pin him to the ground with his own spear! Just one stroke! I will not need to strike him
9 twice!" But David said to Abishai, "Do not murder him; for who can lay hands upon the Eternal's anointed and be
10 innocent?" David added, "By the life of the Eternal, the Eternal shall strike him, his day of death shall come, or he shall go into battle and be swept
11 away. The Eternal forbid that I should raise my hand against the Eternal's anointed! But take the spear at his head and the jug of water, and let us be
12 off!" So David took the spear and the jug of water from Saul's head, and they went off; no one saw them, no one knew anything, no one awoke, they were all asleep, for a deep sleep from the Eternal had overcome them.
13 Then David went across and stood on the top of a hill at some distance, with a wide
14 space between; and David called to the troops and to Abner son of Ner, "Abner, will you not answer?" Abner replied, "Who is that calling?"
15 And David said to Abner, "Are you not a champion? Who in Israel is like you? Why then have you not kept guard over your lord the king? Some one got in to murder the king your lord! This is a bad business. 16
By the life of the Eternal, you deserve to die for failing to keep guard over your lord, over the Eternal's anointed! Look here, see where the king's spear is, and the jug of water that was beside his head!" Then Saul 17
recognised David's voice; he said, "Is that your voice, my son David?" David said, "It is my voice, my lord, O king." And he went on: "Why is my 18
lord pursuing his servant? What have I done? What guilt stains my hands? Pray 19
let my lord listen to what his servant says. If it is the Eternal who has roused you against me, may he be propitiated by an offering! But if it be men, a curse on them in the presence of the Eternal!—for they have banished me this day from all contact with the Eternal's own land, bidding me go and worship other gods. Oh, may my blood not fall to the 20
ground far from the Eternal's presence!—for the king of Israel is out to seek my life, like a vulture hunting a partridge on the hills." Then Saul said, "I 21
have done wrong; come back, David my son, I will never hurt you again, since you held my life sacred this day. I have acted senselessly, I have gone far astray." David answered, 22
"Here is the king's spear; let one of the young men come across and fetch it. May the 23
Eternal reward each of us for his honesty and fidelity! The Eternal put you in my power to-day, and I refused to raise my hand against the Eternal's anointed. Now, as I set great 24
store by your life to-day, so

may the Eternal set great store
by my life and rescue me from
25 all distress!" Then said Saul
to David, "A blessing on you,
David my son! You will do
great things, and you are sure to
win." So David went away and
Saul returned home.

27 David said to himself, "I shall
be killed by Saul some day; the
only thing for me is to escape to
the land of the Philistines; then
Saul will despair of searching
for me any longer within the
boundaries of Israel, and I shall
2 escape from his grasp." So
David started across country,
he and the six hundred men
who were with him, and they
went to Achish the son of
3 Maoch, king of Gath. David
stayed with Achish at Gath,
he and his men, every man with
his household, and David with
his two wives, Ahinoam the
Jezreêlitess, and Abigail the
Karmelitess who had been Na-
4 bal's wife. When Saul was told
that David had fled to Gath, he
searched for him no longer.
5 Then said David to Achish,
"If you will grant me a favour,
let me settle in one of the towns
in the open country, that I may
stay there. Why should your
servant live in the royal town
6 beside you?" Then Achish gave
him Ziklag; that is why Ziklag
belongs to the kings of Judah
7 to this very day. The length
of time that David stayed at
Ziklag in the open country of
the Philistines was a year and
8 four months. Now David and
his men made raids upon the
Geshurites, the Gizrites, and
the Amalekites, who inhabit
the country stretching from
Telam in the direction of Shur,
towards the land of Egypt.
9 When David conquered a coun-
try he left neither men nor
women alive; he seized sheep,
oxen, asses, camels, and cloth-
ing, and made his way back
to Achish. Achish would ask, 10
"Where have you been raiding
to-day?" David would answer,
"Against the southern part of
Judah," or "against the south-
ern tract of the Jerahmeêlites,"
or "against the southern tract
of the Kenites." David never 11
left a man or woman alive, to be
brought to Gath, "in case," he
thought, "they may betray us."
So David acted, such was his
practice all the time he stayed
in the country of the Philistines;
and Achish trusted David, 12
thinking that as he had brought
himself into bad odour with
Israel his own people, he would
always remain his vassal. Dur- 28
ing these days the Philistines
mustered their forces for war,
to fight against Israel, and
Achish said to David, "Be
sure of this, you must march
out with me in the army, you
and your men." "Very well," 2
said David to Achish, "you will
now learn what your servant
can do." So Achish said to
David, "Then I make you cap-
tain of my bodyguard for life."
The Philistines mustered all 29
their forces at Aphek, the Israel-
ites camping beside the foun-
tain at Jezreêl. The Philistine 2
tyrants were marching past
by companies and regiments,
David and his men in the
rearguard with Achish, when 3
the Philistine authorities asked,
"Who are these Hebrews?"
Achish said to the Philistine
authorities, "This is David, a
servant of Saul king of Israel,
who has been with me here for
two years; I have never found
anything wrong with him from

the time he joined me up till
4 now." But the Philistine authorities were angry with him; the Philistine authorities said to him, "Send the man back, make him return to the post you assigned him; he must not march down with us to battle, lest he thwart us when we are at war. How could this fellow best appease his master? Surely by letting him have the heads
5 of our men there! Is this not the David of whom they sang to each other as they danced?—

Saul has slain his thousands,
David tens of thousands!"

6 So Achish called David. "By the life of the Eternal," he said "you are an honest fellow, and to my mind it is right that you should share all my enterprises in war, for I have never found anything wrong with you from the time you came to me up till now. But the tyrants do not
7 approve of you. So go back, and go peaceably, not to displease the Philistine tyrants."
8 "But what have I done?" said David to Achish. "What fault have you found with your servant all the time I have been in your service down to this day, that I may not go and fight against the enemies of my
9 lord the king?" Achish answered David, "I know, you are as blameless to my mind as an angel of God. But the Philistine authorities have declared that you must not accom-
10 pany us to battle. So rise in the morning, you and the servants of your lord who came with you, and be off to the place I assigned you; harbour no evil design, for to my mind you are honest; but as soon as you get up in the morning, as soon as it is light, be off." So David made an early 11
start in the morning, he and his men, to return to the land of the Philistines. The Philistines marched up to Jezreêl.

Now by the time David and 30
his men reached Ziklag on the third day, the Amalekites had raided the Negeb and Ziklag; they had stormed Ziklag and burned it down, taking prisoners 2
the women and all in the town, young and old. Instead of killing anyone, they carried them off and made away. So when 3
David and his men reached the town, there it lay, burned down; their wives, their sons, and their daughters had been taken prisoners! David's two wives had 5
also been taken prisoners, Ahinoam the Jezreêlitess and Abigail, once wife of Nabal the Karmelite. Then David and his 4
men wept aloud, till they could weep no more. David was in 6
serious difficulties; the men spoke of stoning him, for their soul was sore, every man for his sons and daughters. But David relied on the Eternal his God and took courage. He said to 7
Abiathar the priest, the son of Ahimelek, "Bring me the ephôd here." So Abiathar brought the ephôd to David, and David con- 8
sulted the Eternal; he asked, "Shall I pursue these raiders? Shall I overtake them?" The answer was, "Pursue them; you will be sure to overtake them, you will be sure to effect a rescue." So David went off, 9
he and the six hundred men who were with him; they reached the wady of Besor, where those who had to be left behind remained; two hundred 10
were left behind, too tired to cross the wady of Besor. Meantime David and four hundred

men went on with the pursuit.
1 The troops found an Egyptian
in the prairie, and when they
2 took him to David, they gave
him food to eat and water to
drink, they gave him a piece of
fig-cake and two clusters of
raisins; after eating, he revived,
for he had neither eaten bread
nor drunk water for three days
3 and three nights. Then David
said to him, "To whom do you
belong? Where do you come
from?" He said, "I am an
Egyptian lad, the servant of an
Amalekite; my master aban-
doned me because I turned ill
4 three days ago. We raided the
southern tract of the Kerêthites,
the southern tract belonging to
Judah, and the southern tract of
Caleb; we also burned down
5 Ziklag." David said to him,
"Will you take me down to
these raiders?" He said,
"Swear by God that you will
neither kill me nor hand me
over to my master, and I will
take you down to these raiders."
6 When he took David down,
there they were, scattered over
all the country, eating and
drinking and making merry over
the enormous spoil they had
taken from all the land of the
Philistines and from the land of
7 Judah! David harried them
from twilight to evening, in
order to wipe them out; not a
man escaped, except four hun-
dred youths who rode on camels
8 and got clear away. David re-
covered all whom the Amale-
kites had captured; he rescued
9 his own two wives. None was
missing, young or old, sons or
daughters, nothing of the spoil
or of anything that had been
captured; David brought it all
10 back. He also captured all the
flocks and herds, and the people
drove them in front of him,
shouting: "This is David's
spoil!" Then David came to 21
the two hundred men who had
been too tired to follow him, so
that he had to leave them be-
hind at the wady of Besor; they
came forward to meet David
and the troops with him, and
on drawing near they saluted
the company. But the scoun- 22
drels and low creatures in David's
company all declared, "Since
they did not march along with
us, we will not give them any
of the spoil we have recovered
—except that every man can
have his wife and children to
take home with him." David 23
said, "You must not do this,
brothers, after what the Eternal
has done for us, preserving us
and handing over the invaders
to us. Who would obey such an 24
order? No,

As is the share of the fighting man,
So is the share of the man who
stays by the stores;

they shall share alike." From 25
that day on, he made this a rule
and precedent for Israel; it is so
to this day. On arriving at 26
Ziklag, David sent some of the
spoil to the sheikhs of Judah,
according to their towns, saying,
"Here is a present for you, from
the spoil of the enemies of the
Eternal"; he sent this present 27
to those in Bethûel, to those in
Ramoth of the Negeb, to those
in Jattir, to those in Arôer, to 28
those in Siphmoth, to those in
Eshtemoa, to those in Karmel, 29
to those in the towns of the
Jerahmeêlites and the Kenites,
to those in Hormah, to those in 30
Beêrsheba, to those in Ether, to 31
those in Hebron, and to all the
places where David and his men
had been accustomed to stay.

28 When Samuel had died, all
3 Israel had mourned for him and
buried him in his own town of
Ramah. Now Saul had cleared
the mediums and wizards out of
4 the country. But when the
Philistines mustered and went
into camp at Shunem, and when
Saul mustered all Israel to en-
5 camp at Gilboa, Saul was afraid,
and, his heart trembling with
terror at the sight of the Philis-
6 tine army, he consulted the
Eternal, but the Eternal would
not answer him either by dreams
or by the sacred lot or by
7 prophets. Then Saul said to his
courtiers, "Find me a witch,
that I may go and consult her."
His courtiers said, "There is a
8 witch at Endor." So Saul, dis-
guising himself and changing
his clothes, went with two men
to the woman by night; he said
to her, "Inquire for me as a
medium; bring me up the ghost
of some one whom I name to
9 you." The woman said to him,
"You know what Saul has done,
cutting mediums and wizards
out of the country! Why, then,
are you laying a trap for my life,
to have me put to death?"
10 Then Saul swore to her by the
Eternal, "By the life of the
Eternal, this will not involve
11 you in any guilt!" So the
woman said, "Whom shall I
bring up for you?" "Bring up
12 Samuel," he said. The woman
looked at Saul and screamed;
the woman said to Saul, "Why
have you deceived me? You
13 are Saul!" The king said to her,
"Have no fear; what do you
see?" The woman said to Saul,
"I see a god coming up out of
14 the earth." He said to her,
"What is he like?" She said,
"It is an old man coming up;
he is covered with a mantle."
So Saul knew it was Samuel;
he bowed with his face to the
ground and did obeisance.
Then Samuel said to Saul, 15
"Why have you disturbed me by
bringing me up?" Saul an-
swered, "I am in deep trouble;
the Philistines are attacking me,
and God has abandoned me;
he answers me no more, either
by prophet or by dreams; so I
have called you to tell me what
to do." But Samuel said, "Why 16
ask me, when the Eternal has
abandoned you to side with
your rival? [[The Eternal has 17
treated you as he declared by
me that he would; the Eternal
has torn the kingdom out of
your hand and given it to
David, your neighbour. It is 18
because you did not obey the
voice of the Eternal, because
you did not carry out his fierce
anger against Amâlek, that the
Eternal has done this to you
to-day. And the Eternal will 19
put Israel along with yourself
into the power of the Philis-
tines.]] To-morrow you shall
fall, with your sons at your side,
and the Eternal will put the
army of Israel into the power of
the Philistines." Saul was over- 20
come and fell at full length on
the ground, aghast at what
Samuel said; there was no
strength in him, for he had eaten
nothing all day and all night.
So the woman went up to Saul, 21
and, seeing he was in agony, she
said to him, "Your servant has
done what you said; I have
taken my life in my hands and
done what you told me. Now 22
do what your servant tells you;
let me put a bite of food before
you, that you may eat it and get
strength for your journey."
But he refused; he said, "I will 23
not eat." However, his at-

tendants as well as the woman urged him, and he listened to them; he got up from the ground
24 and sat on the couch. The woman hurried to kill a fatted calf which she had in the house; she also kneaded some flour, baking unleavened cakes with
25 it. She put the food before Saul and his attendants; they ate it, rose, and went away that night.
31 When the Philistines made their attack on Israel, the men of Israel fled from the Philistines and dropped slain upon mount
2 Gilboa. The Philistines overtook Saul and his sons; they slew Jonathan, Abinadab, and
3 Malchishua, Saul's sons. Saul himself was hard pressed in the fight; the archers got at him, and he was badly wounded by
4 the archers. Then Saul said to his armour-bearer, "Draw your sword and run me through, lest these uncircumcised creatures come and make a fool of me." But his armour-bearer would not, he was terrified. So Saul took his own sword and fell on
5 it. And when his armour-bearer saw that Saul was dead, he also fell on his sword, and died with
6 him. Thus Saul, his three sons, his armour-bearer, and all his men, died together on the same day. When the men 7
of Israel on the opposite side of the valley and the folk on the other side of the Jordan saw that the men of Israel had fled and that Saul and his sons were dead, they abandoned their towns and took to flight; the Philistines then came and occupied them. Next day, 8
when the Philistines went to strip the slain, they found Saul and his three sons lying dead on mount Gilboa. So they cut off 9
Saul's head and stripped off his armour, sending messengers all round the Philistine country to carry the good news to their idols and people. His armour 10
they placed in the temple of Astartê; his body they exposed on the walls of Beth-shan. But 11
when the inhabitants of Jabesh-gilead heard what the Philistines had done to Saul, all the braves 12
set out to march by night, and took the bodies of Saul and his sons from the walls of Beth-shan; when they reached Jabesh, they lamented over them there; then they buried their 13
bodies under the tamarisk-tree at Jabesh, fasting for seven days.

1 After the death of Saul, when David had come back from slaying the Amalekites and had been
2 for two days at Ziklag, on the third day a man came from Saul's camp with his clothes torn and earth scattered on his head. When he reached David, he fell to the ground and did
3 obeisance. David said to him, "Where do you come from?" "I have escaped from the camp
4 of Israel," said he. Then David asked him, "Tell me, how did things go?" He replied, "The troops ran away from the fight, many of the troops have fallen, and Saul and his son Jonathan
5 are also dead." [[David said to the young man who told him, "How do you know that Saul and his son Jonathan are dead?"
6 And the young man who told him said, "I happened to be on mount Gilboa, and there was Saul leaning on his spear! The chariots and cavalry were close
7 upon him. When he looked behind him, he saw me and called to me. I answered, 'Here
8 I am.' He said to me, 'Who are you?' I said to him, 'I am an
9 Amalekite.' Then he said to me, 'Stand over me and despatch me, for it is dizziness that has seized me—I am quite un-
10 wounded!' So I stood over him and killed him, for I was sure he could not live after he had fallen. I took the crown from his head and the armlet from his arm, and I have brought them here to my lord.]]"
11 Then David caught his clothes and tore them; so did all the
12 men with him; they lamented and wept and fasted till evening for Saul and his son Jonathan and the army of Judah and the house of Israel, because they had fallen by the sword. [[Da- 13
vid said to the young man who told him, "Where do you come from?" "I am the son of a resident alien," he said, "an Amalekite." And David said 14
to him, "Why were you not afraid to lift your hand to destroy the Eternal's anointed?" Then David called one of the 15
young men and said, "Go up to him and strike him down." Then he felled the Amalekite, so that he died. "Your blood 16
be on your own head," said David; "your own lips have borne witness against you, when you said, 'I slew the Eternal's anointed!' "]] Then David sang 17
this dirge over Saul and his son Jonathan (it is written in the 18
Book of Heroes); he said:

O Judah, to your crying!
O Israel, to your grief and woe!
On your battle-fields the slain are 19
lying,
and heroes, alas! fallen low.

Tell it not in Gath, 20
proclaim it not in Ashkelon's streets,
lest the daughters of the Philistines rejoice,
lest the daughters of the uncircumcised exult.

Dew never fall on you, hills of 21
Gilboa,
rain never reach you, O death's own field!
For there a hero dropped his shield,
Saul's shield, the armour of the anointed.

From the blood of the slain, 22
from the flesh of the mighty,
never did Jonathan's bow turn back,
nor the sword of Saul unsated.

23 Saul and Jonathan, loved and lovely,
never divided in life or in death!—
swifter than eagles, stronger than lions!

24 Daughters of Israel, wail for Saul,
who decked you in scarlet and jewels,
who adorned your robes with gold!

25 Alas for heroes fallen low
in the thick of the fray!

26 Jonathan slain on the field of battle,
my heart is sore for you,
O Jonathan, my brother!
You were my dear delight,
your love for me was a wonder, far
beyond a woman's love.

27 Alas for heroes fallen low,
for weapons that once felled the foe!

2 After this David asked the Eternal, "Shall I go up to one of the towns of Judah?" The Eternal said to him, "Go up." Then David said, "Where shall I go up?" "To Hebron," the 2 Eternal answered. So David went up, along with his two wives, Ahinoam the Jezreêlitess and Abigail who had been the wife of Nabal the Karmelite. 3 David also took the men who were with him, every man and his household, and they stayed 4 in the citadel of Hebron; then the men of Judah came and anointed David there as king 5 over the house of Judah. When David was told that it was the men of Jabesh-gilead who had buried Saul, he sent messengers to the leading men of Jabesh-gilead, saying, "The Eternal's blessing be on you for having done this kindness to your lord 6 Saul in burying him! So may the Eternal be kind and true to you! And I will be good to you for having done this. Courage 7 then, be brave! Saul your lord is dead, but the house of Judah has anointed me to be their king."

Now Abner the son of Ner, 8 commander of Saul's army, had taken Saul's son Ishbaal across to Mahanaim, where he made 9 him king over Gilead, the Asherites, Jezreêl, Ephraim, and Benjamin, in fact over all Israel. Only the house of Judah adhered to David. [[Ishbaal, Saul's son, 10 was forty years old when he began to reign over Israel, and he reigned two years. The time 11 during which David reigned at Hebron over the house of Judah was seven years and six months.]] Then Abner the son 12 of Ner and the adherents of Ishbaal the son of Saul marched from Mahanaim to Gibeon; Joab the son of Zeruĭah and 13 David's adherents also marched out, and met them at the reservoir of Gibeon. The two parties sat down, one on the one side of the reservoir and the other on the other side. Then Abner said to Joab, "Let the 14 young men get up and have a fight before us." "Very well," said Joab. So the young men 15 got up and were numbered off, twelve for Benjamin and Ishbaal the son of Saul, and twelve adherents of David. Each caught 16 his opponent by the head and stabbed him in the side, so that they all dropped together. Hence the spot was called "The Field of Sides" (it is at Gibeon). That day the fight that 17 followed was very fierce, but Abner the son of Ner and the men of Israel were beaten by the adherents of David. The 18 three sons of Zeruĭah were there,

Joab, Abishai, and Asahel. Asahel was swift-footed as a wild
19 deer; so Asahel chased Abner, and as he ran he never turned to right or left in his pursuit of
20 Abner. Then Abner glanced behind him and said, "Is that you, Asahel?" "Yes," he an-
21 swered. So Abner said to him, "Turn to your right or to your left, catch one of the young men and take his spoil." But Asahel would not turn aside
22 from his chase. Then Abner again said to Asahel, "Turn aside from following me; why should I strike you down? How could I look your brother Joab
23 in the face after that?" But he would not turn aside. So Abner gave him a backward stroke in the belly, the spear came out at his back, and he dropped dead on the spot. [[Everyone who came to the spot where Asahel had dropped
24 dead, stopped there.]] But Joab and Abishai pursued Abner, and, as the sun was setting, they reached the hill of Ammah east of the road through the
25 open country of Gibeon, where the Benjamites gathered behind Abner in a solid phalanx drawn up on the top of the hill of Am-
26 mah. Abner called to Joab, "Is the sword to devour for ever? Do you not know the outcome will be bitter? How long will it be before you order the troops to give up pursuing their fellow-
27 countrymen?" "By God's life!" said Joab, "unless you had said the word, not one of the men would have stopped pursuing
28 his fellow till morning." Then Joab sounded the trumpet, and all the troops stopped; they pursued Israel no longer, they
29 fought no more. All that forenoon Abner and his men made their way through the wady of Arâbah, crossing the Jordan and passing right through the ravine till they reached Mahanaim. Joab returned from his 30
pursuit of Abner, and, when he had mustered all the troops, nineteen of David's adherents were missing, besides Asahel, whereas David's adherents had 31
killed three hundred and sixty men of Benjamin and of Abner's army. Asahel they lifted, and 32
buried him in his father's grave at Bethlehem. Then Joab and his men marched all night, and the day dawned on them at Hebron. The war between 3
Saul's house and David's house went on; but David grew stronger and stronger, while the house of Saul became weaker and weaker.

Sons were born to David at 2
Hebron: his eldest was Amnon, son of Ahinoam the Jezreêlitess; 3
his second was Chileab, son of Abigail who had been the wife of Nabal the Karmelite; his third was Absalom, son of Maakah, the daughter of Talmai the king of Geshur; his fourth 4
was Adonijah, son of Haggith; his fifth was Shephatiah, son of Abîtal; and his sixth Ithream, 5
son of Eglah. . . These were born to David at Hebron.

During the war between the 6
house of Saul and the house of David, Abner strengthened his position in the house of Saul. Thus, Saul had a concubine 7
called Rizpah, the daughter of Aiah, and Abner took her. Ishbaal said to Abner, "Why have you gone in to my father's concubine?" But Abner was fu- 8
rious at what Ishbaal said. "Am I the mere head of a cur?" he asked, "I with all my good service to the house of Saul

your father, to his kinsfolk and
his friends, I who have saved
you from the grasp of David,
that you find fault with me
9 now about a wench? God kill
Abner and worse, if I do not
help David to what the Eternal
10 swore to give him! I will
transfer the kingdom from
Saul's house, and set up David's
throne over Israel and Judah,
11 from Dan to Beêrsheba!" Ish-
baal dared not say another word
to Abner; he was afraid of him.
12 But Abner sent messengers to
David at Hebron, saying, "Make
a pact with me, and you will
get my help in bringing over all
13 Israel to your side." "Very
well," said David, "I will make
a pact with you. Only, I make
one demand upon you: never
appear in my presence unless
you bring Saul's daughter,
Michal, when you come to see
14 me." Thereupon David sent
messengers to Ishbaal, Saul's
son, saying, "Hand me over my
wife Michal, whom I bought for
a hundred Philistine foreskins."
15 Ishbaal sent and took her away
from her husband Paltiel the son
16 of Laish. Her husband followed
her, crying all the way, as far as
Bahurim; then Abner said to
him, "Back you go!" And back
he went.

17 Now Abner had been in com-
munication with the sheikhs of
Israel saying, "You have long
wanted David as your king;
18 now act! The Eternal has
promised David, 'By the hand
of my servant David I will res-
cue my people Israel from the
power of the Philistines and
from the power of all their ene-
19 mies!'" Abner also talked to
the Benjamites, and then Abner
went away to Hebron to tell
David all that Israel and the
whole house of Benjamin had
determined to do. When Abner 20
came to David at Hebron, ac-
companied by twenty men,
David held a feast for Abner
and his men. Abner said to 21
David, "I will be off to rally all
Israel round my lord the king,
that they may make a compact
with you, and that you may
reign as far as you please." So
David dismissed Abner, who
went off in peace. Just then 22
the followers of David came in
with Joab from a raid, bringing
rich spoil with them. Abner
was not with David at Hebron,
for David had dismissed him,
and he had gone in peace. But 23
when Joab and all his force ar-
rived, and when Joab was told
that Abner the son of Ner had
come to the king, and that the
king had dismissed him in
peace, Joab went and said to 24
the king, "What is this you
have done? Here Abner came
to you! Why have you dis-
missed him, and let him get
clean away? You know quite 25
well that Abner the son of Ner
only came to deceive you, to
note your movements, to find
out all you were doing!" Then 26
Joab left David, and sent mes-
sengers after Abner, who brought
him back from the well at Sirah.
(David knew nothing of this.)
But when Abner came back to 27
Hebron, Joab took him apart
to the side of the town-gate for
a quiet talk, and stabbed him
there in the belly. So he died
for shedding the blood of Asa-
hel, Joab's brother. When Da- 28
vid afterwards heard of it, he
said, "I and my kingdom are
for ever innocent before the
Eternal of the murder of Abner
the son of Ner. May the doom 29
fall on Joab's head and on all

his father's clan! May Joab's
house never lack some one with
a running issue, or some leper,
or some effeminate creature, or
a murdered victim, or a poverty-
30 stricken waif!" [[But Joab and
his brother Abishai had mur-
dered Abner because he killed
their brother Asahel in the bat-
31 tle at Gibeon.]] Then David
ordered Joab and all his troops
to tear their clothes, put on
sackcloth, and wail in front of
Abner's body. King David fol-
32 lowed the bier. So they buried
Abner at Hebron; the king wept
aloud at Abner's grave, and all
33 the troops wept. The king also
sang this dirge for Abner:

Was this how Abner had to die,
as dies a godless wretch?
34 Your hands no man did tie,
none chained your feet!—and
then,
as falls a godless wretch,
you fell to ruthless men!

All the troops wept over him
35 again. And when all the troops
went to urge David to take food
before the day closed, David
swore, "God kill me and worse
if I taste bread or anything till
36 sunset!" All the troops marked
this, and it pleased them; like
all that the king did, it pleased
37 all the troops; all the troops
and all Israel were then con-
vinced that the king had noth-
ing to do with the murder of
38 Abner the son of Ner. The
king said to his officers, "Do
you not know that a prince, a
great man, has fallen in Israel
39 to-day? Yet, though he was a
royal relative and officer, these
sons of Zeruĭah were too much
for him. May the Eternal re-
quite the wrongdoer for the
wrong he did!"

4 When Saul's son, Ishbaal,
heard that Abner had died at
Hebron, he lost heart, and all
the Israelites were alarmed. He 2
had two men who were captains
of guerilla bands, one called
Baanah and the other Rechab,
sons of Rimmon the Beêrothite,
who belonged to the Benjamites
(Beêroth is included in Benjamin,
but the Beêrothites fled to Git- 3
taim, where they are resident
aliens to this day). [[Jonathan, 4
Saul's son, had a son whose feet
were lame. He was five years
old when the news came from
Jezreêl about Saul and Jona-
than; so his nurse caught him
up and fled. But as she hurried,
he fell and became lame. His
name was Mephibosheth.]]
Well, the sons of Rimmon the 5
Beêrothite, Rechab and Baanah,
went about midday to the house
of Ishbaal, where he was taking
his siesta at noon. The door- 6
keeper of the palace, who had
been cleaning wheat, was drowsy
and asleep; so Rechab and his
brother Baanah slipped into the
palace, and stabbed Ishbaal to 7
death as he lay in bed within
his chamber; after beheading
him, they took his head and
made their way all night through
the wady of Arâbah. They 8
brought Ishbaal's head to David
at Hebron, saying to the king,
"Here is the head of Ishbaal
the son of your enemy Saul,
who sought your life! This day
has the Eternal avenged my
lord the king on Saul and his
offspring!" But David said to 9
Rechab and his brother Baanah,
the sons of Rimmon the Beêroth-
ite, "By the life of the Eternal,
who has rescued me from every
strait!—when a man told me,
'Saul is dead!' supposing he had 10
brought good news, I seized him
and killed him at Ziklag; that
was the reward I gave him for

his good news! And now, when scoundrels have murdered an honest man in bed within his own house, how much more shall I requite you murderers and wipe you off the earth?"
12 Then David gave orders to his young men, who killed them, cut off their heads and feet, and hung them up beside the reservoir at Hebron. Ishbaal's head they took and buried in Abner's grave at Hebron.
5 [[Then all the clans of Israel came to David at Hebron and said, "Here we are, your own
2 bone and flesh! In bygone days, when Saul was king, it was you who led Israel out and in; the Eternal said to you, 'You shall shepherd my people Israel, you shall be prince
3 over Israel!' "]] Then all the sheikhs of Israel came to the king at Hebron, and king David made a compact with them at Hebron in presence of the Eternal, and they anointed David
4 king over Israel. [[David was thirty years old when he began to reign, and he reigned for
5 forty years. He reigned over Judah at Hebron for seven years and six months, then in Jerusalem he reigned over all Israel and Judah for thirty-three years and six months.]]
17 When the Philistines heard that David had been anointed king over Israel, all the Philistines marched up in search of David. But David heard of it and went down to his strong-
18 hold. Meantime the Philistines had gone raiding through the
19 valley of Ephraim. So David asked the Eternal, "Shall I attack the Philistines? Wilt thou put them into my hands?" The Eternal said to David, "Attack them, I will certainly put the Philistines into your hands."
20 Then David went to Baal-perazim and broke them there. "The Eternal has broken my foes down before me like water bursting a dam!" said David, and he called the spot Baal-perazim (or "lord of bursts").
21 The Philistines left their gods behind them there, and David and his men carried them off.
22 Back came the Philistines to the attack, and went raiding through the valley of Rephaim.
23 When David consulted the Eternal, he was told, "You must not march against them; get round to the rear of them and attack them in front of the balsam-trees. Whenever you hear a
24 sound of movement among the tops of the balsam-trees, be quick, and attack, for the Eternal will have gone in front of you to rout the Philistine
25 army." David did as the Eternal ordered him, and routed the Philistines from Geba as far as to Gezer. Again the
21 Philistines were at war with Is-15 rael. When David went down with his troops to camp at Gob
16 and fought the Philistines, up started . . . a descendant of the giant-race; his bronze helmet weighed over twelve pounds, he carried a club, and
17 he meant to kill David. However, Abishai, the son of Zeruĭah, came to the rescue and struck the Philistine down dead. Then David's men swore, "You must never again go into battle with us; you must not let Israel's lamp be extinguished!"
18 After this there was another fight with the Philistines at Gob where Sibbechai the Hushathite killed Saph, a descend-
19 ant of the giant-race. There was another fight with the

Philistines at Gob, when Elhanan the son of Jair, the Bethlehemite, killed Goliath the Gittite, whose spear had a shaft like a weaver's beam.
20 There was another fight at Gath, where a huge man, with six fingers on each hand and six toes on each foot, another descendant of the giant-race,
21 defied Israel; but David's nephew Jonathan, the son of
22 Shimei, killed him. These four were descendants of the giant-race in Gath, and they fell by the hand of David and his officers.

6 Then David again mustered
1 all the picked men of Israel,
5 thirty thousand of them, and
6 the king and his men went to Jerusalem against the Jebusites, the natives of the country. They told David, "You will never get in here, blind men and cripples could drive you off!" They thought David
7 would never get in. But David did capture the stronghold of Sion (which is David's burg).
8 David's orders for the day were, "Whoever strikes down a Jebusite is liable to death! David has no feud with 'blind men and cripples'!" (Hence the injunction, "blind men and cripples shall not enter the tem-
9 ple.") David took up his residence in the stronghold; he called it "David's burg," and built a wall round the town, starting from the Millo rampart, and also round his own resi-
10 dence. David became greater and greater, for the Eternal, God of hosts, was on his side; and when Hiram the king of
11 Tyre sent messengers to David with cedar logs, carpenters, and masons, who built a palace for
12 him, David realized that the Eternal had set him to be king over Israel and had exalted his kingdom for the sake of his people Israel.

After David came from Heb- 13
ron, he took more concubines and wives in Jerusalem, and more sons and daughters were born to David. The following 14
are the names of those born to him in Jerusalem: Shammua, Shobab, Nathan, Solomon, Ib- 15
har, Elishua, Nepheg, Japhia, Elishama, Eliada, and Eliphelet. 16

Then David and all the troops 6
with him started for Baal-judah 2
to bring up the ark of God, which belongs to the Lord of hosts who sits enthroned upon the kherubs. They placed the 3
ark of God on a new cart, and brought it from the house of Abinadab on the hill, with Uzza and Ahio, the sons of Abinadab, leading the cart, Uzza walking 4
beside the ark while Ahio went in front. David and all the 5
house of Israel were dancing lustily before the Eternal and singing with lutes, with lyres, with drums, with rattles, and with cymbals. But when they 6
reached the threshing-floor of Nachon, Uzza put out his hand to the ark of God and caught hold of it, because the oxen were slipping; then the anger of 7
the Eternal blazed out against Uzza. God struck him down on the spot . . . and he died on the spot beside the ark of God. David was angry because the 8
Eternal had broken out upon Uzza, and he called the spot Perez-uzza or "Breaking of Uzza"—as it still is called to this day. David was afraid of 9
the Eternal that day; he said, "How can the Eternal's ark ever come to me?" So David 10
was unwilling to take the Eter-

nal's ark into David's burg; he took it aside to the house of
11 Obed-edom the Gittite. In the house of Obed-edom the Gittite the Eternal's ark remained for three months, and the Eternal blessed Obed-edom and all his
12 household. Now when king David was told that the Eternal had blessed the household of Obed-edom and all that belonged to him, on account of the ark of God, David went and brought the ark of God up from Obed-edom's house to David's
13 burg joyfully; as soon as the bearers of the Eternal's ark had gone six steps, he sacrificed an
14 ox and a fatling; David whirled before the Eternal with all his might in the dance, wearing only a linen kilt round his middle;
15 this was how David and all the house of Israel brought up the Eternal's ark with shouts and
16 blasts of the trumpet. As the Eternal's ark entered David's burg, Saul's daughter Michal looked out of the window; and when she saw king David leaping and whirling about in the dance before the Eternal, she despised
17 him in her heart. After bringing in the ark of the Eternal, they put it in its place, inside the tent pitched for it by David;
18 David sacrificed burnt-offerings and recompense-offerings before the Eternal, and, when he had finished sacrificing the burnt-offerings and recompense-offerings, he blessed the people in the name of the Eternal of hosts
19 and distributed food among all the people, among the whole multitude of Israel, both men and women, giving each a cake of bread, a slice of meat, and a bunch of raisins. Then the peo-
20 ple all went home. David went home to greet his family. But Saul's daughter Michal came out to meet David, saying, "Fine honour did the king of Israel gain to-day, exposing himself before women, before his own menials, as any loose fellow would expose himself indecently!" David said to 21
Michal, "It was in the Eternal's presence that I was dancing! Blessed be the Eternal, who chose me rather than your father or any of his family, appointing me prince over Israel the people of the Eternal! When 22
I sport in the Eternal's presence, I count myself too humble for that honour!—I am not honouring myself! And I am to seek honour from the menials you mention—from slave-girls like these?" So, to the day of her 23
death, Saul's daughter Michal had no children.

After the king had taken up 7
residence in his palace, and the Eternal had given him rest from his enemies all round, the king 2
said to the prophet Nathan, "Here I stay in a house of cedar, while God's ark is inside the curtains of a tent!" Nathan 3
said to the king, "Go and do whatever is in your mind, for the Eternal is with you." But 4
that very night the word of the Eternal came to Nathan: "Go 5
and give my servant David this message from the Eternal. 'Are you to build me a temple to stay 6
in? I have never stayed in a temple, not from the day that I brought the Israelites out of Egypt down to this day; I have always had my Dwelling in a 7
tent. Wherever I moved with all the Israelites, did I ever ask a single one of Israel's leaders, whom I ordered to rule my people Israel, why they had not built me a house of cedar?' No, 8

give my servant David this
message from the Lord of hosts:
'I took you from the pasture-
land, from tending sheep, that
you should be prince over my
9 people, over Israel; I have been
with you wherever you went, to
cut off all your enemies before
you; and I will make you famous
like the great men upon earth;
10 I will fix a place for my people
Israel and plant them firm with-
in their place, till they are
never unsettled again—violent
men shall no longer distress
them as they have done in
11 bygone days, ever since I had
to raise up champions for my
people Israel: I will give them
rest from all their enemies.'
The Eternal also tells you that
the Eternal will build up a
12 house, a family for you. 'When
all your days are done and you
sleep with your fathers, I will
raise your offspring, born of
your body, and establish their
13 dynasty. [[Your son shall build
a temple for my name, and I
will establish his royal throne
for all time.]]

14 To them will I be a father,
to me they shall be sons;
when they go astray,
I will punish them as men are
punished,
with the stripes of the sons of
Adam;
15 but I will not withdraw my kind-
ness from them,
as I withdrew it from him who
was before you;
16 your house and your kingdom
shall stand secure
before me for all time,
for all time shall your throne be
established.'"

17 Thus did Nathan speak to Da-
vid, in terms of all these words
18 and of all this vision. Then
king David went in and sat
down before the Eternal, say-
ing, "Who am I, O Lord Eternal,
and what is my house, that thou
hast brought me thus far, Lord
Eternal? And thou hast reck- 19
oned this a small favour! Thou
hast gone on to speak of thy
servant's house for ages to come,
and shown me a long line of
generations. What more need 20
David say to thee? Thou know-
est thy servant; thou hast prom- 21
ised to glorify thy servant, and
from thine own heart hast thou
acted in letting thy servant see
all this great future. Great 22
thou art, O Lord Eternal, for
there is none like thee, there is
no god save thee, that we have
ever heard of. And what other 23
nation on earth is like thy peo-
ple Israel? What nation did a
god go and redeem to be a
people for himself, to win a
name for himself, by doing great
and terrible exploits on their
behalf, by driving out a people
and their gods before his own
people? Yet thou hast estab- 24
lished thy people Israel to be
thine own people for ever; and
thou, O Eternal, hast become
their God. Now, O Lord Eter- 25
nal, confirm for ever thy promise
to thy servant and his house,
and do as thou hast said, that 26
thy renown may be great for
ever, when men say, 'The Lord
of hosts is God over Israel,' the
family of thy servant David
being established before thee.
O Lord of hosts, God of Israel, 27
thy servant has ventured to
offer this prayer to thee be- 28
cause thou hast revealed to thy
servant that thou wilt build
him up a family. Lord Eternal, 29
thou art God, thy words are
true, and thou hast made this
kind promise to thy servant!
May it please thee to bless the 30
family of thy servant, that it

may continue in thy presence always! For thou hast said the word, O Eternal. May the family of thy servant be blessed for ever with thy blessing!"

8 After this David defeated the Philistines and subdued them; he took the supreme power from
2 the Philistines. When he defeated Moab, he arranged the natives in lines, making them lie down on the ground; two lines of them were put to death, and one line spared alive. This made the Moabites subject to David; they brought him trib-
3 ute. Then David defeated Hadadezer the son of Rehob, king of Zobah, as he went to set up his trophy of victory on
4 the Euphrates; from him David captured a thousand chariots, seven thousand cavalry, and twenty thousand infantry; David hamstrung all the chariot horses except enough for a
5 hundred chariots. When the Aramæans of Damascus came to the aid of Hadadezer king of Zobah, David killed twenty-
6 two thousand Aramæans, and then posted garrisons among the Aramæans of Damascus; this made the Aramæans subject to David, and they brought him tribute. Indeed, wherever David went, the Eternal gave him
7 victory. David took the golden shields worn by Hadadezer's officers and brought them to
8 Jerusalem; king David also took a large quantity of bronze from Tibhath and Beêrothai, towns
9 belonging to Hadadezer. And when Toû the king of Hamath heard that David had defeated all the forces of Hadadezer,
10 Toû sent his son Hadoram to salute king David and congratulate him on fighting and defeating Hadadezer, for Hadadezer had been at war with Toû. Hadoram brought with him silver, gold, and bronze ware, which king David dedi- 11
cated to the Eternal along with the silver and gold he had dedicated as spoils from all the nations he had subdued, from Edom, Moab, the Am- 12
monites, the Philistines, and Amâlek, besides the spoil of Hadadezer son of Rehob, king of Zobah. David thus won a 13
name for himself. On returning, he killed eighteen thousand Edomites in the wady of Salt, and posted garrisons all over 14
Edom, till all the Edomites became subject to David. Wherever David went, the Eternal gave him victory.

David reigned over all Israel; 15
David himself administered justice and the law to all his people, Joab the son of Zeruĭah was in 16
command of the army, Jehoshaphat the son of Ahilud was chancellor, Abiathar the son of Ahimelek (the son of Ahitub) and Zadok were his priests, 17
Sousa was secretary, Benaiah 18
the son of Jehoiada was in command of the foreign body-guard, and David's sons were priests.

Then David asked, "Is any- 9
one left of Saul's family, that I may be kind to him for the sake of Jonathan?" Now there 2
was a retainer belonging to Saul's household, Ziba by name; so they called him to David, and the king said to him, "Are you Ziba?" "I am at your service," he replied. The king 3
said, "Is there no one belonging to Saul's family, that I may show him God's kindness?" Ziba said to the king, "There is a son of Jonathan still alive, who is lame." "Where is he?" 4
said the king; and Ziba told the

king, "He is in the house of Machir the son of Ammiel, at
5 Lo-dĕbar." So king David sent to fetch him from the house of Machir the son of Ammiel at Lo-
6 dĕbar. When Mephibosheth the son of Jonathan, the son of Saul, came to David, he fell on his face and did obeisance. "Mephibosheth!" said David. He answered, "Here is your
7 servant!" Then David said to him, "Have no fear; I will certainly be kind to you for the sake of your father Jonathan; I will restore to you all the ancestral land of Saul, and you shall always have a place at my
8 table." Mephibosheth did obeisance, saying, "What is your servant, that you should look at
9 such a cur as myself?" But the king called to Ziba, Saul's retainer, "I have assigned to your master's son all the property of
10 Saul and his whole family. You must work the land for him, you and your sons and your servants, and bring in the produce, that your master's son may have food to eat—though Mephibosheth, your master's son, shall always have a place at my table." (Ziba had fifteen
11 sons and twenty servants.) So Ziba said to the king, "Your servant will do exactly as my lord the king has given orders to his servant." Thus Mephibosheth had his place, like one of the king's sons, at David's
12 table (Mephibosheth had a young son, called Mica), and all who stayed in Ziba's house were
13 Mephibosheth's servants. As Mephibosheth had always a place at David's table, though he was lame, he resided at Jerusalem.

10 It was after this that the king of the Ammonites died, and his son Hanun reigned instead of him. David thought, "I will 2
be kind to Hanun the son of Nahash, as his father was kind to me." So David sent some of his officers to condole with him over his father's death. But when David's officers reached the land of the Ammonites, the 3
Ammonite princes said to Hanun their lord, "Do you imagine David is paying respect to your father in sending you this message of sympathy? Has not David sent you his officers in order to explore the town, to spy it out, and overthrow it?" Then Hanun seized David's 4
officers, shaved off one side of their beards, cut their robes in two, as far as the waists, and sent them off. When David 5
heard this, he sent to meet the men—for they were terribly ashamed. "Stay at Jericho," said the king, "till your beards grow; then come home." When 6
the Ammonites found they were in bad odour with David, the Ammonites sent and hired the Aramæans of Beth-rĕhob and the Aramæans of Zobah, twenty thousand infantry, as well as the king of Maakah with a thousand men, and the men of Tob amounting to twelve thousand men. On hearing this, David 7
despatched Joab and all the army with the veterans. The 8
Ammonites marched out and formed up at the entrance to the town, while the Aramæans from Zobah and Rĕhob, with the men of Tob and Maakah, posted themselves apart in the open country. Joab, seeing that he 9
was threatened both in front and in the rear, selected all the picked men of Israel and arrayed them against the Aramæans; the 10
rest of the troops he put in

charge of his brother Abishai, arraying them against the Am-
11 monites. "If the Aramæans prove too strong for me," he said, "you must help me; but if the Ammonites prove too strong for you, then I will come
12 to your aid. Courage! let us play the man for our people and the ark of our God! And may the Eternal do what he
13 deems right!" Then Joab and his force moved forward to engage the Aramæans, who fled
14 before him. Whereupon the Ammonites, seeing that the Aramæans had fled, fled themselves before Abishai, and got inside the town. So Joab returned from his attack upon the Ammonites and came to Jerusalem.
15 [[When the Aramæans saw they had been defeated by Israel,
16 they mustered; Hadadezer also sent and brought out the Aramæans from across the Euphrates, and they all went to Helam, headed by Shobak the general of
17 Hadadezer's army. When David was told of this, he mustered all Israel, crossed the Jordan, and went to Helam. The Aramæans drew up for battle against
18 David and fought with him, but the Aramæans fled before Israel; David destroyed seven hundred chariots and forty thousand infantry, and he struck down Shobak the general of their army, so
19 that he died on the spot. Then all the kings who were subject to Hadadezer, seeing that they were defeated by Israel, made peace with Israel and became subject to them. After this, the Aramæans were afraid to help
11 the Ammonites.]] Next spring, at the season when the first messengers of David had started, David despatched Joab and his troops (the whole army of Israel), who devastated Ammon and besieged Rabbah. David, however, remained at Jerusalem.

2 One afternoon David got up from his siesta and took a walk on the roof of the royal palace. From the roof he saw a woman bathing. She was a very beau-
3 tiful woman to behold, and David sent to make inquiries about her. Some one said, "That must be Bathsheba, daughter of Eliam, the wife of Uriah the Hittite!" So David sent mes-
4 sengers to take her; she came to him and he lay with her (as she was cleansed from her impurity); then she went home.
5 When the woman conceived, she sent and told David, "I am with
6 child." So David said to Joab, "Send me Uriah the Hittite."
7 Joab sent Uriah to David, and when Uriah came to him, David asked how Joab was, and the army, and how the war was
8 going; then said David to Uriah, "Go home and enjoy yourself." So Uriah left the king's house, and a share of food from the king was sent
9 after him. But Uriah slept at the gate of the king's house, along with all his lord's courtiers; he would not go down to
10 his own house. When David was told that Uriah had not gone down to his house, David said to Uriah, "Have you not come from a journey? Why did you not go down to your
11 house?" But Uriah said to David, "The ark and Israel and Judah are inside tents; my master Joab and my lord's officers are camping in the open; and am I to go to my house and eat and drink and lie with my wife? By the life of the Eternal, and by your own life, I cannot!"

12 Then David said to Uriah, "Stay
on here to-day, and I will dis-
miss you to-morrow." So Uriah
remained in Jerusalem that day.
13 Next day, on David's invitation,
he ate and drank in David's
presence till David made him
drunk; but in the evening he
went to his couch beside the
courtiers of his lord, he did not
14 go down to his own house. In
the morning David wrote a let-
ter to Joab and sent it by Uriah.
15 In the letter he wrote, "Put
Uriah in the front line, where
the fight is hardest, and then
retire, leaving him in the lurch
to be struck down and killed."
16 So, in beleaguering the town,
Joab put Uriah where he knew
17 brave men were engaged. And
when the townsfolk sallied out
to fight with Joab, some of Da-
vid's troops fell, and Uriah the
18 Hittite also fell. Then Joab
sent to tell David all about the
fighting; he ordered the messen-
19 ger, "When you have finished
telling the king about the fight-
20 ing, if the king's anger is stirred,
if he asks you, 'Why did you go
so near the town to fight? Did
you not know they would shoot
21 from the wall? Who killed
Abimelek the son of Jerubbaal?
Did not a woman fling a mill-
stone on him from the wall, so
that he died at Thebez? Why
did you go near the wall?'—
then you must say, 'Your ser-
vant Uriah the Hittite is dead
22 also!'" So Joab's messenger
went to the king at Jerusalem.
When he told David all the
news of the fighting, as Joab
had ordered him, David was
furious with Joab; he said to
the messenger, "Why did you
go close up to the town to fight?
Did you not know they would
shoot you from the wall? Who
killed Abimelek the son of
Jerubbaal? Did not a woman
fling a millstone from the wall,
so that he died at Thebez?
Why did you go close up to the
wall?" Then the messenger 23
said to David, "Because the
men had made a sally and at-
tacked us in the open; we drove
them back to the entrance of
the gate, and then the archers 24
shot from the wall at your
troops; some of the king's sol-
diers died, and your servant
Uriah the Hittite is dead also."
David said to the messenger, 25
"Tell Joab, 'Let not this vex
you; the sword slays one as well
as another. Press your attack
on the town and storm it'; tell
Joab that, to encourage him."

When Uriah's wife heard that 26
her husband Uriah was dead,
she wailed for her husband; but, 27
when the mourning was over,
David sent and had her brought
to his house; she became his
wife and she bore him a son.
Now what David had done dis-
pleased the Eternal, and the 12
Eternal sent Nathan to David.
Nathan went to him and said,
"There were two men in one
town, a rich man and a poor
man. The rich man had many 2
sheep and cattle; the poor man 3
had nothing but a single ewe
lamb which he had bought; he
fed it, and it grew up with him
and his children, it used to eat
his own morsels and drink from
his cup and nestle in his bosom,
just like a daughter. Now a 4
traveller came to visit the rich
man, and the rich man spared
his own sheep and cattle when
he had to make provision for
the traveller who had come to
visit him; he took the poor
man's lamb and prepared that
for his visitor." David's anger 5

blazed furiously against the man. "By the life of the Eternal!" he said to Nathan, "the man who did that deserves to
6 die; he must give back seven lambs, because he spared what
7 belonged to himself!" Nathan said to David, "You are the man! Here is what the Eternal, the God of Israel, says: 'I anointed you king over Israel, I rescued you from the power
8 of Saul, I gave you your master's house and let you embrace your master's wives, I gave you the house of Israel and of Judah; if all that is not enough, I would
9 add as much again! Why have you defied the Eternal by doing evil in his sight? You have had Uriah the Hittite put to death by the sword, you have taken his wife to be your wife, and had him slain by the sword of
10 the Ammonites. Therefore the sword shall never depart from your house, because you have defied me and taken the wife of Uriah the Hittite to be your
11 wife.' Here is the Eternal's sentence: 'I will stir up evil against you out of your own household, I will take your wives from under your eyes and let your fellow have them; he shall lie with your wives in
12 the sight of this sun; for you did it secretly, but I will do this in front of all Israel and in sight
13 of the sun.'" David said to Nathan, "I have sinned against the Eternal." And Nathan said to David, "The Eternal has taken away your sin, you are not
14 to die; but, since you scorned the Eternal by doing this, the child born to you must die."
15 Then Nathan went home. And the Eternal struck the child that Uriah's wife had borne to
16 David; the child fell ill, and David implored God for the boy, fasting and lying indoors on the ground all night. The 17
sheikhs of his household stood over him to raise him from the ground, but he would neither get up nor eat with them. On 18
the seventh day the boy died. David's courtiers were afraid to tell him that the boy was dead; they argued, "When the boy was still alive, we spoke to him, and he would not listen to us. How can we tell him that the boy is dead? He will do something desperate to himself!" But when David noticed 19
the courtiers whispering together, David saw that the boy was dead. So David asked his courtiers, "Is the boy dead?" "He is dead," they answered. Then David got up from the 20
ground; he washed and anointed himself, and after changing his clothes he went to the house of the Eternal and worshipped; after that, he went home, asked for food, which they set before him, and ate it. His courtiers 21
said to him, "What is the meaning of this? You fasted and wept for the boy, when he was still alive; and when the boy died, you got up and took food!" He replied, "When the 22
boy was still living, I did fast and weep; I thought, 'Who knows if the Eternal may not have mercy and allow the boy to live?' But now that he is 23
dead, why should I fast? Can I bring him back again? No, I am going to him, but he will never come back to me." Then 24
David consoled his wife Bathsheba; he went in to her and lay with her, and she bore a son whom he named Solomon. As the Eternal loved him, he 25
sent a message by the prophet

Nathan, and, by order of the Eternal, the child was called Jedidĭah, or "Loved by the Eternal."

26 [[Joab attacked Rabbah, that belonged to the Ammonites, and captured the fort protecting
27 the water-supply. Then Joab sent messengers to tell David, "I have attacked Rabbah, I have captured the fort protect-
28 ing the water-supply; now muster the rest of the troops, besiege the town and capture it, lest I capture the town myself and have it called after me."
29 So David mustered all the rest of the troops, went and attacked
30 Rabbah, and captured it. He took the golden crown from the head of Milkom the idol, weighing about a hundred pounds; it contained a jewel, which was placed on David's
31 head. He also brought away the spoil of the town, a vast amount, and the townsfolk, whom he set to work with saws and iron picks and iron axes and made them labour at brick-making. He did this to all the Ammonite towns. Then David and all the troops returned to Jerusalem.]]

13 After this, David's son Amnon fell in love with a beautiful sister of David's son Absalom,
2 whose name was Tamar. Amnon was so upset by his passion for his sister Tamar, that it made him ill—for she was a virgin, and it seemed to Amnon impossible to get hold of her.
3 But Amnon had a friend called Jonadab, the son of David's brother Shimeah. Jonadab was
4 a shrewd fellow; he said to Amnon, "Why are you so ill, my prince, morning after morning? Will you not tell me?" Amnon said to him, "I am in love with Tamar, the sister of my brother Absalom." So 5
Jonadab said to him, "Lie down on your bed, and pretend to be ill. When your father comes to see you, say to him, 'Let my sister Tamar come and give me something to eat; let her prepare the food before my eyes, that I may see what it is and eat from her hand.'" Then 6
Amnon lay down and pretended to be ill; and when the king came to see him, Amnon said to the king, "Let my sister Tamar come and make one or two cakes, the shape of a heart, before my eyes, that I may eat them from her hand." So 7
David sent home for Tamar, bidding her go to her brother Amnon's house and prepare some food for him. Tamar went 8
to her brother Amnon's house, where he was lying in bed; she took and kneaded some dough, made some cakes while he looked on, and baked the cakes. Then she called the attendant, 9
who dished the cakes before Amnon. But he would not eat them. "Let everyone leave me," said Amnon. So they all withdrew. Then Amnon said to 10
Tamar, "Bring the food into the bedroom, that I may take it from your own hand." Tamar took the cakes she had made, and brought them to her brother Amnon inside his bedroom. As 11
she brought the food to him, he caught hold of her and said to her, "Come, lie with me, my sister!" "No, my brother," 12
she answered, "do not violate me; this sort of thing is not done in Israel; do not be so profligate! Where could I carry 13
my shame? And you, you would be like a profligate creature! Pray speak to the king;

he will not prevent you mar-
14 rying me." But he would not
listen to her; being stronger
than she was, he overpowered
15 her and lay with her. Then
Amnon hated her fiercely; the
hate he now felt for her was
greater than the love he had
felt for her. "Begone!" said
16 Amnon to her. But she said to
him, "No, my brother; to send
me away, this is a fouler wrong
than the first wrong you did
me." But he would not listen
17 to her; he called his attendant
and said, "Put out this wench,
and bolt the door behind her!"
So the attendant put her out,
and bolted the door behind her.
18 Tamar was wearing a robe with
long sleeves (for this used to be
19 the dress of princesses); she
flung ashes on her head, tore
the robe with long sleeves that
she was wearing, laid her hand
on her head, and went off crying
20 aloud. Her own brother Absa-
lom said to her, "So your
brother Amnon has been with
you? Hush, my sister! he is
your brother; do not take the
wrong to heart." Then Tamar
lived on in the house of her
brother Absalom, all forlorn.
21 When king David heard about
it all, he was furious, but he
would not punish Amnon his
son; he loved him, because he
22 was his eldest son. As for
Absalom, he said not a word to
Amnon, good or bad; he hated
Amnon, because he had violated
his sister Tamar.

23 Two years later, Absalom
had men shearing sheep at Baal-
hazor near Ephraim, and Absa-
lom invited all the king's sons;
24 Absalom went and said to the
king, "Your servant has men
shearing sheep; let the king and
all his officers come with your
servant." But the king said to 25
Absalom, "No, my son, not all
of us; we might be a burden to
you." Absalom pressed him,
but he would not go; he simply
gave him his blessing. Then 26
Absalom said, "Well, if not, let
my brother Amnon come with
us." "Why should he go with
you?" said the king. But Ab- 27
salom pressed him, till he let
Amnon and all the king's sons
go with him. Absalom made 28
a feast like a royal feast for
them, and ordered his servants,
"See to it, when Amnon's spirits
are flushed with wine, as soon
as I tell you to 'strike Amnon,'
see and kill him. Have no fear;
have not I ordered you? Cour-
age, be brave!" So Absalom's 29
servants did to Amnon what
Absalom had ordered. Where-
upon all the king's sons got up
and, mounting their mules, fled.
While they were on the road, 30
news reached David that Absa-
lom had murdered all the king's
sons, and that not one was left.
The king rose and tore his 31
clothes; then he threw himself
on the ground, while all his
courtiers standing by tore their
clothes. But Jonadab, the son 32
of David's brother Shimeah, de-
clared: "Let not my lord imag-
ine that all the young men, the
king's sons, are murdered; Am-
non alone is dead, for ever since
Amnon violated Absalom's
sister Tamar, there has been a
scowl on the face of Absalom.
Let not my lord the king take 33
it to heart, as if all the king's
sons were dead; Amnon alone
is dead, the rest of his brothers
are safe." Just then the senti- 34
nel raised his eyes, and there he
saw a crowd of people coming
down the descent on the Beth-
horon road! So the sentinel 35

went and told the king, "I see men coming down from the Beth-horon road along the hill." "There!" said Jonadab to the king, "the king's sons are coming; it is just as your servant
36 said." He had no sooner ended than the king's sons arrived and wept aloud; the king also wept bitterly, and so did all his courtiers.

King David lamented for his
37 son day after day. Meantime Absalom fled to Talmai the son of Ammihud the king of Geshur,
38 where he remained for three
39 years. Then king David's heart yearned for his son Absalom, since he was now consoled for
14 the death of Amnon. And when Joab the son of Zeruĭah noticed that the king's mind was favour-
2 ing Absalom, Joab sent to Tekoa and fetched a clever woman, saying to her, "Pretend to be a mourner, put on mourning garments, do not anoint yourself with oil but make yourself like a woman who has mourned many a day for the dead; then
3 go in to the king, and say this to him" (and Joab put the
4 words in her mouth). So the Tekoite woman went to the king, fell on her face to the ground, and did obeisance. "Help, king, help!" she cried.
5 The king said to her, "What ails you?" She replied, "Truly I am a widow, my husband is
6 dead. Your servant had two sons, and the pair of them quarrelled in the field, where there was no one to interfere; the one knocked the other down and
7 killed him. And now the whole clan has risen against your servant; they insist, 'Give up the man who killed his brother, that we may put him to death in recompense for the life of his brother whom he killed'—and that will finish off the pair! In this way they will extinguish the only coal remaining on my hearth, and my husband will be left with neither name nor kin on earth. That is why I 15
have come to make this appeal to the king, because the people terrified me; so your servant thought, 'I will speak to the king; perhaps the king will do what his servant asks. The 16
king will listen, and rescue his servant from the power of the man who is trying to sweep me and my son out of the Eternal's heritage.' Your servant thought 'The word of my lord the king 17
will set my mind at rest, for my lord the king is like God's own angel, able to distinguish right from wrong.' " The king said, 8
"Go home, and I will issue orders about your case." Said 9
the Tekoite woman to the king, "My lord the king, the guilt be on me and on my father's house! The king and his throne shall be guiltless." The king said, "Who- 10
ever brings a charge against you, fetch him here and he shall never touch you again!" She 11
said, "Let the king swear by the Eternal thy God that the avenger of blood is not to destroy, that they are not to massacre my son!" "By the life of the Eternal!" he said, "not a hair of your son's head shall fall to the ground." Then 12
the woman said, "Pray let your servant say one word to my lord the king." "Say on," he replied. So the woman said, 13
"And why are you acting against God's people in the very same way? In issuing this decision for me, the king convicts himself by refusing to take his own banished back again. We 14

men and women die; we are like water spilt upon the ground, which never can be gathered up again. But if a man devises means for restoring a banished person, God will not take away
18 that man's life." Then the king charged the woman, "Do not conceal from me," he said, "what I ask you." The woman said, "Let my lord the king say
19 on." "Was Joab working with you in all this?" the king asked. "As sure as you are alive, my lord the king," said the woman, "I cannot get away from what my lord the king has said: your servant Joab did order me, he did put all these words in the
20 mouth of your servant. It was to change the position of affairs that your servant Joab acted thus. My lord the king is wise, wise like God's own angel; he knows all things on earth!"
21 Then the king said to Joab, "Hereby I grant this, your request; go and bring back the
22 young man Absalom." Joab fell on his face to the ground and did obeisance, blessing the king. "To-day," said Joab, "your servant knows he has your approval, my lord, O king, since the king has granted the
23 request of his servant." Then Joab went off to Geshur. He brought Absalom back to Jeru-
24 salem, but the king said, "Let him live apart in his own house; he is not to see my face." So Absalom lived apart in his own house; he did not see the king's
25 face. [[No one in all Israel was so much to be praised for his beauty as Absalom; from the sole of his foot to the crown of his head there was not a blemish
26 on his body. When he shaved his head—and he used to cut his hair at the end of every year (he cut it because he felt it heavy)—he would weigh his hair, which scaled four pounds, by the royal standard of weights. Absalom had three 27
sons born to him, and one daughter called Tamar—she was a beautiful woman.]] For 28
two years Absalom resided in Jerusalem without seeing the face of the king. Then Absa- 29
lom sent for Joab, that he might send Joab to the king, but Joab would not come. He sent a second time, but Joab would not come. So he said to his serv- 30
ants, "There is Joab's field, close to mine, and he has barley in it; go and set it on fire." Then Joab's servants came to him with their clothes torn, saying, "Absalom's servants have set the field on fire." Joab got up 31
and went to Absalom in his house. "Why have your servants set my field on fire?" he asked. Absalom said to Joab, 32
"I sent for you, telling you to come here that I might send you with this message to the king, 'Why have I come from Geshur? better be there still!' Come, let me see the king's face: if I am guilty of anything, he can kill me!" So Joab went and 33
told the king, and he summoned Absalom, who went to the king and bowed with his face to the ground before the king; then the king kissed Absalom.

Later on Absalom procured a 15
chariot and horses, with fifty men to run in front of him. Ab- 2
salom also used to rise early and stand at the entrance to the city gate; and, whenever any man came with a case for the king to decide, Absalom would summon him, saying, "What town do you belong to?" When the man replied, "Your servant belongs

to such and such a clan of Israel," Absalom would say,
3 "Your case is good and just, but no one has been deputed
4 by the king to hear you." Absalom would add, "O that I were appointed judge in the land, so that anyone with a case or plea might come to me! I would see that he got justice!"
5 Also, whenever a man approached to do obeisance, he would put out his hand and
6 catch him and kiss him. Absalom did all this to the Israelites who came to the king for justice, and in this way Absalom beguiled the men of Israel.
7 Four years later Absalom said to the king, "Pray let me go to Hebron and pay a vow I made
8 to the Eternal. When I was staying at Geshur in Aram, your servant made this vow: 'If the Eternal does restore me to Jerusalem, I will offer worship to the Eternal at He-
9 bron.'" The king said to him "Go with my blessing." So Absalom went off to Hebron,
10 sending emissaries all over the clans of Israel with this message, "As soon as you hear the bugle blow, shout 'Absalom is king at
11 Hebron!'" Now Absalom was accompanied by two hundred men from Jerusalem, who had been invited by him as his guests; they went in all innocence, knowing nothing what-
12 ever about the business. But during the coronation-sacrifices Absalom summoned Ahithophel the Gilonite, David's counsellor from Giloh, and the conspiracy grew stronger, the number of people who joined Absalom in-
13 creased. Then a messenger reached David, saying, "The heart of the Israelites has gone
14 after Absalom." David said to all his officers round him in Jerusalem, "Let us be up and off; else we shall never escape from Absalom! Quick, away, in case he overtakes us rapidly and ruins us by sacking the city!" The king's officers an- 15
swered the king, "Your servants are ready to do whatever our lord the king decides." So the 16
king went away, with all his household, leaving the concubines to look after the palace. The king and all his attend- 17
ants halted at the last house on the road, while all the troops 18
marched past him, along with all the foreign body-guard and the six hundred men who followed Ittai the Gittite. "Why 19
are you coming with us?" said David to Ittai the Gittite; "go back and stay with the king, for you are a foreigner, an exile from your own land. You only 20
arrived the other day; and am I to make you wander about with us to-day, when I know not where I am going? Go back and take your fellow-countrymen with you; and may the Eternal prove kind and loyal to you!" But Ittai answered the 21
king, "As surely as the Eternal lives, as surely as my lord the king lives, wherever my lord the king may be—for death or life —there must your servant be!" So David said to Ittai, "Pass 22
forward, then," and Ittai the Gittite passed forward, he and all his men and all the children that were with him. All the 23
country wept aloud as they passed. In the Kidron-ravine the king halted while all the troops marched past him on the road. With them were Zadok 24
and Abiathar, who carried the ark of God; they set it down till the troops had all passed out

25 of the city. But David said to
Zadok and Abiathar, "Take the
ark of God back to the city. If
I find favour with the Eternal,
he will bring me back to let me
26 see the ark and its abode; but
if he says, 'I take no pleasure in
you,' then here I am, let him do
27 what he likes to me!" Then the
king added, to Zadok and Abi-
athar, "Come, go back to the
city in peace with your two
sons, Ahimaaz your son, Zadok,
and Jonathan the son of Abia-
28 thar; I intend to wait at the
fords of the Desert, till you let
29 me hear some news." So Za-
dok and Abiathar carried the
ark of God back to Jerusalem,
30 and remained there. Then Da-
vid mounted the ascent of
Olivet, weeping as he went, his
head shrouded and his feet bare.
All the troops with him also had
their heads shrouded, and
mounted the ascent weeping as
31 they went. When David was
told that Ahithophel was among
the conspirators with Absalom,
David said, "O Eternal, turn
Ahithophel's advice into folly!"
32 On reaching the summit where
God was worshipped, Hushai
the Archite came to meet
David with his tunic torn and
with earth scattered over his
33 head. "If you go with me,"
said David, "you will only be
34 a burden to me; but if you go
back to the city and say to Absa-
lom, 'My lord king, I will be
your servant; once I was your
father's servant, now I will be
yours,' you can help me to
baffle the policy of Ahithophel.
35 Have you not Zadok and Abia-
thar the priests with you there?
Whatever news you get from the
king's palace, tell it to Zadok
36 and Abiathar the priests; they
have got two sons with them,
Ahimaaz, Zadok's son, and
Jonathan, Abiathar's son; you
can send me any news you hear
by them." So Hushai, David's 37
friend, went to the city, enter-
ing Jerusalem just as Absalom
arrived.

David was a little beyond 16
the summit when Ziba the
servant of Mephibosheth met
him with a pair of asses saddled,
carrying two hundred loaves of
bread, a hundred bunches of
raisins, a hundred fruit-cakes,
and a bottle of wine. "What 2
are you doing with these?" said
the king to Ziba. Ziba answered,
"The asses are for the king's
household to ride on, the bread
and fruit are food for the troops,
and the wine is to be drunk by
any who faint in the desert."
"And where is your master's 3
son?" said the king. Ziba said
to the king, "He is staying yon-
der at Jerusalem; he thinks the
house of Israel will give him
back his father's kingdom to-
day." So the king said to Ziba, 4
"All is now yours that belonged
to Mephibosheth!" Ziba said,
"I bow in humble gratitude.
May I continue to find favour
with you, my lord king!"

When king David reached Ba- 5
hurim, out came a man belong-
ing to Saul's own clan, called
Shimei, the son of Gera, and as
he came he cursed; he flung 6
stones at David, at all his
officers, at all the troops, and
at all the veterans right and
left of the king. As he cursed 7
he shouted, "Begone, begone,
you bloody rascal! The Eternal 8
has avenged all the blood of
Saul's house on you!—Saul, in
place of whom you reigned! The
Eternal has handed the kingdom
to your son Absalom! There
you are, undone, because you

have been a bloody creature!"
9 Then Abishai the son of Zeruïah
said to the king, "Why is this cur
to curse my lord the king? Let
me step across and cut his head
10 off." But the king said, "You
sons of Zeruïah, what have you
and I in common? Let him
curse; if the Eternal has told him
to curse David, who can say,
'Why have you done this?'"
11 And David said to Abishai and
all his officers, "Look at my own
son, born of my body! If he is
seeking my life, how much more
may this Benjamite! Let him
alone! let him curse away! The
12 Eternal has told him to! Per-
haps the Eternal may look upon
my grief and repay me with
kindness for his cursing of me
13 to-day." So David and his men
went along the road, while
Shimei kept up with him along
the side of the hill, cursing as
he went and flinging stones and
14 dust at him. Then the king and
all the troops with him reached
the Jordan, where he refreshed
himself.
15 Absalom came to Jerusalem
with all the men of Israel, and
Ahithophel accompanied him.
16 Then David's friend, Hushai
the Archite, went to Absalom.
"Long live the king!" said Hu-
17 shai to Absalom. "Is this the
affection you have for your
friend?" said Absalom to Hu-
shai; "why did you not accom-
18 pany your friend?" "No, no,"
said Hushai to Absalom, "I am
for the man whom the Eternal
and this people and all Israel
have chosen; I stay with him!
19 Besides that, whom should I
serve? Should it not be his son?
As I served your father, so I will
serve you."
20 Absalom then said to Ahitho-
phel, "Give us your advice
about what we should do."
Ahithophel said to Absalom, 21
"Go in to your father's concu-
bines whom he left to look after
the palace; then all Israel will
hear that you are in bad odour
with your father, and that will
strengthen the hands of all your
adherents." So they pitched a 22
bridal tent for Absalom on the
top of the palace, and before
the eyes of all Israel Absalom
went in to his father's concu-
bines. In those days the advice 23
offered by Ahithophel was re-
garded as though one consulted
an oracle of the Eternal—so
highly was Ahithophel's advice
esteemed both by David and by
Absalom. Ahithophel also said 17
to Absalom, "Let me pick out
twelve thousand men, and I will
be off to-night in pursuit of
David; I will surprise him when 2
he is tired and weak, I will throw
him into a panic, and all who
are with him will run away;
then I will strike down the king
alone, and bring all his troops 3
back to you like a bride return-
ing to her husband. You only
need one man's life, in order to
have all the troops at peace."
This advice pleased Absalom 4
and all the sheikhs of Israel. But 5
Absalom said, "Call Hushai the
Archite too; let us hear what he
has to say." When Hushai 6
came to Absalom, Absalom said
to him, "This is what Ahitho-
phel says. Shall we take his
advice? If not, speak yourself!"
Then Hushai said to Absalom, 7
"This time Ahithophel's advice
is not good." Hushai added, 8
"You know your father and his
men are old soldiers and as
fierce as a bear in the open,
robbed of her cubs. Besides,
your father is an old campaigner;
he will not spend the night be-

9 side the troops, he will have hid
himself by this time in a cave
or somewhere else. When he at-
tacks your troops and some of
them fall at the first onset, the
rumour will spread, 'Absalom's
10 followers are being slain!' and
even a hero with a heart like a
lion in your force will collapse;
for all Israel knows that your
father is a brave fellow, and
that his supporters are heroes.
11 No, my advice is to have all
Israel mustered from Dan to
Beêrsheba, and let your majesty
12 march along with them; then
we will come upon him in some
place where he has been discov-
ered, we will drop on him noise-
less as dew falls on the ground,
and of him and his supporters
13 not a soul will be left alive. If
he retires into a fortified town,
all Israel will bring ropes to that
town, and we will pull it down
into the valley, till not so much
14 as a pebble of it is left." Then
Absalom and all the men of
Israel said, "The advice of Hu-
shai the Archite is better than
the advice of Ahithophel." For
the Eternal had determined to
defeat Ahithophel's good advice,
so that the Eternal might bring
ruin upon Absalom.

15 Then Hushai told Zadok and
Abiathar the priests, "Ahitho-
phel gave such and such advice
to Absalom and the sheikhs of
Israel, and I gave such and such
16 advice. Quick now; send and
tell David not to stay at the
fords of the Desert to-night, but
to be sure to cross over, lest the
king and all the people with him
17 are destroyed." Now Jonathan
and Ahimaaz were waiting at
Enrogel; a slave-girl was to go
and report to them, and they
were to go and report to king
David (for they must not be seen
entering the city). However, a 18
lad saw them, and he told Absa-
lom. Whereupon they both
made off quickly and got inside
the house of a man at Bahurim,
who had a well in his courtyard.
They got down into the well, and
his wife spread a cloth over the 19
mouth of the well and strewed
fruit on the top of it. This was
known to none. When Absa- 20
lom's soldiers came to the house
and asked the woman, "Where
are Ahimaaz and Jonathan?"
the woman said to them, "Over
the water!" They looked for
the pair, but finding no trace of
them, they went back to Jeru-
salem. As soon as they had 21
gone, the pair got out of the well
and went to tell king David.
"Up," they said to David, "be
quick and cross the water"—
telling him what Ahithophel had
advised against him. Then 22
David and all the troops with
him rose and crossed the Jordan;
by morning, not one was left
who had not crossed the Jordan.

When Ahithophel saw that his 23
advice had not been followed, he
saddled his ass and started home
to his own town; then, after
leaving directions about his
family, he strangled himself,
and so died. He was buried in
his father's grave.

David reached Mahanaim, 24
and Absalom crossed the Jor-
dan, accompanied by all the men
of Israel (Absalom put Amasa 25
in command of the army, in
place of Joab. Amasa was the
son of a Jezreêlite called Jether,
who had married Jesse's daugh-
ter, Abigail, the sister of Joab's
mother Zeruïah); Israel and Ab- 26
salom camped in the land of
Gilead. When David reached 27
Mahanaim, Shobi the son of
Nahash, from Rabbah of the

Ammonites, Machir the son of Ammiel, from Lo-dĕbar, and Barzillai the Gileadite, from
28 Roglim, brought couches, rugs, bowls and pottery, wheat, barley, meal, roasted grain, beans,
29 lentils, honey, and curds, with sheep and calves, as food for David and his men; they thought, "the men will be hungry and tired and thirsty in the desert."
18 Then David mustered the troops with him, appointing commanders of regiments and cap-
2 tains of companies. David divided the troops into three columns, one commanded by Joab, one by Joab's brother Abishai, the son of Zeruĭah, and one by Ittai the Gittite. The king said to the troops, "I will
3 go with you myself." "You shall not," the troops replied; "if we run away, or if half of us die, that will not matter to anybody; but you—you are equal to ten thousand of us! Besides, the right thing for you is to send us reinforcements from the town."
4 Then the king said to them, "I will do what you think best." So the king stood beside the gate, while all the troops marched out in their companies and regi-
5 ments. The king's orders to Joab, Abishai, and Ittai were, "Pray be gentle, for my sake, with young Absalom!" All the troops heard the king giving all the generals these orders about
6 Absalom. Then the troops took the field against Israel. The battle was fought in the jungle
7 of Ephraim, and the army of Israel were defeated there by David's forces; the slaughter that day was heavy, twenty
8 thousand of them fell. The battle spread over the country, and the jungle devoured more than the sword that day.
9 Absalom happened to come across David's bodyguard; Absalom was riding his mule, and as the mule passed below the thick boughs of a great oak, his head caught fast in the oak, and he hung in the air, while the mule under him darted forward.
10 A man saw this and told Joab, "I saw Absalom hanging in an
11 oak!" Then Joab said to the man who told him, "You saw him? And why did you not fell him on the spot? I would have given you ten silver pieces
12 and a belt for that!" The man said to Joab, "Supposing I had a thousand silver pieces paid into my hand, I would not lay a finger on the king's son. We heard the king ordering you and Abishai and Ittai, 'Pray be careful of young Absalom, for my
13 sake!' Supposing I had treacherously taken his life, the king would have word of it—nothing escapes him—and you would
14 have left me to my fate." Joab said, "I have no time to put off with you!" He caught up three spears and stabbed them into the heart of Absalom; he was still hanging alive in the heart
15 of the oak when Joab's ten young armour-bearers gathered round and struck down Absalom
16 till he died. Then Joab blew the trumpet, and the troops came back from their pursuit of Israel; for Joab held back the troops.
17 They took and flung Absalom into the deep pit within the jungle, and piled a great cairn of stones over him. Meantime
18 all Israel scurried home. (Absalom had already during his lifetime, erected a pillar for himself in the King's dale; he thought, "I have no son to keep up the memory of my name," so he called the pillar after his own

name. That is why it is called to this day, "Absalom's monu-
19 ment.") Ahimaaz the son of Za-
dok said, "Let me run and carry news to the king that the Eter-
nal has taken vengeance on his
20 enemies." But Joab said to him, "You must not carry news to-day; some other day you can carry news, but not to-day, for
21 the king's son is dead." Then Joab told a negro slave, "Go and tell the king what you have seen." The negro bowed be-
22 fore Joab and ran off. But Ahimaaz the son of Zadok said to Joab, "Come what may, do let me run after the negro." "My son," said Joab, "why will you run? You will not get any
23 payment for your news." "Come what may," he said, "I am going to run." "Well, run," said Joab, and Ahimaaz ran by way of the Jordan valley; he outran
24 the negro. David was sitting between the gates. The sentinel had gone up to the roof of the gateway at the wall, and when he raised his eyes, there was a
25 man running alone! So the sentinel shouted to tell the king. "If he is alone," said the king, "he has good news to tell." He was coming on and getting
26 near, when the sentinel saw another man running. So the sentinel shouted down into the gate-house, "Here is another man running alone!" The king said, "He is bringing good news
27 too." The sentinel said, "I notice that the first man runs like Ahimaaz the son of Zadok." "A good man," said the king, "he comes with good news!"
28 Then Ahimaaz came up and said to the king, "Hail!" He bowed before the king, face to the ground, and said, "Blessed be the Eternal your God, who has handed over the men who rebelled against my lord the king!"
29 The king said, "Is young Absalom all right?" Ahimaaz replied, "When Joab sent your servant off, I noticed a great uproar, but I do not know what the matter was." The king said,
30 "Step aside, and stand here." So he stepped aside and stood still. Whereupon the negro
31 cried, "News for my lord the king! The Eternal this day has avenged you on all who rose
32 against you!" The king said to the negro, "Is young Absalom all right?" And the negro answered, "May the enemies of my lord the king and all who rise to harm you fare like that
33 young man!" The king was deeply moved. He wept as he went up to the chamber above the gateway, and as he wept he cried, "O my son Absalom! my son, my son Absalom! O that I had died instead of you, Absalom, my son, my son!"

19 Now Joab was told that the king was lamenting and weeping
2 for Absalom. Indeed, the victory that day was turned into mourning, for when all the troops heard that the king was
3 bewailing his son the troops stole into the town like soldiers ashamed of having run away in
4 a battle, while the king kept his face shrouded, and cried aloud, "O my son Absalom! Absalom, my son, my son!" So Joab went
5 to the king in the palace and said, "You have disgraced today all the troops who saved your own life and the lives of your sons, your daughters, your wives and your concubines—
6 you with your love for your enemies and your hatred for those who love you! You have made it clear to-day that officers

and soldiers are nothing to you! I see plainly that if Absalom were alive to-day and we were all dead, you would be quite sat-
7 isfied! Come, get up and go out, to reassure your troops. I swear by the Eternal that if you do not, you will not have a man left on your side to-night. And that will be worse for you than all the evil that has befallen you from your youth till now."
8 So the king got up and seated himself in the gateway; and when all the troops heard that the king was sitting in the gateway, all the troops came into the king's presence.

As for Israel, every man had
9 scurried home; all over the clans of Israel there was grumbling, for everyone said, "The king rescued us from the power of our enemies, he saved us from the power of the Philistines, and now he has left the country in order to shake himself clear of
10 Absalom! And Absalom, whom we anointed to reign over us, has died in battle. Why delay, then, to bring the king back?" This talk of all the Israelites
11 reached the king. So king David sent word to Zadok and Abiathar the priests, "Ask the sheikhs of Judah, 'Why are you the last to bring the king back
13 to his palace?' And tell Amasa, 'Are you not my own bone and flesh? God kill me and worse, if you are not commander of my army ever after this, in place of
14 Joab!' " Then Amasa swayed the hearts of all the men of Judah like one man, till they sent this message to the king, "Come back, with all your followers."
15 The king came back; he reached the Jordan, and Judah went to Gilgal to meet the king and escort him across the Jordan. Shimei the son of Gera, 16
the Benjamite from Bahurim, also hurried down with the men of Judah to meet the king, ac- 17
companied by a thousand men of Benjamin. (Ziba the retainer of the house of Saul, and his fifteen sons and twenty servants, had dashed down to the Jordan before the king, and 18
crossed the ford to bring over the king's household and do whatever the king wished.) And as the king was about to cross the Jordan, Shimei fell before him and said to the king, 19
"Let not my lord hold me guilty; do not remember what your servant said so wrongly the day my lord the king left Jerusalem; let not the king bear it in mind. Your servant knows that he 20
sinned; so here I have come down to-day, the first of all the house of Joseph, to welcome my lord the king." Abishai the 21
son of Zeruĭah retorted, "Is not Shimei to be put to death for cursing the Eternal's own anointed?" But David said, 22
"You sons of Zeruĭah, what have you and I in common? Will you thwart me this day? Shall anyone be put to death in Israel to-day? Do you not know I have royal power this day in Israel?" Then the king 23
said to Shimei, "You shall not die"; the king swore it to him.

Saul's grandson Mephibo- 24
sheth also went down to welcome the king; from the day the king left to the day he came back in safety, Mephibosheth had neither pared his toe-nails nor trimmed his moustache nor washed his clothes. When he 25
came to Jerusalem to welcome the king, the king asked him,

"Why did you not leave along
26 with me, Mephibosheth?" "My
lord king," he replied, "my serv-
ant played me false; your servant
did tell him to saddle an ass for
me to ride off with the king—for
27 your servant is lame. He slan-
dered your servant to my lord
the king. But my lord the king
28 is like God's own angel; do as
you think right, for though all
my father's household deserved
no more than death at my lord
the king's hands, you put your
servant among those who had a
place at your own table. What
further right have I to appeal
29 to the king?" "Why will you
talk on?" said the king; "I have
decided you and Ziba are to
30 divide the property." "Rather
let him have it all," said Mephib-
osheth to the king, "since my
lord the king has come back in
safety!"
31 Then Barzillai the Gileadite
came down from Roglim and
went with the king to escort him
32 as far as the Jordan. Barzillai
was a very aged man, eighty
years old; he had supplied the
king with food while he lay at
Mahanaim, for Barzillai was a
33 very wealthy man. So the king
said to Barzillai, "Cross with me
and I will provide for your old
age in Jerusalem at my side."
34 But Barzillai said to the king,
"How many years have I to
35 live, that I should go up with
the king to Jerusalem? I am
now eighty years old. Have I a
taste for pleasures? Can your
servant taste what he eats and
drinks? Can I still hear the
voice of singing men and wo-
men? Why, then, should your
servant be a burden to my lord
36 the king? Your servant only
meant to go a little distance
with the king. Why should the
king offer me this reward? Pray 37
let your servant return, that I
may die in my own town, near
the grave of my father and
mother. But here is your serv-
ant Kimham! let him cross
along with the king, and treat
him as you think right." The 38
king answered, "Kimham shall
cross along with me, and I will
treat him as you think right;
whatever demand you make
upon me, I will do it for you."
Then all the troops went across 39
the Jordan, but the king stood
still; the king kissed Barzillai
and bade him goodbye. Then 40
the king passed over the Jordan
to Gilgal, accompanied by Kim-
ham. All the people of Judah
marched with the king, and half
the people of Israel. Then all 41
the men of Israel went and said
to the king, "Why have our
kinsmen, the men of Judah, ap-
propriated you? Why have
they brought the king and his
household over the Jordan,
when all David's men are his
people?" The men of Judah 42
all retorted to the men of Israel,
"Because the king is near of kin
to us. Why should you be angry
over this? Have we been feed-
ing off the king's table? Have
we seized anything for our-
selves?" The men of Israel 43
answered the men of Judah,
"We have ten shares in the king-
dom, and we, not you, are the
oldest. Why have you dispar-
aged us? Were we not the first
to speak of bringing back the
king?" The words of the men
of Judah, however, were more
heated than the words of the
men of Israel. And a wretch 20
happened to be there, called
Sheba the son of Bichri, a Ben-
jamite; he blew a trumpet blast,
shouting,

We have no share in David,
we have no part in Jesse's son:
every man to his tent, O Israel!

2 Then all the men of Israel withdrew from David; but the men of Judah stuck to their king all the way from the Jordan to Jerusalem.

3 When David reached his palace at Jerusalem, the king took the ten concubines whom he had left to look after the palace, and put them under guard; he made provision for them, but he never went in to them, and they were shut up till the day of their death—widows of a living husband.

4 Then the king said to Amasa, "Summon the men of Judah before me, and be here in three
5 days." Amasa went to summon the men of Judah, but he delayed longer than the time allotted him. So David said to
6 Abishai, "Sheba the son of Bichri will be doing us more harm than Absalom; take your lord's men and pursue him, lest he gets into fortified towns and
7 gives us trouble." Abishai marched off, followed by Joab, the foreign body-guard, and all the veterans; they marched from Jerusalem to pursue Sheba
8 the son of Bichri; but when they were at the great boulder in Gibeon, Amasa appeared before them, at the head of his troops. Now Joab wore his military dress with a sword-belt outside, in which his sword rested on his hips like a dagger; as he went forward his left hand rested on
9 it. Joab said to Amasa, "Are you well, my brother?" Then Joab took Amasa's beard in his right hand, as if to kiss him,
10 and, as Amasa was not on his guard against the sword in Joab's hand, he stabbed him in the belly and with one mortal blow made his bowels gush out on the ground. Then Joab and Abishai went on with their pursuit of Sheba the son of Bichri;
11 but one of Joab's soldiers was posted beside Amasa to announce, "Whoever sides with Joab, whoever is for David, let
12 him follow Joab." Meantime Amasa lay wallowing in his blood on the highroad, and everyone who passed by saw him and stopped; so the soldier carried him off the highroad into the field and covered him with a garment. Once he had
13 been removed from the highroad, all the troops went on after Joab in pursuit of Sheba
14 the son of Bichri, who had gone to all the tribes of Israel and had been treated with contempt; he had reached Abel in Beth-maachah, followed by all
15 the Bichrites. In Abel of Beth-maachah his pursuers besieged him; a mound of earth was erected round the town, the same height as the outworks, and all Joab's troops were engaged in undermining the
16 inner wall, when a quick-witted woman called out of the town, "Listen, listen! tell Joab to come here; I want to speak to him." So Joab approached her. "Are you Joab?" the woman asked. "Yes," he said. Then she said
17 to him, "Listen to what your humble servant says." Joab
18 said, "I am listening." She said, "Long ago they used to have a saying, 'Ask in Abel, and
19 your difficulty is ended.' We are peaceful and faithful members of Israel, and you seek to destroy us, a town and a capital in Israel! Why will you consume the Eternal's own heritage?"
20 "Far be it," said Joab,

"far be it from me to consume
1 or destroy! That is no aim of
mine. But a man from the
highlands of Ephraim called
Sheba the son of Bichri has re-
belled against the king, against
David; only hand him over and
I will withdraw from the town."
The woman said to Joab, "His
head shall be flung over the wall
2 to you." Then the woman went
into the town and spoke in her
shrewd way to all the citizens;
they cut off the head of Sheba
the son of Bichri and flung it out
to Joab, who blew the trumpet
till the troops all retired from
the town. Every man hurried
home; Joab went back to the
king at Jerusalem.

23 Joab was in command of all
the forces of Israel, Benaiah the
son of Jehoiada was in com-
mand of the foreign body-guard,
24 Adoram was in charge of the
labour-gangs, Jehoshaphat the
son of Ahilud was chancellor,
25 Sheva was the secretary, Zadok
and Abiathar were the priests,
26 and Ira the Jairite was also a
priest to David.

21 For three years during the
reign of David a famine came,
year after year. When David
consulted the oracle of the
Eternal, the Eternal said, "The
guilt of blood lies on Saul and
his house, for having slain the
2 Gibeonites" (the Gibeonites did
not belong to Israel but to the
survivors of the Amorites; still,
the Israelites had sworn an oath
to them, though Saul had tried
to kill them in his zeal for the
Israelites and for the Judahites).
3 So the king summoned the Gib-
eonites and asked them, "What
am I to do for you? How am
I to make some expiation, that
you may bring a blessing upon
4 the Eternal's heritage?" The
Gibeonites said to him, "There
is no question of silver or gold
between us and either Saul or
his house. And it is not for us
to have any man in Israel put
to death." "Then what do you
think I should do for you?" he
said. So they said to the king, 5
"The man who consumed us
and planned to exterminate us
from all the territory of Israel—
let seven of his sons be handed 6
over to us, and we will hang
them up before the Eternal at
Gibeon on the hill of the Eter-
nal." The king replied, "I will
let you have them." The king 7
spared Mephibosheth, the son
of Saul's son Jonathan, owing
to the oath of the Eternal that
bound David and Saul's son
Jonathan; but he took Armoni 8
and Mephibosheth the two sons
of Rizpah, Aiah's daughter,
whom she had borne to Saul,
and also the five sons of Merab
the son of Barzillai the Meho-
lathite; these he handed over 9
to the Gibeonites, who hung
them on the hill before the Eter-
nal. The seven of them perished
together, put to death in the
early days of harvest. Then 10
Rizpah, Aiah's daughter, spread
sackcloth on the rocks for herself
to lie upon, from the early days
of harvest till the rains fell from
the sky upon the bodies; she
would not let the wild birds
settle on them by day, nor the
wild beasts by night. When 11
David was told what Rizpah,
Aiah's daughter, a concubine
of Saul, had done, he went and 12
took the bones of Saul and his
son Jonathan from the citizens
of Jabesh-gilead, who had stolen
them from the citizens of Beth-
shan, where the Philistines had
hung them on the day the Phil-
istines killed Saul at Gilboa; he 13

took away the bones of Saul and his son Jonathan, and collected the bones of the seven
14 who had been hanged, burying the bones of Saul and his son Jonathan, along with the bones of the seven who had been hanged, in the grave of Saul's father Kish at Zeba within the territory of Benjamin. All these orders of the king were carried out, and after that God was propitiated over the land.

24 The Eternal was again roused to anger against Israel; he incited David to harm them, by saying, "Go and number Israel
2 and Judah." So the king told Joab and the leaders of the army who were with him to go all over the clans of Israel, from Dan to Beêrsheba, and number the people, that he might know their total. Joab said to the
3 king, "May the Eternal your God let my lord the king live to see him making the nation a hundred times as large as it is to-day! But why should my lord the king set his heart on
4 this project?" However, the king's orders overbore Joab and the leaders of the army. So Joab and the leaders of the army went out from the king's presence to number the people
5 of Israel. Crossing the Jordan, they started their work from Arôer and from the town in the middle of the wady, in the direction of the Gadites, and on as
6 far as Jazer; then they went to Gilead and to the land of the Hittites in the direction of Kadesh; then they reached Dan, and from Dan they worked
7 round towards Sidon; they went to the fortress of Tyre, and to all the towns of the Hivites and the Canaanites, and then passed into the south country of Judah, to Beêrsheba. Having gone all 8
over the land, they returned to Jerusalem at the end of nine months and twenty days. Joab 9
reported to the king the total number of the people who had been registered; in Israel there were eight hundred thousand braves who carried swords, while the men of Judah numbered five hundred thousand.

But, after he had numbered 10
the people, David felt remorse. David said to the Eternal, "I have sinned greatly in what I have done. O Eternal, pray take away the sin of thy servant, for I have done a senseless deed!" But when David rose in 11
the morning, the Eternal's word had come to the prophet Gad, David's seer, saying, "Go and 12
tell David that this is what the Eternal says: 'I offer you three things; choose one of them to befall you.'" So Gad went and 13
told David, "Are three years of famine to befall you in your land? Or, are you to fly for three months before your foes, while they pursue you? Or, are there to be three days of pestilence in your land? Think over it, and reflect what answer I am to take to him who sent me."
"I am in a terrible difficulty," 14
said David to Gad; "however, let us fall into the hands of the Eternal (for his mercies are many), not into the hands of men." So David chose the pes- 15
tilence. And when the wheat was being harvested, the plague began among the people, and slew seventy thousand of the people from Dan to Beêrsheba;
but when the angel put out his 16*a*
hand to destroy Jerusalem, David saw the angel who was striking down the people, and 17
said to the Eternal, "I have

sinned, I have acted perversely;
but these poor creatures, what
have they done? Let thy hand
be against me and against my
16b father's house." Then the
Eternal changed his mind about
the punishment, and said to the
angel who was destroying the
people, "Enough! hold your
hand!" The Eternal's angel
was beside the threshing-floor
18 of Araunah the Jebusite. So
Gad went that day to David
and said to him, "Go up and
erect an altar to the Eternal at
the threshing-floor of Araunah
19 the Jebusite." David went up
as Gad had told him, in obedi-
20 ence to the Eternal, and when
Araunah looked out and saw
the king with his courtiers mov-
ing towards him, Araunah went
out and bowed before the king
with his face to the ground.
21 "Why has my lord the king
come to his servant?" said
Araunah. "To buy your thresh-
ing-floor," said David, "in order
to build an altar to the Eternal,
that the plague may be averted
22 from the people." Then Arau-
nah said to David, "Let my
lord the king take whatever he
sees fit and offer it up; here are
oxen for the burnt-offering, with
the threshing-sledges and yokes
23 for wood! The servant of my
lord the king gives all this to
the king." Araunah added,
"And may the Eternal your God
24 accept your sacrifice!" But
the king said to Araunah, "No,
indeed, I will buy this from you
for a sum of money; I will not
offer the Eternal my God burnt-
offerings that have cost me
nothing." So David bought
the threshing-floor and the oxen
25 for seven pounds. David built
an altar for the Eternal there,
and offered burnt-offerings and
recompense-offerings; the Eter-
nal was propitiated over the
land, and the plague was
averted from Israel.

These are the names of Da- 23
vid's knights. There was Ish- 8
baal the Hachmonite; he was
chief of the Trio; he once
wielded his spear against eight
hundred men, whom he slew
all at one time. Next him in 9
the Trio came Eleazar the son
of Dodo, the Ahohite, who
was with David at Pasdam-
mim, where the Philistines had
collected; the men of Israel
gave up, but he went and 10
struck down the Philistines till
his hand was so weary that it
could not relax the grip of his
sword. The Eternal effected a
great victory that day, and
when the troops rallied behind
Eleazar, they had only to
plunder. Next to him came 11
Shammah the son of Elah, the
Hararite. The Philistines once
collected at Lehi, where there
was a field full of lentils; and
when Israel fled from the Philis-
tines, he took his stand in the 12
field, defended it, and slew the
Philistines. The Eternal effected
a great victory. Such were the 17b
exploits of the Trio of knights.

Abishai the son of Zeruĭah, 18
the brother of Joab, was at the
head of the Thirty. He once
wielded his spear against three
hundred men whom he slew,
and won a name like that of the
Trio; he was the most distin- 19
guished of the Thirty and be-
came their captain, but he was
not promoted to a place in the
Trio. Then there was Benaiah 20
the son of Jehoiada, from Kab-
zeêl, a brave fighter, a man of
doughty deeds; he killed two
lion-cubs in their lair, after he
had gone down and killed the

lion inside a pit upon a snowy
21 day. He also killed an Egyptian, a tall man who carried a spear; Benaiah attacked him with a club, wrenched the spear from the Egyptian's hand, and killed him with his own spear.
22 Such were the exploits of Benaiah, the son of Jehoiada; he won a name like that of the Trio of knights, and was renowned among the Thirty, but he was not promoted to the Trio. David put him at the head of his body-guard.
13 Three of the Thirty once made their way down to David at the stronghold of Adullam when harvest was beginning. A band of Philistines was camping in the valley of Rephaim;
14 David was inside the stronghold, and there was a Philistine
15 garrison at Bethlehem. David said longingly, "Oh if someone would only give me a drink of water from the well at Bethlehem, the well beside the
16 gate!" So the three braves broke through the Philistine lines, drew some water from the well at Bethlehem, the well beside the gate, and brought it to David. But he would not drink it; he poured it out for the Eter-
17 nal, crying, "The Eternal forbid that I should do it! This is the blood of men who went at the risk of their lives!" So he would not drink it.
24 Asahel, Joab's brother, was one of the Thirty; also Elhanan the son of Dodo from Bethle-
25 hem, Shammah from Harod,
26 Elika from Harod, Helez the Paltite, Ira the son of Ikkesh
27 from Tekoah, Abiezer from Anâthoth, Sibbechai the Hushathite,
28 Zalmon the Ahohite, Maharai
29 the Netophathite, Heled the son of Baanah the Netophathite,
Ittai the son of Ribai from Gibeah (belonging to Benja-
30 min), Benaiah the Pirathonite,
31 Hiddai from the wadies of Gaash, Abibaal the Arbathite,
32 Azmâveth from Bahurim, Eliah-
33 ba from Shaalbim, Jashan the Gunite, Jonathan the son of
34 Shammah the Hararite, Ahiam the son of Sharar the Hararite, Eliphelet the son of Ahasbai
35 from Beth-maachah, Eliam the son of Ahithophel the Gilonite, Hezrai from Karmel, Paarai the
36 Arbite, Igal the son of Nathan
37 from Zobah, Bani the Gadite, Zelek the Ammonite, Naharai the Beêrothite (armour-bearer to Joab the son of Zeruïah),
38 Ira the Ithrite, Gareb the Ith-
39 rite, and Uriah the Hittite—a total of thirty-seven.

22 David sang the following song to the Eternal on the day when the Eternal rescued him from the power of all his enemies, from the power of Saul.
2 He said:

The Eternal is my crag, my stronghold,
my deliverer—he is mine,
3 my God, my fortalice where I shelter,
my shield, my saving strength,
my refuge and retreat,
my rescue from the violent.
4 The Eternal is to be praised!— I call to him,
and I am rescued from my foes.
5 For waves of death broke round me,
floods of destruction burst on me,
6 deadly nets entangled me
and fatal snares surprised me.
7 I called to the Eternal in my plight,
called to my God for aid;
he in his palace heard my voice,
my cry came to his ears.
8 The earth was swaying, quaking, heaven's very bases shook and swayed,
before his anger;

9 smoke fumed from his nostrils,
and scorching fire from his lips,
that kindled blazing coal,
10 as down he came on the bending sky,
the storm-cloud at his feet.
11 He rode on flying kherubs,
and swooped with the wings of the wind,
12 shrouding himself in darkness,
that veiled his presence round,
with rain-clouds dark and dense,
13 hail and lightning flashing before him,
14 as the Eternal thundered from heaven,
as the Most High uttered his voice;
15 he scattered his arrows,
shot twisting flashes of lightning,
16 till the beds of the sea were seen,
and earth's foundations were laid bare,
as the Eternal stormed,
as his nostrils snorted.

17 He reaches down to raise me,
he draws me from the flood,
18 he frees me from my foe so strong,
from haters far too strong for me,
19 who assailed me by surprise in my distress;
but the Eternal comes to my support,
20 and sets me free, in a clear space;
as he delights in me, he rescues me.

21 The Eternal deals with me as I am upright,
he recompenses me for my clean life;
22 for I have kept to the Eternal's road,
and never sinned by swerving from my God;
23 his rules are all before my mind,
I never swerved from his commands;
24 I was blameless in his eyes,
and kept clear of my sins.
25 So the Eternal has rewarded me for my integrity,
for a life clean in his eyes.
26 To the kind thou provest kind,
and true to the true,
27 to the pure thou provest pure,
and treacherous to the treacherous;
the humble thou wilt raise, 28
the haughty thou wilt mark and abase.

O Eternal! thou art my lamp, 29
O Eternal, thou wilt make my darkness shine;
by thy help I can face a troop, 30
by God's help I can leap a wall.
God is unerring in his ways, 31
the Eternal's promises are tried and true;
he shields all who take shelter with him.
For who is God save the Eternal? 32
Who is stedfast save our God?
God is my stronghold, 33
God is a perfect guide to me.
He makes me nimble as a deer, 34
and sets me on the height.
He trains me how to fight, 35
till I can bend a bow of bronze.
Thou hast shielded me with thine aid, 36
thine answers to prayer have raised me up.
Thou hast given me room to move, 37
and a sure foothold.
I chase my foes and kill them, 38
I never turn till they are killed,
I kill them, felling them till they cannot rise; 39
they fall down at my feet.
For thou hast braced me for the fray, 40
thou makest my assailants drop before me; 41
thou makest my foes run before me,
till I finish off those who hate me.
They look for help, but there is none to help them, 42
they look to the Eternal, and they get no answer;
and I pound them to pieces like dust, 43
I stamp on them like mud in the street,
I scatter them—far and wide.

Thou hast freed me from feud in my nation 44
and kept me to be head over the pagans;
outsiders fawn on me,

45 foreigners render homage to me;
once they hear of me, they come cringing,
46 foreigners give way
and come limping out of their forts.

47 The Eternal is living—blest be my Might,
exalted be my strong God of victory!—
48 God who lets me enjoy my vengeance,
crushing the nations under me,
49 succouring me from my foes.
O thou who settest me high above my enemies,
who rescuest me from violence,
50 I thank thee, O Eternal, before pagans,
I will sing thy praise.
51 He gives his king great victories,
and kindness to his chosen prince,
to David and his dynasty for ever.

23 Here are the last words of David.

The lay of David, Jesse's son,
the lay of him who rose, of one
whom Jacob's God made king,
whom Israel's lyrics love to sing.

By me the Eternal's spirit speaks, 2
the word upon my lips is his.
The God of Jacob speaks, 3
the Strength of Israel told me this:

"When a man rules men aright,
ruling in God's fear,
he dawns on them like morning 4
light,
like a cloudless morning, clear,
when rains are gone and earth
lies green and bright.

God has made my line secure, 5
his pact with me shall never end,
all is in order due and sure;
on him my bliss and weal depend.

But godless men will never thrive; 6
like thorn-trees in a desert land,
that none will gather with his hand,
nor for their nurture strive; 7
fire is their final bale,
despite their spears and iron mail."

1 King David was an old man,
well advanced in years, and although they covered him with
the bed-clothes he could not
2 keep himself warm. So his attendants said to the king, "Let
some young girl be sought for
my lord the king; let her wait
upon the king and take care of
him; let her lie in your bosom,
that my lord the king may get
3 warmth." All over Israel they
sought for a beautiful maiden,
and found Abishag of Shunem,
whom they brought to the king.
4 She was very beautiful, and
she took care of the king and
attended to him. But the king
had no intercourse with her.
5 Now Adonijah the son of
Haggith prided himself that he
was to be king; he set up chariots and cavalry of his own, with
fifty men to run in front. (Adonijah had been born next to Ab-
6 salom. His father had never
checked him all his life, by
asking what he meant by his
conduct. Also, he was a very
7 handsome fellow.) He negotiated with Joab the son of Zeruïah and with Abiathar the
priest, both of whom adhered
to him and gave him their sup-
8 port, although Zadok the priest,
Benaiah the son of Jehoiada,
Nathan the prophet, Shimei,
Rêi, and David's veterans, did
9 not side with Adonijah. He
then sacrificed sheep, oxen, and
fatted cattle at the Serpent's
Stone beside Fuller's Spring,
inviting all his brothers, the
king's sons, and all the royal
10 officials from Judah, but not
Nathan the prophet, nor Bena-
iah, nor the veterans, nor his
11 brother Solomon. So Nathan
went to Solomon's mother Bathsheba and said to her, "Have
you not heard that Adonijah
the son of Haggith has become
king, without the knowledge of
David our lord? Come now, let 12
me advise you how to save your
own life and the life of your son
Solomon. Go at once to king 13
David and ask him, 'My lord,
O king, did you not swear to
your humble servant that Solomon my son should reign after
you and sit upon your throne?
Why, then, does Adonijah
reign?' While you are talking 14
to the king, I will come in behind you and confirm what you
say." So Bathsheba went to 15
the king in his chamber. (The
king was a very old man, and
Abishag of Shunem attended to
him.) Bathsheba bowed and 16
did homage to the king, and the
king asked what she wanted.
"My lord," she replied, "you 17
swore by the Eternal your God
to your humble servant that her
son Solomon was to reign after
you and sit upon your throne.
And here is Adonijah reigning, 18
though you know nothing of it,
my lord king! He has sacrificed 19
oxen, fatted cattle, and sheep,
plenty of them, and he has invited all the king's sons, along
with Abiathar the priest and
Joab the commander-in-chief,
but not your servant Solomon.
Now, my lord king, all Israel 20
looks to you to decide for them
who is to succeed to the throne
of my lord king. Otherwise the 21
result will be that when my
lord king sleeps with his fathers,
I and my son Solomon will have
to suffer." Just as she was 22
talking to the king, in came

23 the prophet Nathan. The king
was told that the prophet Na-
than was present, and as he
entered the king's presence he
bowed before the king, face to
24 the ground. "My lord, O king,"
said Nathan, "have you given
orders that Adonijah is to reign
after you and sit upon your
25 throne? For he has gone down
to-day and sacrificed oxen,
sheep, and fatted cattle, plenty
of them, inviting all the king's
sons, with Joab the commander-
in-chief and Abiathar the priest.
There they are, eating and
drinking and shouting, 'Long
26 live king Adonijah!' But I,
your humble servant, I and
Zadok the priest and Benaiah
the son of Jehoiada and your
son Solomon have not been
27 invited. If this is by order of
my lord king, then you have not
let your servants know who is
to succeed to the throne of my
28 lord king." Then king David
ordered Bathsheba to be re-
called. She came in and stood
29 before the king, and the king
swore, "By the life of the Eter-
nal who has rescued my life from
30 every strait, as I swore to you
by the Eternal, the God of
Israel, that your son Solomon
should reign after me and suc-
ceed to my throne, so will I do
31 this very day." Bathsheba
bowed her face to the ground
and did homage to the king;
"May my lord king David live
32 for ever!" she cried. Then king
David had Zadok the priest,
Nathan the prophet, and Bena-
iah the son of Jehoiada sum-
moned to his presence. When
they appeared before the king,
33 the king said to them, "Take
your lord's personal troops,
mount my son Solomon upon
my own mule, and convey him
to Gihon; there let him be 34
anointed king over Israel by
Zadok the priest and Nathan
the prophet; blow a trumpet
blast and proclaim, 'Long live
king Solomon'! Then march 35
up behind him, as he returns to
seat himself on my throne, for
he is to succeed me, and I ap-
point him supreme head of
Israel and Judah." "So be it," 36
said Benaiah the son of Jehoiada
to the king. "May the Eternal
confirm this order of my lord
king! As the Eternal has been 37
with my lord king, so may he be
with Solomon, making his
throne even greater than the
throne of my lord king David!"
Then Zadok the priest, Nathan 38
the prophet, Benaiah the son of
Jehoiada, and the foreign body-
guard marched down; they
mounted Solomon upon king
David's mule and conveyed
him to Gihon, where Zadok the 39
priest took the vial of oil from
the sacred Tent and anointed
Solomon; a trumpet blast was
blown, and the troops all
shouted, "Long live king Solo-
mon!" The troops all marched 40
up behind him, dancing and
cheering in their delight so
loudly that the earth seemed to
be splitting with their noise.
Adonijah and his guests all 41
heard it, as they were finishing
their feast. Hearing the sound
of the trumpet, Joab said,
"What does this uproar in the
city mean?" Just as he was 42
speaking, in came Jonathan the
son of Abiathar the priest.
"Come along," said Adonijah,
"you are an honest fellow, you
bring good news." Jonathan 43
answered Adonijah, "But our
lord king David has made Solo-
mon king! The king sent Zadok 44
the priest, Nathan the prophet,

Benaiah the son of Jehoiada,
and the foreign bodyguard along
with him; they mounted him
45 on the king's mule; Zadok the
priest and Nathan the prophet
anointed him king at Gihon;
and they have come back re-
joicing till the city resounds.
That is the noise you heard!
46 Solomon is seated on the throne
47 of the realm, and the royal
troops have gone to congratu-
late our lord king David, shout-
ing, 'God make Solomon's fame
greater even than your fame,
and his throne greater even
than your throne!' The king
48 bowed on his couch. The king
also said, 'Blessed be the Eter-
nal, the God of Israel, who has
actually allowed me this day
to see a son of mine sitting on
49 my throne!' " The guests of
Adonijah were all terrified;
every man of them got up and
50 went home. Adonijah himself,
in terror of Solomon, got up and
ran to catch hold of the knobs
51 of the altar. Solomon was told,
"Adonijah is terrified of king
Solomon; he has caught hold of
the knobs of the altar, crying,
'Let king Solomon first of all
swear to me that he will not
have his servant murdered!' "
52 Solomon said, "If he proves
himself an honest man, not a
hair of him shall fall to the
ground; but if he is convicted of
53 crime, then die he must." Then
king Solomon sent and had him
taken from the altar; he came
and did homage to king Solo-
mon, and Solomon told him to
go home.

2 When David's time to die was
near, he gave this charge to his
2 son Solomon. "I am going the
way of all the earth; be strong
3 then, show yourself a man, and
do your duty to the Eternal
your God, by living his life, by
following his rules and orders
and regulations and directions,
as written in the law of Moses,
so that, whatever you do and
wherever you turn, you may
have success, that the Eternal 4
may fulfill his promise to me
that if my children are careful
how they live, living loyally
under my eye with all their
mind and all their soul, I shall
never lack a man upon the
throne of Israel. Again, you 5
know what Joab the son of
Zeruïah did to me, how he
treated the two commanders of
Israel, Abner the son of Ner and
Amasa the son of Jether, how he
murdered them, taking venge-
ance during peace for blood
shed during war, staining the
very girdle round his waist and
the shoes on his feet with inno-
cent blood. Choose your own 6
time, but never let his grey head
go to the grave in peace. Be 7
kind to the family of Barzillai
the Gileadite, and let them be
among the guests at your table,
for they fed me when I fled
from your brother Absalom.
You have also with you Shimei 8
the Benjamite, the son of Gera,
from Bahurim. Bitterly did he
curse me on the day when I
made my way to Mahanaim;
but when he came to meet me
at the Jordan I swore to him
by the Eternal that I would not
put him to death. Do not you 9
let him go unpunished; you have
your wits about you, you know
what to do with him, to bring
down his grey head to death
with blood." Then David slept 10
with his fathers and was buried
in David's burg. For forty 11
years David had reigned over
Israel, seven years at Hebron
and thirty-three years in Jeru-

12 salem. Solomon sat on the
throne of his father David, and
his kingdom was firmly estab-
lished.
13 Adonijah the son of Haggith
then went to Bathsheba the
mother of Solomon and bowed
before her. "Do you come as a
friend?" she asked. "Yes," he
14 answered, adding, "I have some-
thing to say to you." "Say it,"
15 she said; so he went on, "You
know the kingdom was mine, all
Israel fully expected me to be
king; however, the kingdom has
passed from me to my brother,
for it was his by the will of the
16 Eternal. Now I am asking you
one favour: do not refuse me."
17 "Go on," she said. So he con-
tinued, "Pray ask king Solomon
(he will not refuse you) to let me
have Abishag of Shunem as my
18 wife." "Very well," said Bath-
sheba, "I will speak for you to
19 the king." So Bathsheba went
to speak to king Solomon on
behalf of Adonijah. The king
rose to meet her and kissed her;
then, seating himself on his
throne, he had a chair placed
for the king's mother, who
seated herself at his right
20 hand. "I have a small favour
to ask from you," she said:
"do not refuse me." "Ask it,
my mother," said the king, "I
21 will not refuse you." So she
said, "Let Abishag of Shunem
be given to your brother Adoni-
22 jah in marriage." "Abishag
of Shunem for Adonijah?" an-
swered king Solomon, "why do
you ask that? Ask the kingdom
for him as well!—he is my older
brother and he has Abiathar
the priest and Joab the son of
23 Zeruiah on his side!" And king
Solomon swore by the Eternal,
"God kill me and worse, if this
plea of Adonijah does not cost
him his life! By the life of the 24
Eternal who has established
me and set me on the throne of
my father David and given me a
family as he promised, Adonijah
shall die this very day!" So 25
king Solomon sent and had
Adonijah killed by Benaiah the
son of Jehoiada, who struck
him down. The king said to 26
Abiathar the priest, "Away
with you to your estate at Anâ-
thoth! You deserve to die this
day, but I will not put you to
death, since you carried the ark
of the Eternal before my father
David and shared all the hard-
ships of my father." (This 27
expulsion of Abiathar from the
priesthood of the Eternal by
Solomon was in fulfilment of
what the Eternal had predicted
about the household of Eli at
Shilo.) When the news of this 28
reached Joab, who had sup-
ported Adonijah although he
had not supported Absalom,
Joab fled to the Eternal's Tent
and caught hold of the knobs
of the altar. When Solomon 29
was told that Joab had fled to
the Eternal's Tent and was at
the altar there, Solomon sent to
ask Joab why he had fled to the
altar. "Because I was afraid of
you," Joab replied, "I fled to the
Eternal." Then Solomon sent
Benaiah the son of Jehoiada to
strike him down. Benaiah went 30
to the Eternal's Tent and gave
him the king's order to come
away. "No," said Joab, "I
will die here." When Benaiah
took back his message to the
king, telling him what Joab had
said in reply to him, the king 31
said, "Take him at his word;
strike him down and have him
buried—so freeing me and my
father's house from the guilt of
the blood shed wantonly by

32 Joab. The Eternal will make
his murders fall on his own head,
for he struck down two men
higher and better than himself,
Abner the son of Ner, com-
mander of Israel, and Amasa
the son of Jether, commander
of Judah, murdering them with-
out the knowledge of my father
33 David. So shall the guilt of
their murder come back upon
the head of Joab and his de-
scendants to all time. To David
and his descendants, to his
dynasty and throne, may there
be peace from the Eternal for
34 all time!" Then Benaiah the
son of Jehoiada went and struck
him down, killing him; he was
buried at his own house in the
35 open country of Judah, and the
king put Benaiah the son of
Jehoiada into his post as com-
mander-in-chief, putting Zadok
the priest in place of Abiathar.
36 Then the king sent and sum-
moned Shimei. "Build yourself
a house in Jerusalem," he said,
"and live there; never leave it
37 in any direction. The day you
leave it and cross the Kidron-
ravine, you die—be sure of that!
Your blood be on your own
38 head!" "Very good," said Shimei
to the king, "as my lord the king
orders, so will your servant
do." For a long time Shimei
did remain inside Jerusalem.
39 But three years later two slaves
of Shimei ran away to Achish
son of Maakah, king of Gath,
40 and when Shimei was told that
his slaves were at Gath he sad-
dled his ass and rode to Achish
at Gath in search of his slaves.
From Gath Shimei brought his
41 slaves back. But when Solo-
mon was informed that Shimei
had returned to Jerusalem from
42 a visit to Gath, the king sent
for Shimei and asked him,
"Did I not make you swear by
the Eternal, did I not warn you,
to be sure of this, that on the
day you left and went anywhere
outside you were to die? Did
you not say to me, 'Very good,
I obey'? Why have you not 43
kept your oath to the Eternal
and the orders I enjoined on
you?" The king added, "Well 44
does your own heart know all
the evil you did to my father
David. The Eternal returns
that evil on your own head!
But king Solomon shall be 45
blessed and David's throne es-
tablished before the Eternal
for all time." Then, by order 46
of the king, Benaiah went and
struck down Shimei dead.

So Solomon had complete
control of the kingdom. Judah 4
and Israel were as numerous as 20
the sand on the seashore; they
ate and drank and enjoyed
themselves. Judah and Israel 25
were safe, every man living
under his own vine and under
his own fig-tree, from Dan to
Beêrsheba, all the days of Solo-
mon; for he ruled all west of the 24
Euphrates, from Thapsakus to
Gaza, over all the kings west of
the Euphrates, and he enjoyed
peace on every side.

Now Solomon loved the Eter- 3
nal, living by the rules laid down 3
by his father David; only, he
sacrificed and burned incense at
the shrines. [[The people also 2
sacrificed at the shrines, because
no temple had yet been built in
honour of the Eternal.]]

One day the king went to sac- 4
rifice at Gibeon, as that was the
chief shrine; a thousand victims
Solomon used to sacrifice on the
altar there. The Eternal ap- 5
peared to Solomon in a dream
by night at Gibeon; God said
to him, "Ask what I am to give

6 you." Solomon answered,
"Thou hast proved thyself most
generous to thy servant David
my father, as he lived before
thee a loyal and honest life with
upright mind, and thou hast
reserved this great boon for him,
a son to sit upon his throne this
7 day. And now, O Eternal my
God, thou hast made thy serv-
ant king instead of David my
father; and I am a mere child,
I know not how to go about my
8 business. Thy servant is sur-
rounded by thine own chosen
people, a vast host, too great to
9 be numbered or counted. So
grant thy servant a thoughtful
mind for governing thy people,
that I may distinguish right
and wrong. For who can bear
the weight of this government?"
10 It pleased the Eternal that
11 Solomon had asked this. God
said to him, "Because you have
asked this, because you have
asked neither long life for your-
self nor wealth for yourself nor
death to your enemies, but
12 insight and justice, I now do as
you have asked; I hereby give
you a wise, thoughtful mind, so
that never afterwards shall your
equal rise, as never has your
13 equal lived. Also, I give you
what you did not ask, both
wealth and honour, so that no
king shall ever be your equal.
14 And if you will live my life,
keeping my rules and orders,
as did your father David, I will
15 give you a long life." Then
Solomon woke; it was a dream!
He went to Jerusalem, where
he stood in front of the ark of
the Eternal's compact, sacri-
ficing burnt-offerings and re-
compense-offerings, and feasting
all his officers.
16 Two harlots then came to the
17 king and stood before him. One
woman said, "O my lord, this
woman and I live in the same
house. I bore a child in the
house beside her, and three 18
days later she bore a child also;
we were together, there was no
one else in the house, only we
two by ourselves. During the 19
night her child died, for she
overlaid it. So she got up at 20
midnight and took away my
child, while your humble serv-
ant was asleep; she laid the
child in her bosom and put her
dead child in my bosom. When 21
I rose in the morning to suckle
my child, there it lay dead! But
as I looked at it carefully in the
morning-light, it was not my
son whom I had borne." The 22
other woman said, "No, the
living child belongs to me, the
dead is yours!" The first wo-
man retorted, "No, the dead
child belongs to you, the living
child is mine!" So they
wrangled before the king. The 23
king mused: "One says, 'This
living son is mine, the dead be-
longs to you'; the other says,
'No, the dead son is yours, mine
is the living one.'" Then said 24
the king, "Fetch me a sword."
A sword was brought in. The 25
king then gave his orders, "Cut
the living child in two, and give
half to the one, half to the
other." At this the mother of 26
the living child, whose heart
yearned for her boy, cried to the
king, "O my lord, give her the
living child, never kill it!" The
other woman said, "No, divide
it; neither of us shall have it."
The king replied, "Give yonder 27
woman the living child, instead
of killing it; she is its mother!"
All Israel heard of this decision of 28
the king, and they stood in awe of
the king, seeing that he had God's
own wisdom for doing justice.

4 King Solomon reigned over all
2 Israel. His ministers of state
were: Azarĭah the son of Zadok
3 as priest, Elihoreph and Ahijah
the sons of Shisha as secretaries,
Jehoshaphat the son of Ahilud
4 as chancellor, and Benaiah the
son of Jehoiada as commander-
in-chief [[Zadok and Abiathar
5 were priests]]. Azarĭah the son
of Nathan was head of the pre-
fects, Zabud the son of Nathan
6 was the king's adviser, Ahishar
was prefect of the palace, and
Adoniram the son of Abda was
in charge of the labour levy.
7 Solomon had twelve prefects
over all Israel, who provided the
food for the king and his house-
hold, each man having to supply
8 food for one month a year; their
names were Ben-hur (over the
9 highlands of Ephraim), Ben-
deker (over Makaz, Shaalbim,
Beth-shemesh, and Elonbeth-
10 hanan), Ben-hesed (over Arub-
both, besides Soko and all the
11 land of Hepher), Ben-abinadab
(over all the uplands of Dor)
who was married to Solomon's
12 daughter Taphath, Baana the
son of Ahilud (over Taănak,
Megiddo, and the whole of Beth-
shean next Zarethan below
Jezreêl, from Beth-shean to
Abelmehôlah as far as the other
13 side of Jokmeam), Ben-geber
(over Ramoth-gilead, with the
tent-villages in Gilead belonging
to Jair the son of Manasseh, and
the region of Argob in Bashan,
containing sixty large towns
walled and bolted with bronze),
14 Ahinadab the son of Iddo (over
15 Mahanaim), Ahimaaz (over
Naphtali) who was married to
Solomon's daughter Basemath,
16 Baana the son of Hushai (over
17 Asher and Aloth), Jehoshaphat
the son of Paruah (over Issa-
18 char), Shimei the son of Ela
(over Benjamin), and Geber the 19
son of Uri (over the land of Gad,
the country of Sihon king of the
Amorites and of Og king of
Bashan). All these prefects
were under a single chief. They 27
provided the food for king Solo-
mon and for all guests admitted
to king Solomon's table, each
taking a month. They saw that
nothing was wanting. Also 28
they each brought, as they were
bound, barley and straw for the
horses and coursers, wherever
the cavalry were stationed.
Solomon's provision for a single 22
day was three hundred and
thirty bushels of fine flour, six
hundred and sixty bushels of
meal, ten fatted oxen, twenty 23
meadow-fed oxen, and a hun-
dred sheep, besides harts, ga-
zelles, roebucks, and guinea-
fowl.

Now God gave Solomon wis- 29
dom and ample insight and
breadth of mind like the broad
sea-sands; Solomon's wisdom 30
surpassed the wisdom of all
Arabs in the east and all Egypt,
for he was wiser than any man, 31
wiser even than Ethan the Ez-
rahite, and Heman, Kalkol, and
Darda, the sons of Mahol; his
fame reached to all the nations
around. He composed three 32
thousand aphorisms, and his
songs numbered one thousand
and five. He could talk about 33
any plant, from a cedar in Lebâ-
non to a hyssop in the wall; he
could also talk of animals, birds,
reptiles, and fish. People came 34
from every nation, deputed by
all the kings in the world, who
had heard of Solomon's wisdom,
in order to listen to his wisdom.

Solomon became the son-in- 3
law of the Pharaoh king of 1
Egypt; he married the Pha-
raoh's daughter and took her to

David's burg till he had finished building his own palace and the Eternal's temple and the wall
9 round Jerusalem. The Pharaoh
16 king of Egypt marched north, captured Gezer and burnt it, killing the Canaanites who lived in the town; then he presented it as a dowry to his daughter,
17 Solomon's wife. Solomon rebuilt Gezer.

5 When Hiram king of Tyre heard that it was Solomon who had been consecrated king instead of his father, he sent his officers to Solomon; for Hiram had always been friendly to
2 David. Then Solomon sent
3 this message to Hiram: "You know how my father David could not build a temple in honour of the Eternal his God, until the Eternal had crushed under him the warlike foes who
4 surrounded him. The Eternal my God has now given me rest on every side; I have neither foe
5 nor misfortune, and I propose to build a temple in honour of the Eternal, my God, as the Eternal told my father David that 'your son, whom I place on your throne, shall build the
6 temple in my honour.' Now give orders that cedars be felled for me on Lebânon; my servants will join your servants, and I will pay you any wage you fix for your servants; for you know we have no one fit to fell timber
7 like the Phœnicians." When Hiram heard what Solomon said, he was overjoyed. "Blessed be the Eternal the God of Israel this day," he cried, "for granting David a wise son to rule
8 this great people!" Hiram sent this message to Solomon: "I have heard your message; I will do all you desire in the matter of
9 cedars and firs; my servants shall bring the timber down from Lebânon to the sea, and I will make the logs into floats to reach any spot you decide upon; then I will have them broken up for you to take away. You will meet my wishes by providing the food for my servants." So Hiram gave Solomon 10
all the cedar and fir wood that he desired, while Solomon gave 11
Hiram two hundred and twenty thousand bushels of wheat and a hundred and eighty gallons of beaten oil as food for his servants—such was Solomon's annual gift to Hiram. Solomon
and Hiram were at peace; the 12
two men made an alliance with
each other. Solomon raised a 13
labour-force from all Israel, a levy of thirty thousand men,
whom he sent to Lebânon in 14
relays, ten thousand a month; one month they were at Lebânon and two months at home. Adoniram was in charge of this
forced levy. Solomon also had 15
seventy thousand carriers and eighty thousand stone-masons
in the hills, as well as three 16
thousand three hundred foremen, who controlled the workmen. By order of the king, they 17
quarried huge, expensive blocks of stone, to have the foundation of the temple laid with
dressed stone. Solomon's build- 18
ers and Hiram's builders dressed the stones and ran grooved edges round them, besides preparing the timber and the stones for building the temple.

[[It was in the four hundred 6
and eightieth year after the Israelites left Egypt, in the fourth year of Solomon's reign, and in the second month of that year, the month Ziv, that he began to build the temple of the Eternal.]] The temple which 2

king Solomon built for the Eternal was ninety feet long, thirty feet broad, and forty-
3 five feet high. The porch before the nave was thirty feet long, corresponding to the breadth of the temple, and fifteen feet
4 wide. He made windows with
5 gratings for the temple, and built wings round the wall of the temple, both round the nave and the inner shrine; he put
6 side-rooms all round, the lower row of them about seven and a half feet wide, the middle row nine feet wide, and the top row about ten and a half feet wide —allowing space all round the outside wall so that the ends of the planks upholding the rows need not pierce the walls
7 of the temple. [[The temple was built throughout of stones roughly dressed at the quarry; not a sound of hammer, chisel, or any iron tool was ever heard during the building of the
8 temple.]] The entrance into the lower side-rooms was on the south side of the temple; you climbed to the middle row, and from the middle row to the top
10 row, through trap-doors. Each row of side-rooms built against the temple was about seven and a half feet high, and they rested on cedar planks against
9 the temple. Thus did he build the temple and finish it, roofing
15 it over with cedar. The walls inside he lined with cedar planks, overlaying the interior from the floor to the rafters of the ceiling with wood, and covering the floor itself with fir.
16 At the far end of the temple he built off a space of thirty feet as an inner shrine, the most sacred
17 interior; the nave or hall in front
20 of it was sixty feet long, but the inner shrine was thirty feet square. In front of the inner 21
shrine he made an altar of cedar;
inside the inner shrine he made 23
two kherubs of olive wood, each 26
of them fifteen feet high, each 24
with outstretched wings seven and a half feet broad, measuring fifteen feet from the tip of one
wing to the tip of the other, the 25
one kherub being the same as the other in size and shape.
These kherubs he placed inside 27
the inner shrine; their wings were spread out so that the wings of one touched one wall while the wing of the other touched the other wall, and their inner wings met in the middle. He plated the kherubs 28
with gold. He made doors of 31
olive wood for the vestibule of the inner shrine; the vestibule and the pilasters formed a pentagon. On the two doors of 32
olive wood he carved kherubs, palm-trees, and open flowers, spreading gold over the kherubs and the palm-trees. For the 33
vestibule of the nave he also made door-posts of olive wood, four-cornered posts, and two 34
folding doors of cypress wood, the two leaves of each turning on hinges. These he carved 35
with kherubs, palm-trees, and open flowers, overlaying them with gold laid evenly upon the carvings. The inner court 36
round the temple he built with three rows of dressed stone and one row of cedar beams.

The foundation of the temple 37
of the Eternal was laid in the month of Ziv, in the fourth year of Solomon; in the month of 38
Bul (the eighth month), in the eleventh year, the temple was finished in every part, exactly as planned. So he took seven years to build it. [[Then this 11
word from the Eternal came to

12 Solomon. "As for this temple
which you build, if you will live
by my rules and keep my regu-
lations and follow all my orders,
living by them, then I will fulfil
for you the promise I made to
13 your father David; and I will
dwell among the Israelites, I
will not forsake my people Is-
rael."]]

7 Solomon took thirteen years
to finish the building of his own
2 palace. He also built the "For-
est of Lebânon" hall, a hundred
and fifty feet long, seventy-five
feet wide, and forty-five feet
high, on three rows of cedar
3 pillars with cedar supports. It
was lined with cedar planks
above the forty-five cedar pillars
4 (fifteen in each row); there were
three rows of window-frames,
window facing window in each
5 tier, and both doors and win-
dows, all of them, were square-
cut.

6 He also built the Pillars hall,
seventy-five feet long and forty-
five feet wide, with a pillared
porch in front and an entrance
7 with steps. He also made the
throne-room where he was to
hold his court of justice, the
Hall of Justice; it was lined with
cedar wood from floor to rafters.

8 His own palace and residence
in the other court, which stood
nearer the temple, was con-
structed in the same way, as
was the house he built for the
Pharaoh's daughter (whom Sol-
9 omon had married). These
buildings were all made of huge,
dressed stones, according to
the regular dimensions of ash-
lar, sawn back and front, from
foundation to coping, and from
the court of the Eternal's tem-
ple to the large outer court.
10 The foundation consisted of
huge blocks, enormous blocks,
some fifteen feet square, some
twelve feet square. Above these 11
lay huge, dressed stones, cut
according to the regular meas-
urement, and also cedar beams.
The large court had three rows 12
of dressed stone and one row of
cedar beams, enclosing the inner
court of the Eternal's temple
and the court of the palace.

King Solomon sent to Tyre 13
for Hiram, the son of a widow 14
belonging to the clan of Naph-
tali; his father had been a native
of Tyre, a worker in bronze.
Hiram was full of skill, acute
and clever at all kinds of bronze-
work. He came to king Solo-
mon and did all the bronze-work
for him. He cast the two bronze 15
columns for the vestibule of the
temple; the one was twenty-
seven feet high, eighteen feet
round, and hollow, just like the
other column. He made two 16
capitals of molten bronze for
the top of the columns, each
capital being seven and a half
feet high. He made two nests 17
of trellis-work for the capitals
on the top of the columns, a net
of trellis-work for each of them.
He also made the pomegran- 18
ates; there were two rows of
pomegranates in bronze upon
each trellis-work, the pome- 20
granates numbering two hun-
dred to each capital. He set 21
up the columns at the vestibule
of the temple; the column on
the south side was called Jachin,
the column on the north side
Boaz. He also made the round 23
metal sea or tank, fifteen feet
in diameter, seven and a half
feet high, and forty-five feet
round. Under its brim on the 24
outside ran a double row of
gourds all round, cast in one
piece with the tank itself, which 26
was about three inches thick,

its brim curling like the brim of
a cup, like the petals of a lily; it
held over sixteen thousand gal-
25 lons. It rested on twelve bulls,
three facing the north, three
facing the west, three facing the
south, and three facing the east;
the tank was placed on their
backs, their haunches being
turned inward.
27 He also made the ten trolleys
of bronze, each one six feet long,
six feet wide, and four and a
28 half feet high. The trolleys
were constructed in this way;
they had panels, panels set in
29 their framework, and on these
panels were lions, bulls, and
kherubs (on the framework,
above and below the lions, bulls,
and kherubs, there was bevelled
30*a* work); every trolley had four
bronze wheels, with bronze axles,
32 the four wheels being under-
neath the frame-work (axles
and wheels were cast in one
piece with the trolley), each
wheel being two and a half
33 feet high and all the wheels
being shaped like chariot wheels
(axles, felloes, spokes, and hubs
34 being all of molten bronze); at
the four corners of each trolley
there were four clamps, each of
35 one piece with the trolley,while
on the top of the trolley there
was a round saucer, nine inches
36 high (the flat surface on the
sides of the trolley was engraved
with kherubim, lions, and palm-
31*b* trees); but the frame-work was
37 square, not round. This was
how the ten trolleys were made,
all cast alike, all of the same
38 size and shape. Then he made
ten bronze pots, each holding
three hundred and twenty gal-
lons and measuring six feet; one
pot rested on each of the ten
trolleys, which he placed beside
39 the temple, five to the south
side and five to the north side;
the tank was placed on the
south side of the temple, at the
eastern corner. Hiram made 40
the pots, the shovels, and the
bowls; he finished all his work
for king Solomon in building
the temple of the Eternal, the 41
two columns, the two rounded
capitals on the top of the col-
umns, the two nets of trellis-
work to cover the two capitals,
the four hundred pomegranates 42
for each trellis-work, the ten 43
trolleys and the ten pots on the
trolleys, the tank and the twelve 44
bulls under the tank, the pots, 45
shovels, bowls—all these ar-
ticles made by Hiram for king
Solomon in the temple of the
Eternal were of polished bronze.
There was no weighing the 47
bronze used for making these
articles, so enormous was the
quantity; the weight of the
bronze was past counting. Hi- 46
ram cast them on the plain of
Jordan, in the clay soil between
Sukkoth and Zarethan. Then 48
king Solomon placed all the
articles in the temple of the
Eternal [[the golden altar, the
golden table for the Presence-
bread, the pure gold lampstands 49
in front of the inner shrine, five
to the right and five to the left,
with their golden ornamental
flowers and lamps and tongs,
the pure gold cups, snuffers, 50
bowls, saucers, and fire-pans,
and the golden hinges both for
the folding doors of the inner
shrine or most sacred Place
and for the folding doors of the
temple]]. So all the work pre- 51
pared by king Solomon in the
temple of the Eternal was fin-
nished; Solomon then brought
in the votive offerings of his
father David, the silver and the
gold and the various articles,

placing them in the store-chambers of the Eternal's temple.
8 Then Solomon called together the sheikhs of Israel and all the chiefs of the clans, the heads of the various Israelite families, in Jerusalem, to bring the ark of the Eternal's compact up from
2 David's burg. The Israelites all gathered round Solomon at the festival in the month of Ethanim (the seventh month);
3 the sheikhs of Israel all went
4 with the priests and carried up the ark of the Eternal, the Trysting tent, and all the sacred articles inside the tent; these were carried by the
5 priests and Levites, while king Solomon and all the community of Israel which had gathered round him walked in front of the ark, sacrificing sheep and oxen past all counting and number-
6 ing. Then the priests placed the ark of the Eternal inside the inner shrine, the most sacred interior, under the wings of the
7 kherubs; for the wings of the kherubs stretched over the place for the ark, covering the ark
8 and its poles, though the poles were so long that their projecting tips could be seen, not outside, but from the sacred hall in front of the shrine—the position they occupy to this
9 very day. Inside the ark there was nothing except the two stone tablets which Moses had placed there at Horeb, the tablets of the compact which the Eternal made with the Israelites when they left the land
10 of Egypt. When the priests came out of the inner shrine, a cloud filled the temple of the
11 Eternal so densely that the priests could not stand to serve; the Eternal's splendour of glory filled the temple of the Eternal.

Then said Solomon: 12
The sun has the Eternal set in heaven,
but chosen himself to dwell in darkness;
so I have built this mansion great 13
for thee,
for thee to dwell in, to eternity.

Then the king turned round 14
and blessed all the gathering of
Israel as they stood. He said, 15
"Blessed be the Eternal the God
of Israel, who spoke directly to
my father David and has done
all that he promised! He said,
'Ever since I brought my people 16
Israel out of Egypt, I chose no
city out of any clan of Israel to
build a temple for my presence,
but now have I chosen Jerusa-
lem as my seat and David as
lord over my people Israel.'
My father David did have it in 17
mind to build a temple in
honour of the Eternal the God
of Israel; but the Eternal said 18
to my father David, 'You had
it in your mind to build a temple
in my honour; you did well to
have that in mind. Yet you 19
are not to build the temple; it
is your son, born of your body,
who shall build the temple in my
honour.' The Eternal has done 20
what he promised; for I have
risen to succeed my father Da-
vid and to sit upon the throne
of Israel, as the Eternal prom-
ised, and I have built the temple
in honour of the Eternal the
God of Israel; in it have I made 21
a place for the ark containing
the compact which the Eternal
made with our fathers when he
brought them out of the land
of Egypt."

Then Solomon stood in front 22
of the altar of the Eternal, in
presence of all the community
of Israel, and stretching out his
hands to heaven he cried: "O 23

Eternal, God of Israel, there is
no god like thee in heaven above
or on the earth below, who
keepest thy compact and show-
est kindness to thy servants as
they live under thine eye with
24 all their heart. Thou hast kept
thy word to thy servant David
my father; thou didst make him
thine own promise and thou
hast done it, as it is this day.
25 Now then, O Eternal, God of
Israel, keep this thy promise to
thy servant David my father:
'You shall never lack a descend-
ant in my sight to sit upon the
throne of Israel, if only your
children watch their lives, care-
ful to live under my eye as you
26 have done.' O God of Israel,
pray let this promise be fulfilled
which thou didst make to thy
servant David my father.
27 But can God really live on
earth? The very heaven, the
height of heaven itself, cannot
contain thee; and how much
less this temple I have built!
28 So do thou turn, O Eternal my
God, to thy servant in his
prayers and supplications, lis-
tening to the cry of prayer which
thy servant lifts to thee this
29 day, that thine eyes may be
open, night and day, to this
temple, to the place where thou
hast promised thy presence,
listening to the prayer that thy
servant offers, when he turns to
30 this place. Listen to the supplic-
ation of thy servant and of thy
people Israel when they turn
in prayer toward this place;
yea, hear us in thy home, in
heaven, and as thou hearest
forgive us.
31 When a man sins against his
neighbour and is adjured to
swear an oath, when he comes
and swears his oath before thine
32 altar in this temple, then do
thou listen in heaven, take ac-
tion and decide between thy
servants, condemning the guilty
by making him suffer for his
misdeeds, and vindicating the
innocent by rewarding him for
his innocence. When thy peo- 33
ple Israel fall before the foe,
because they have sinned
against thee, if they repent and
own thee openly and pray with
supplications to thee in this
temple, then do thou listen in 34
heaven and forgive the sin of
thy people Israel, letting them
remain within the land which
thou gavest to their fathers.
When the skies are shut and 35
no rain falls, because they have
sinned against thee, if they turn
in prayer toward this place and
own thee openly and give up
their sin under thy chastise-
ment, then do thou listen in 36
heaven and forgive the sin of thy
servants and thy people Israel,
as thou teachest them the good
path for their life; send rain
upon thy land, which thou hast
given thy people as their heri-
tage. When there is a famine 37
in the land, or pestilence, blast-
ing or mildew, locusts or cater-
pillars, when their enemy be-
sieges them in any of their
towns, whatever be the plague
or trouble—whatever prayer 38
and supplication is offered by
any man of them, knowing well
what plagues himself, and
stretching his hands out to-
ward this place, then do thou 39
listen in thy home, in heaven,
and forgive them and take
action, dealing with every man
as he has lived, O thou who
knowest his heart (for thou,
thou only, knowest the hearts 40
of all men), that they may
stand in awe of thee all the
days of their life in the land

41 thou gavest to our fathers. As
for the alien, who does not be-
long to thy people Israel but
who came from a distant land
42 for thy sake (for men shall hear
of thy great fame, of thy
strength and mighty force),
when he comes and turns in
43 prayer toward this temple, then
do thou listen in thy home, in
heaven, and do all that the alien
asks of thee, so that all nations
in the world may learn what
thou art, learning to stand in
awe of thee like thy people Is-
rael, and learning that thou
hast taken this temple which I
44 built to be thine own. When
thy people march out to fight
against their enemy, in any way
of thine appointing, and pray
to the Eternal, turning toward
the city thou hast chosen and
the temple I have built in hon-
45 our of thee, then do thou listen
in heaven to their prayer and
supplication and uphold their
46 cause. When they sin against
thee (for there is no man who
does not sin) and thou in thine
anger leavest them to their ene-
mies, till they are carried away
prisoners to an enemy's land,
47 far-off or near, yet if they take
thought in the land of their
captivity and repent and offer
supplications to thee in the land
of those who took them pris-
oners, crying, 'We have sinned,
we have gone wrong, we have
48 done evil,' if they repent, heart
and soul, in the land of their
enemies who took them pris-
oners, and pray to thee, turning
in the direction of the land
thou gavest to their fathers,
the city thou hast chosen, and
the temple I have built in hon-
49 our of thee: then do thou listen
in thy home, in heaven, to their
prayer and supplication and up-
hold their cause; forgive thy 50
people who have sinned against
thee, forgive all their transgres-
sions against thee, and grant
they may be pitied by those who
have taken them prisoners, for 51
they are thy people, thine own
possession, whom thou didst
bring out of Egypt, out of that
iron furnace. O may thine eyes 52
be open to thy servant and thy
people Israel at their prayers,
listening to them whenever they
call to thee. For thou didst 53
separate them from all nations
on earth to be thy very own, as
thou didst declare by Moses
thy servant when thou brought-
est our fathers out of Egypt,
O Lord Eternal."

After Solomon had finished 54
offering all this prayer and sup-
plication to the Eternal, he rose
from his knees before the altar
of the Eternal, where he had
been stretching his hands out
to heaven; he now stood up and 55
in a loud voice blessed all the
community of Israel, saying,
"Blessed be the Eternal who 56
has granted rest to his people
Israel, as he promised; not a
word has failed of all the good
promises he made to us by
Moses his servant. May the 57
Eternal our God be with us, as
he was with our fathers—never
leaving us, never forsaking us
—that he may move our minds 58
always to live as he lives, to
obey his orders, his rules and
regulations, which he laid down
for our fathers! And may these 59
words of my supplication to the
Eternal be ever present to the
Eternal our God, day and night,
that he may uphold the cause
of his servant and the cause of
his people Israel, as each day
may require, so that all the 60
nations of the world may learn

that the Eternal is God, the
61 Eternal and none else. Keep,
then, an undivided mind for the
Eternal our God, to live by his
rules and to obey his orders, as
to-day."
62 The king, along with all Is-
rael, offered sacrifices before the
63 Eternal. Solomon offered, in
his sacrifice of recompense-offer-
ing to the Eternal, twenty-two
thousand oxen and a hundred
and twenty thousand sheep; in
this way the king and all the
Israelites dedicated the temple
64 of the Eternal. The king con-
secrated that day the middle
part of the court in front of the
temple of the Eternal; for it was
there that he sacrificed the vic-
tims for the burnt-offering, and
offered the cereal-offering and
the fat slices from the victims
of the recompense-offerings, the
bronze altar before the Eternal
being too small to hold the
burnt-offering, the cereal-offer-
ing, and the fat slices from the
65 victims. Such was the festival
then held in presence of the
Eternal our God for seven days
by Solomon and all Israel—a
vast host, drawn from all parts,
from the pass of Hamath down
66 to the Wady-el-Arish. On the
eighth day he dismissed the
people, who blessed the king
and went home rejoicing, glad
in heart at all the goodness of
the Eternal to his servant Da-
vid and his people Israel.

9 Now after Solomon had fin-
ished building the temple of the
Eternal and the royal palace
and all that it pleased him to
2 erect, the Eternal appeared to
Solomon a second time, as he
had appeared to him at Gibeon.
3 The Eternal said to him, "I
have listened to your prayer
and supplication, and I have
done for you all you desire; I
hereby consecrate this temple
you have built, by fixing my
presence there for all time; my
eyes and my heart shall con-
stantly be there. As for your- 4
self, if you will live under my
eye, as your father David lived,
with upright heart and honestly,
doing exactly as I have ordered
you and following my rules and
regulations, then I will make 5
your royal throne sure over
Israel for all time, as I promised
to your father David that he
would never be without a de-
scendant on the throne of Israel.
But if you give up following me, 6
you or your children, if you do
not keep the commands and
rules I have set before you,
but go and serve foreign gods
and worship them, then I will 7
cut Israel out of the land I gave
them, and cast out of my sight
this temple which I have conse-
crated for myself, and Israel
shall become a proverb and by-
word among all nations; this 8
temple shall be a heap of ruins,
and any passer-by shall whistle
in amazement, saying, 'Why
has the Eternal dealt thus with
this land and temple?' The 9
answer will be, 'Because the
people forsook the Eternal their
God who brought their fathers
out of the land of Egypt; be-
cause they took up with foreign
gods, worshipping and serving
them; that is why the Eternal
brought all this ruin upon
them.'"

At the end of twenty years, 10
in the course of which Solomon
had built the two buildings, the
temple of the Eternal and the
royal palace, as Hiram king 11
of Tyre had provided Solomon
with cedar-trees and fir-trees and
gold to his heart's content, king

Solomon let Hiram have twenty towns in the region of Galilee.
12 When Hiram came from Tyre to inspect the towns made over to him by Solomon, he was
13 not pleased with them. "My brother," he said, "what sort of towns are these you have given me?" So he called them the "Cabul" (good-for-nothing) district. It is their name to this day.
14 (For them Hiram paid to the king six hundred and ninety-three thousand pounds in gold.)
15 This was how king Solomon raised the labour-gangs to build the temple of the Eternal, his own palace, the Millo and the wall of Jerusalem, Hazor, Me-
17 giddo, Gezer, Beth-horon the
18 lower, Baalath, Tamar in the
19 desert land, all the store-towns Solomon possessed, the towns for his chariots, the towns for his cavalry, and whatever Solomon was pleased to build in Jerusalem, at Lebânon, and anywhere throughout his realm.
20 Solomon raised his levy of slave-labourers, as is done to this day, from the descendants of the Amorites, the Hittites, the Perizzites, the Hivites, and the Jebusites, none of whom be-
21 longed to Israel—survivors in the land whom the Israelites had not been able to exterminate. Solomon never made
22 slaves of Israelites; they were his soldiers and officials, his generals, captains, chariot-leaders, and cavalry-leaders.
23 The following five hundred and fifty men were Solomon's supervisors, who managed the labourers. . .
24 Solomon brought the Pharaoh's daughter up from David's burg to the palace he had built for her; then he built the Millo. . .

Three times a year Solomon 25
used to offer burnt-offerings and recompense-offerings on the altar he had built for the Eternal, and to burn his fire-offering before the Eternal. . .

King Solomon built a navy at 26
Ezîon-geber near Eloth in the land of Edom, on the shore of the Reed Sea. Hiram sent his 27
men, expert seamen, to man the fleet along with the men of Solomon; they reached Ophir and 28
brought away eighteen tons of gold for king Solomon.

Hiram's fleet, that brought 10
gold from Ophir, also brought 11
from Ophir a wealth of sandal-wood and jewels; the sandal- 12
wood was made into pilasters for the temple of the Eternal and the royal palace as well as into lyres and lutes for the singers. Such wealth and quality of sandal-wood have never since been seen. The amount 14
of gold that came to Solomon in one year was nearly twenty- 15
nine tons, in addition to what was derived in taxes from traders and as tribute from Arabian emirs and from vassal-princes. King Solomon made 16
two hundred shields of beaten gold; twenty pounds of gold went to each shield. He also 17
made three hundred targes of beaten gold; about six pounds of gold went to each of them; the king hung these in the "Forest of Lebânon" hall. The 18
king also made a large ivory throne, which he overlaid with the finest gold; the throne 19
had six steps and a rounded back, there were arms on each side of the seat, flanked by two lions, while twelve lions 20
stood on each side of the six steps. No such throne was ever made in any kingdom. King 21

Solomon's drinking service was all made of gold, and all the articles in the "Forest of Lebânon" hall were made of pure gold, none were silver—silver was thought nothing of in Sol-
22 omon's day. For the king had a deep-sea fleet which sailed with the navy of Hiram; once every three years this fleet came home with gold and silver, ivory, apes, and peacocks.
23 So in wealth and in wisdom king Solomon excelled all kings
24 on earth. The whole world came to visit Solomon, to listen to the wisdom which God had
25 put into his mind, and everyone brought his present, silver articles, gold articles, robes, weapons, and spices, horses and mules, so much year by year.
26 In this way Solomon amassed chariots and cavalry; he had one thousand four hundred chariots and twelve thousand cavalry, stationed in the chariot-towns or at Jerusalem beside
28 the king himself. Solomon's horses were imported from Muzri and from Kuê; the royal dealers used to bring a troop of horses from Kuê, paying cash
29 for them; a chariot could be imported from Muzri for seventy-five pounds in silver, and a horse for about twenty pounds in silver (the dealer supplied all the kings of the Hittites and the Aramæans at the same rate).
27 The king made silver as common in Jerusalem as stones, and cedar wood as plentiful as sycomore-trees in the lowlands.

1 When the queen of Sheba heard about the fame of Solomon and the temple he had built in honour of the Eternal, she came to test him with puzzling
2 questions. She came to Jerusalem with a very large retinue, with camels bearing spices, heaps of gold, and jewels. As soon as she reached Solomon, she opened out all that was on her mind; and Solomon an- 3
swered all her questions, there was not a single thing hidden from the king which he could not explain to her. When the 4
queen of Sheba realized all this wisdom of Solomon, when she saw the palace he had built, the 5
food at his table, the way his courtiers were arranged and his servants waited, and their dress, and the cupbearers, and the burnt-offerings he used to sacrifice in the temple of the Eternal, she was quite overwhelmed; she said to the king, "That was 6
a true tale I heard in my own country of your words and wisdom! But I did not believe 7
it till I came and saw for myself. And now I see not half was told me; your wisdom and prosperity far exceed what I was told. Happy are your wives! Happy 8
men, these courtiers who are always waiting upon you and hearing your wisdom! Blessed 9
be the Eternal your God who delighted in you and set you on the throne of Israel! It is because the Eternal loved Israel that he made you king, to govern and administer justice!" She presented the king with 10
about seven hundred and fifty thousand pounds in gold, a wealth of spices, and jewels; no supply of spices ever again came as rich as the queen of Sheba's present to king Solomon. King 13
Solomon in turn presented the queen of Sheba with whatever she desired, with anything she asked, besides what he bestowed upon her out of his royal bounty. Then she returned to her own land, she and her retinue.

11 Now king Solomon was a
3a lover of women; he had seven
hundred royal wives, and three
1b hundred mistresses. He mar-
ried many foreign women—
Moabites, Ammonites, Edom-
ites, Phœnicians, and Hittites
2 —belonging to nations against
whom the Eternal had warned
the men of Israel, "You must
not mix with them, nor let
them mix with you, for they
will be sure to seduce you to
follow their gods." Solomon
clung to these women in love.
4 When he grew old, he had no
undivided mind for the Eternal
his God, as his father David
had; his wives seduced him to
6 follow foreign gods. Solomon
did what was evil in the eyes of
the Eternal; he did not follow
the Eternal faithfully, as his
5 father David had done. For
he put up shrines for Astartê
the goddess of the Phœnicians,
and for Milkom the detestable
7 idol of the Ammonites, and for
Kemôsh the detestable idol of
Moab, on a hill to the east of
8 Jerusalem. He did the same
for all his foreign wives, burning
incense and offering sacrifice
to their gods.
9 So the Eternal was angry
with Solomon for letting himself
be seduced from the Eternal,
the God of Israel, who had
twice appeared to him and
10 given him this order, that he
was not to follow foreign gods;
11 he did not obey what the Eter-
nal had ordered, and so the
Eternal said to Solomon, "Since
this is your mind, since you
have not obeyed my compact
and the rules I laid down for
you, I will tear the kingdom
from you and give it to your
12 servant. Nevertheless I will
not do this during your lifetime,
for the sake of David your
father; I will tear it out of your
son's hands. Still, I will not 13
tear away all the kingdom; I
will let your son have one clan,
for the sake of David my ser-
vant and for the sake of Jeru-
salem which I have chosen."

The Eternal then raised up an 14
opponent for Solomon in Hădad
the Edomite, who belonged to
the royal family of Edom. For 15a
when David crushed Edom and
killed every male in the country,
Hădad, who was then a little 17
boy, was taken by one of his
father's slaves to the Pharaoh
in Egypt. Hădad became very 18b
popular with the Pharaoh, who 19
gave him to Tahpĕnes his queen;
she brought up the boy in the 20b
Pharaoh's palace among the
Pharaoh's sons. But when 21
Hădad heard in Egypt that
David slept with his fathers, he
said to the Pharaoh, "Let me
leave, let me go home." The 22
Pharaoh said to him, "What do
you miss here, beside me, that
you now wish to go home?"
Hădad said to him, "You must
let me go." So Hădad returned 25b
home; he ruled over Edom and
bore hard on Israel; such was
the mischief he did.

[[Once when Joab the com- 15b
mander-in-chief had gone to
bury the slain Israelites, he and 16
all Israel remained for six
months, crushing all Edom till
it was utterly destroyed. Adad 17
and some Edomites fled for
Egypt. They got away from 18
Midian to Paran, and, taking
some men of Paran with them,
they went to the Pharaoh in
Egypt. He gave Adad a house,
assigned him an allowance, and
presented him with some land;
he also married him to Anoth, 19
the sister of Tahpĕnes, who bore 20

him a son called Genubath; and Genubath lived in the palace of the Pharaoh.]]

23 God raised up another opponent for him in Rezon the son of Eliâda, who had run away from his master, Hadadezer
24 the king of Zobah. Rezon gathered men round him and became the leader of a band of raiders, who captured Damascus. There Rezon stayed, ruling
25 over Damascus. He was an opponent of Israel during all the reign of Solomon.

26 Then there was Jeroboam the son of Nebat, an Ephraimite from Zeréda, whose mother Zerûah was a widow; he was in the service of Solomon, and he too
27 rose against the king. This was how he came to rise against the king. Solomon was building the Millo and repairing the gaps in the city of his father
28 David. Jeroboam was an extremely capable man; and when Solomon noticed how active the young man was, he put him in charge of all the labour-gang.
29 One day Jeroboam was leaving Jerusalem, when the prophet Ahijah of Shilo met him and took him aside. The two of them were alone there, in the
30 open country. Then Ahijah took a new robe which he had put on, and tore it into twelve
31 pieces. "Take ten for yourself," he said to Jeroboam, "for this is the message of the Eternal the God of Israel: 'I will tear the kingdom out of Solomon's hands and give you ten of the
32 clans [[though he is to keep one clan, for the sake of my servant David and for the sake of Jerusalem the city I have chosen
33 from all the clans of Israel; for they have forsaken me for the worship of Astartê the goddess of the Phœnicians, of Kemôsh the god of Moab, and of Milkom the god of the Ammonites; they have not lived my life, doing what is right in my eyes and living by my rules and regulations, as David his father did.
34 However, I will not take all the kingdom out of his hands; for the sake of my servant David, whom I chose, I will leave him his royalty as long as he lives,
35 but I will take the kingdom out of his son's hands and give you
36 the ten clans; his son shall have one clan, so that my servant David may always have one of his race before me in Jerusalem, the city I have chosen as my
37 seat. I will take you to reign over Israel, to rule as widely as
38 you please; if you listen to all my orders and live my life, doing what is right in my eyes, keeping my rules and regulations as my servant David did, then I will be on your side and establish your dynasty as I did David's]].'" Solomon therefore
40 tried to murder Jeroboam, but Jeroboam fled away to Egypt, to Shishak king of Egypt, where he remained till the death of Solomon.

41 As for the rest of the acts of Solomon, his deeds and his wisdom, are they not described in the books of the Acts of Solo-
42 mon? Solomon reigned in Jerusalem over all Israel for forty
43 years. Then Solomon slept with his fathers and was buried in the city of David his father.

12 2 As soon as Jeroboam the son of Nebat heard this—he was still in Egypt, whither he had fled to escape Solomon—he came back to his native town of Sareira in the highlands of Ephraim.

11, 43 Rehoboam succeeded his
12 father Solomon. He went to

1 Shechem, for all Israel had gone
to elect him king at Shechem.
3b The people said to Rehoboam,
4 "Your father's rule was heavy;
lighten the heavy rule he im-
posed upon us and his crushing
service, and we will serve you."
5 He said to them, "Go away for
three days and then come back
to me." When the people went
6 away, king Rehoboam consulted
the old councillors who had
served his father Solomon. He
asked them what answer they
would advise him to return to
7 the people. They said, "If you
will be a servant to this people
here and now, serving them,
if you speak favourable words
to them, they will be your
8 servants for all time." But he
set aside the advice of the old
councillors and consulted the
juniors of his own age in his
9 retinue. He asked them what
answer they would advise him
to return to the demand of the
people that Solomon's rule
should be lightened. These
juniors of his own age replied,
10 "This people cried to you, 'Your
father's rule was heavy, make
you it lighter for us'? Well, tell
them this: 'My little finger is
thicker than my father's thighs.
11 If my father's rule pressed hard
on you, I will press harder still;
my father lashed you with
scourges, but I will lash you
12 with scorpions.' " On the third
day all Israel came back, as
king Rehoboam had told them.
13 The king gave them a harsh
answer. He set aside the advice
given him by his senior coun-
14 cillors, and spoke to the people
as the juniors had advised:
"My father's rule pressed hard
on you, but I will press harder
still; my father lashed you with
scourges, but I will lash you
with scorpions." So the king 15
refused to heed the people.
(This was a turn of things
brought about by the Eternal,
to carry out the word which he
had sent by Ahijah of Shilo to
Jeroboam the son of Nebat.)
When all Israel saw that the 16
king refused to heed them, the
people retorted to the king.

What part have we in David?
We're done with Jesse's son!
Look to your own house, David,
now!
Home, Israel, to your homes!

When king Rehoboam sent 18
them Adoniram, who was in
charge of the labour-gangs, all
Israel stoned him to death;
whereupon king Rehoboam
mounted his chariot in a hurry
to escape to Jerusalem. So 19
Israel rebelled against the dy-
nasty of David, as it still does.
When all Israel heard that 20
Jeroboam had returned to the
country, they summoned him
to a popular assembly and
elected him king over all Israel,
only the clan of Judah being
left loyal to the dynasty of
David.

On reaching Jerusalem, Reho- 21
boam mustered all the men of
Judah and of the clan of Ben-
jamin, a hundred and eighty
thousand picked men-at-arms,
to attack Israel and recover the
kingdom for Rehoboam the son
of Solomon. But this message 22
came from the Eternal to Shem-
aiah, a man of God: "Give 23
this message from the Eternal
to Rehoboam the son of Solo-
mon, king of Judah, and to all
the men of Judah and Ben-
jamin, and to the rest of the
people. 'You shall not march 24
or fight against your fellows in
Israel. Back home, every man

of you! What has happened I have caused to happen!' " They listened to this message from the Eternal and returned home, as the Eternal had bidden them.

25 Jeroboam fortified Shechem in the highlands of Ephraim and lived there. Later on, he left it and fortified Penûel.
26 Then Jeroboam thought to himself, "The kingdom will go back to the dynasty of David;
27 if these people go up to sacrifice at the temple of the Eternal in Jerusalem, then their heart will turn to their lord again, to Rehoboam the king of Judah,
28 and they will kill me." So he thought the matter over. He made two golden calves and said to the people, "You need not go up any longer to Jerusalem; here are your gods, O Israel, the gods that brought you from the land of Egypt!"
29 One of them he placed at Bethel,
30 and the other at Dan. This proved a sin for Israel, for the people went to worship the one at Bethel and the other at Dan.
31 He also turned some shrines into temples, and made priests from the masses, who were not
32 Levitical. Jeroboam fixed a festival on the fifteenth day of the eighth month, like the festival held in Judah, when he offered sacrifices on the altar to the calves and placed at Bethel the priests of the shrines
33 that he had made. It was on the fifteenth day of the eighth month that he sacrificed on the altar he had made at Bethel, a month he had chosen out of his own head, fixing a festival for the Israelites and offering sacrifice with incense on the altar.

13 Then came a man of God from Judah to Bethel, moved by the Eternal, just as Jeroboam was standing ready to burn incense at the altar. He cried out 2
against the altar, moved by a word from the Eternal, "O altar, altar, this is the Eternal's message: 'A child called Josiah shall be born to the dynasty of David, and he shall sacrifice on you the priests of the shrines who burn incense on you; on you shall bones of men be burned!' " At the same time 3
he announced this miracle predicted by the Eternal, "The altar shall be split up and the refuse on it flung aside!" When 4
the king heard what the man of God had cried against the altar at Bethel, Jeroboam raised his hand from the altar and said, "Arrest him." But the hand he had raised against him withered up, so that he could not draw it back. Also, the 5
altar split and the refuse was flung aside, by the very miracle which the man of God had predicted as inspired by the Eternal. The king appealed to the 6
man of God, "Do appease the Eternal your God and pray for me, that my hand may be restored to me again." At the intercession of the man of God, the king's hand was restored to him, as it had been before. Then 7
said the king to the man of God, "Come home with me and refresh yourself, and I will present you with a reward." But the 8
man of God replied, "Though you were to present me with half of your house, I would not enter it with you, nor will I eat bread or drink water here; for 9
the Eternal's orders to me were that I was neither to eat nor to drink, nor to go back by the road I came." So he took 10
another road and did not go

back by the road he had come
11 to Bethel. At Bethel there was
a certain old prophet. His sons
came and told him all that the
man of God had done that day
at Bethel, telling their father
also what he had said to the
12 king. "Which road did he
take?" said their father. His
sons pointed out the road taken
by the man of God from Judah.
13 Then he told his sons to saddle
his ass. When they had saddled
14 his ass, he rode away after the
man of God, whom he found
seated under an oak. He said,
"Are you the man of God from
Judah?" "Yes," he replied.
15 Then he said, "Come home
with me and have some food."
16 He answered, "I cannot go
back with you, nor can I eat or
17 drink here, for I was told by the
Eternal neither to eat nor to
drink here, nor to return by
18 the road I came." The old
prophet said, "I am a prophet
too, and an angel said to me by
order of the Eternal that I was
to bring you back with me to
my house, to eat and drink."
19 (This was a lie.) So he went
back along with him and ate
20 and drank in his house. But as
they were sitting at table, a
word came from the Eternal to
the prophet who had brought
21 the man back; he called out to
the man of God from Judah,
"This is the Eternal's word:
since you have scouted the order
of the Eternal and disobeyed
what the Eternal your God
22 commanded you, coming back
and taking food where he for-
bade you to take food, your
corpse shall never reach the
23 tomb of your fathers." After he
had eaten and drunk, the old
prophet saddled the ass for him;
24 off he went, but a lion met him
on the road and killed him; his
corpse lay on the road, with the
ass standing beside it, and also
the lion. Some passers-by saw 25
the corpse lying on the road,
with the lion beside it, and they
went and told the news to the
people at the town-gate where
the old prophet was sitting.
When the prophet who had 26
induced him to return heard
the news, he said, "That is the
man of God who scouted the
orders of the Eternal; so the
Eternal has given him over to a
lion which has torn and killed
him, just as the Eternal pre-
dicted to him." "Saddle my 27
ass," he said to his sons. They
saddled it, and he rode off to 28
find the corpse lying on the road,
with the ass and the lion stand-
ing beside it; the lion had
neither eaten the corpse nor
torn the ass. So the prophet 29
lifted the corpse of the man of
God on to his ass and brought
it back to the town to be buried 30
in his own tomb. "Alas! my
brother!" men wailed. When 31
the man had been buried, the
old prophet said to his sons,
"When I die, bury me in the
tomb where the man of God is
buried, lay my bones beside his.
For his threat, inspired by the 32
Eternal, against the altar at
Bethel and against all the
shrines on the heights through-
out the towns of Samaria shall
certainly be fulfilled."

All this did not make Jero- 33
boam give up his evil practices;
he again chose priests for the
shrines from the masses, he con-
secrated anyone he liked, and
the man became a priest of the
shrines. This proved a sin for 34
the dynasty of Jeroboam, and
led to its being swept off the
earth and abolished.

14 Once Jeroboam's son Abijah
2 fell ill. Jeroboam said to his
wife, "Pray go and disguise
yourself, that no one may know
you are Jeroboam's wife, and
make your way to Shilo, where
the prophet Ahijah is staying,
the man who predicted that I
was to reign over this people.
3 Take ten loaves with you, some
cakes for his children, and a jar
of honey; go to him, and he
will tell you how the child is to
4 fare." Jeroboam's wife did so;
she went off to Shilo and
reached the house of Ahijah.
Now Ahijah could not see, his
5 eyes were so dim with age. But
the Eternal had told Ahijah,
"Here comes Jeroboam's wife
to get an oracle from you about
her son, who is ill" (telling him
what to say). In she came, dis-
6 guised as another woman; but
when Ahijah heard her foot-
steps as she entered, he said,
"Come in, O wife of Jeroboam!
But why do you bring me food?
7 I have sore news for you. [[Go
and give Jeroboam this message
from the Eternal the God of
Israel: 'As I raised you from
among the people and made you
supreme over my people Israel,
8 tearing the kingdom from Da-
vid's dynasty and giving it to
you—and yet you have not
been like my servant David who
obeyed my commands and fol-
lowed me with all his heart,
9 doing only what was right in
my eyes, but you have done
worse than any before you,
going and making foreign gods
for yourself and metal idols, to
vex me, and turning your back
10 upon me; well then, I will bring
doom on the dynasty of Jero-
boam and strip Jeroboam of
every male child, fettered or
free, in Israel; I will make a
clean sweep of the dynasty of
Jeroboam, as dung is swept
away, every speck of it.' Any- 11
one belonging to Jeroboam who
dies in the city, the dogs shall
devour him; anyone who dies
out in the country, the wild
birds shall eat him up; for so the
Eternal decrees.]] Leave me, 12
and as you enter your native
place your maidens shall come
forward to meet you, saying
'The child is dead.' He shall be 13
mourned and buried by all Is-
rael, for he is the only one of
Jeroboam's household who shall
be laid in the grave; there is
something good in him, some
loyalty to the Eternal the God
of Israel, among all the house-
hold of Jeroboam. Moreover, 14
the Eternal will raise up a king
for himself over Israel, who shall
then destroy the dynasty of
Jeroboam; and even then the 15
Eternal will strike Israel till it
sways like a reed in water; he
will root Israel out of this fine
country which he gave to their
fathers and scatter them east
of the Euphrates, because they
have vexed the Eternal by
making sacred poles for them-
selves. He will give Israel up, 16
for the sins committed by Jero-
boam, the sins by which he has
led Israel into sin." Jeroboam's 17
wife rose and went away to
Tirzah; as soon as she reached
the threshold of her house, the
child died. All Israel buried 18
him and mourned for him, as
the Eternal had predicted by
his servant the prophet Ahi-
jah.

As for the rest of the acts of 19
Jeroboam, his wars and govern-
ment, they are described in the
Annals of the Kings of Israel.
Jeroboam reigned for twenty- 20
two years; then he slept with his

fathers, and his son Nadab reigned instead of him.

21 In Judah Rehoboam the son of Solomon reigned. Rehoboam was forty-one years old when he began to reign, and in Jerusalem, the city chosen by the Eternal out of all the clans of Israel as his seat, he reigned for seventeen years. His mother's name was Naamah the Ammo-
22 nitess. Judah did what was evil in the sight of the Eternal, rousing him to wrath with the sins they committed, beyond all that their fathers had ever done.
23 For they erected shrines, obelisks, and sacred poles, on every height and under every spread-
24 ing tree; also there were temple-prostitutes in the land. The people copied all the abominable practices of the nations whom the Eternal had dispossessed to make room for the
25 Israelites. So in the fifth year of Rehoboam Shishak king of
26 Egypt attacked Jerusalem, carrying off the treasures of the temple of the Eternal and the treasures of the royal palace, every one of them, and carrying off all the golden shields that
27 Solomon had made. King Rehoboam made bronze shields instead, which he entrusted to the officers of the guard who guarded the entry to the royal palace;
28 whenever the king went inside the temple of the Eternal, the guards bore the shields, and then brought them back to the guard-room.

29 As for the rest of the acts of Rehoboam and all his deeds, are they not described in the Annals of the Kings of Judah?
30 (Between Rehoboam and Jeroboam there was constant war.)
31 Rehoboam slept with his fathers and was buried with his fathers in David's burg; Abijam his son reigned instead of him.

15 It was in the eighteenth year of king Jeroboam the son of Nebat that Abijam began to
2 reign over Judah. For three years he reigned in Jerusalem; his mother's name was Maakah the granddaughter of Absalom.
3 He lived in all the sins of his father before him; his heart was not undivided for the Eternal his God, as the heart of David
4 his ancestor had been. Still, for the sake of David, the Eternal his God let David's line last
5 in Jerusalem, because David had done what was right in the eyes of the Eternal and had never swerved from any command of the Eternal all his life, except in the affair of Uriah the
7 Hittite. Between Abijam and Jeroboam there was war. But as for the rest of the acts of Abijam and all his deeds, are they not described in the Annals
8 of the Kings of Judah? Abijam slept with his fathers and was buried in David's burg. Asa his brother reigned instead of him.

9 It was in the twentieth year of Jeroboam king of Israel that Asa began to reign over Judah.
10 He reigned in Jerusalem for forty-one years; his mother's name was Maakah the granddaughter of Absalom. Asa did
11 what was right in the eyes of the Eternal, like his ancestor David.
12 He expelled the temple-prostitutes from the land, he cleared out all the fetishes erected by
13 his fathers, and he deposed his mother Maakah from the position of queen-mother, because she had made an obscene object for Astartê. Asa demolished this object of an image and burned it in the Kidron-ravine.
14 The shrines were not removed,

but all his life Asa's mind was undivided for the Eternal.

16 War raged between Asa and Baasha king of Israel all their
17 days. Baasha king of Israel attacked Judah, fortifying Ramah in order to prevent anyone passing to or from Asa king of
18 Judah. So Asa took all the silver and gold left in the treasures of the temple of the Eternal and the royal palace, and handed them to some of his officers, whom he sent to Benhadad, son of Tabrimmon and grandson of Hezion, the king of Aram at Damascus, with this appeal:
19 "There is an alliance between myself and you, between my father and your father. Here is a present of silver and gold; come, break your alliance with Baasha king of Israel, and force
20 him to let me alone." Benhadad agreed to king Asa's request; he sent his generals to attack the towns of Israel and stormed Ijon, Dan, Abel-beth-maacah, and all the district of Kinneroth as far as Naphtali.
21 When Baasha heard this, he stopped fortifying Ramah and
22 returned to Tirzah. Then king Asa summoned all the men of Judah, without exception, and they carried away the stones and timber with which Baasha had been fortifying Ramah; king Asa used them to fortify Geba in Benjamin and also Mizpah.

23 As for the rest of the acts of Asa and his exploits, his deeds, and the towns he built, are they not described in the Annals of the Kings of Judah? (In his old age he had disease in his
24 feet.) Asa slept with his fathers and was buried with his fathers in David's burg. Jehoshaphat his son reigned instead of him.

25 It was in the second year of Asa king of Judah that Nadab the son of Jeroboam began to reign over Israel, and over Israel he reigned for two years.
26 He did what was evil in the sight of the Eternal; he lived as his father had lived, in the sin by which he had led Israel into
27 sin. Baasha the son of Ahijah, who belonged to Issachar, conspired against him; Baasha killed him at Gibbethon, which belonged to the Philistines, while Nadab and all Israel were
28 besieging Gibbethon. It was in the third year of Asa king of Judah that Baasha murdered Nadab and reigned instead of
29 him. No sooner was he king than he killed all the household of Jeroboam, leaving not a single soul to Jeroboam's household whom he did not destroy (in accordance with the prediction of the Eternal by his servant Ahijah of Shilo), in requital
30 for the sins committed by Jeroboam, the sins by which he had led Israel into sin, vexing the Eternal, the God of Israel. As
31 for the rest of the acts of Nadab and all his deeds, are they not described in the Annals of the Kings of Israel?

32 It was in the third year of
33 Asa king of Judah that Baasha the son of Ahijah began his reign of twenty-four years in
34 Tirzah over all Israel. He did what was evil in the sight of the Eternal, living as Jeroboam had lived, in the sin by which he had led Israel into sin. So this mes-
16 sage from the Eternal came to
2 Jehu the son of Hanani against Baasha: "As I lifted you from the dust and made you supreme over my people Israel, and yet you have lived as Jeroboam lived and led my people Israel

into sin, till they have vexed me
3 with their vain idols. I will make
a clean sweep of Baasha and his
household; I will make your
household like the household of
Jeroboam the son of Nebat.
4 Anyone belonging to Baasha
who dies in the city, him shall
the dogs devour; and anyone
who dies out in the country,
5 shall the wild birds eat." As
for the rest of Baasha's acts and
deeds and his exploits, are they
not described in the Annals of
6 the Kings of Israel? Baasha
slept with his fathers and was
buried at Tirzah; his son Elah
reigned instead of him.
8 It was in the twenty-sixth
year of Asa king of Judah that
Elah the son of Baasha began
his two years' reign in Tirzah
9 over Israel. Zimri, one of his
officers, in command of half of
his chariots, conspired against
him, as he was drinking himself
drunk in the house of Arza his
royal chamberlain at Tirzah;
10 Zimri got in and struck him
down dead, in the twenty-
seventh year of Asa king of
Judah. Zimri reigned instead
11 of him. No sooner did he seat
himself on the throne, at the
very start of his reign, than he
murdered all the household of
Baasha, leaving him not a single
male child belonging to his kith
12 and kin. So did Zimri destroy
all the household of Baasha, as
the Eternal threatened Baasha
13 by the prophet Jehu, for all the
sins of Baasha and his son Elah,
the sins by which they had led
Israel into sin, vexing the Eter-
nal the God of Israel with their
14 vain idols. As for the rest of the
acts and deeds of Elah, are they
not described in the Annals of
the Kings of Israel?
15 It was in the twenty-seventh
year of Asa king of Judah that
Zimri reigned for seven days at
Tirzah. The army was besieg-
ing Gibbethon, which belonged
to the Philistines. When the 16
rumour reached the camp that
Zimri had conspired and killed
the king, all Israel in the camp
at once elected their general
Omri to be king. Omri marched 17
with all Israel from Gibbethon
and besieged Tirzah; and when 18
Zimri saw that the town was
captured, he withdrew inside
the citadel of the royal palace
and burned the palace over his
head, dying for the sins he had 19
committed in doing what was
evil in the sight of the Eternal,
in living on the lines of Jero-
boam, and in the sin by which
he had led Israel into sin. As 20
for the rest of Zimri's acts and
the treason he practised, are
they not all described in the
Annals of the Kings of Israel?
Israel then split into two 21
parties; half of the people fol-
lowed Tibni the son of Ginath
and elected him king, half fol-
lowed Omri. However, the fol- 22
lowers of Omri proved stronger
than the followers of Tibni the
son of Ginath; Tibni and his
brother Joram died, and Omri
reigned after Tibni. It was in 23
the thirty-first year of Asa king
of Judah that Omri began his
twelve years' reign over Israel.
For six years he reigned at Tir-
zah. Then he bought from 24
Shemer the hill of Samaria for
eight hundred and fifty pounds;
he built on the hill and called
the city which he built "Sa-
maria," after Shemer the for-
mer owner of the hill. Omri 25
did what was evil in the sight
of the Eternal; he did worse
than anyone before him, for he 26
lived exactly as Jeroboam the

son of Nebat had lived, in the sins by which he had led Israel into sin, till they vexed the Eternal the God of Israel with
27 their vain idols. As for the rest of Omri's acts and the exploits he performed, are they not described in the Annals of the
28 Kings of Israel? Omri slept with his fathers and was buried at Samaria; his son Ahab reigned instead of him.
29 It was in the thirty-eighth year of Asa king of Judah that Ahab the son of Omri began to reign over Israel; Ahab the son of Omri reigned in Samaria over Israel for twenty-two years.
30 Ahab the son of Omri did what was evil in the sight of the Eternal more than anyone before
31 him. It was the least of his offences that he lived in the sins of Jeroboam the son of Nebat; he actually married Jezebel, a daughter of Ethbaal the king of the Phœnicians, and then turned to serve and worship Baal!
32 He erected an altar to Baal in a temple of Baal which he had
33 built in Samaria. Ahab also made an image of Astartê; Ahab did more to vex the Eternal the God of Israel than all the kings of Israel before him.
34 It was during his reign that Hiel from Bethel fortified Jericho: he laid the foundation at the cost of the life of his oldest son Abiram, and he finished the building at the cost of the life of his youngest son Segub—exactly as the Eternal had given warning by Joshua the son of Nun.

17 Now Elijah the Tishbite of Tishbê in Gilead said to Ahab, "As the Eternal the God of Israel lives, whom I serve, there shall be neither dew nor rain these years except as I give orders." Then this word from 2
the Eternal came to him: "Get 3
away from here, turn eastward and hide at the brook Kerith east of the Jordan; there you 4
can drink water from the brook, and I have ordered the ravens to feed you." So he went in 5
obedience to the order of the Eternal; he went and stayed at the brook Kerith east of the Jordan. The ravens used to 6
bring him bread in the morning and flesh in the evening, and he drank water from the brook. After a while the brook dried 7
up, as no rain fell on the country. And this word from 8
the Eternal came to him: "Go 9
away to Zarephath, which belongs to Sidon, and stay there; I have ordered a widow there to provide for you." So he went 10
off to Zarephath. When he reached the gate of the town, there was a widow gathering some sticks! He called out to her, "Pray fetch me a little water in a vessel to drink"; as 11
she was going to fetch it, he called out to her, "And pray bring me a bite of food." "As 12
the Eternal your God lives," she replied, "I have nothing but a handful of meal in the jar and a little oil in a flask; I am just gathering a stick or two that I may go home and cook this for myself and my boy, that we may eat it before we die." "Fear not," said Elijah, "go 13
and do as you have said; but first make a little cake of it for me here, and then make something for yourself and your son. For this is the Eternal the God 14
of Israel's promise, that the jar of meal shall not be used up, nor shall the flask of oil give out, before the day that the Eternal sends rain on the land." She 15

went and did as Elijah told her;
she and he and her boy ate the
16 food, and the jar of meal was
never used up, the flask of oil
never gave out, as the Eternal
had promised through the lips
17 of Elijah. Later on, the boy of
the woman, the mistress of the
house, took ill; his illness was
so severe that there was no
18 breath left in him. So she said
to Elijah, "O man of God, what
have you to do with my life?
Have you come here to call at-
tention to some sin of mine and
19 have my boy killed?" "Give
me your boy," he answered; and
lifting him from her arms he
carried him to the upper cham-
ber where he lived and laid him
on his own bed, crying out to the
20 Eternal, "O Eternal my God,
hast thou brought evil on this
very widow with whom I am
staying, by killing her boy?"
21 Then he crouched over the child
three times, crying out to the
Eternal, "O Eternal my God,
pray let the child's life come
22 back to him!" The Eternal
listened to the prayer of Eli-
jah; the child's life came back
23 and he revived. Then Elijah
took him down from the upper
chamber into the house and
handed him to his mother.
"Look," said Elijah, "your boy
24 is living"; and the woman said
to Elijah, "Now I know you are
a man of God, and that the
Eternal really speaks through
your lips."

18 Many days after, this word
from the Eternal came to
Elijah in the third year of the
drought. "Go and show your-
self to Ahab, and I will send
2 rain on the land." So Elijah
went to show himself to Ahab.
Now the famine was raging in
3 Samaria, and Ahab had sum-
moned Obadiah, the prefect of
the palace (Obadiah greatly
revered the Eternal, for, when 4
Jezebel was massacring the pro-
phets of the Eternal, Obadiah
took a hundred prophets and
hid them by fifty in a cave,
feeding them with bread and
water). "Come," said Ahab 5
to Obadiah, "let us go over the
land in search of any fountains
and brooks; perhaps we may
find grass to save the horses
and mules alive, that the beasts
may not be lost to us." So they 6
divided the country between
them, to traverse it; Ahab went
in one direction by himself, and
Obadiah went in another direc-
tion by himself. As Obadiah 7
went on his way, he was sud-
denly met by Elijah. He knew
Elijah, and falling on his face
he said, "Is that you, my lord 8
Elijah?" "Yes," Elijah an-
swered, "go and tell your lord
that Elijah is here." "Now," 9
said Obadiah, "what sin have I
done that you should put me
into Ahab's power and make
me lose my life? As the Eter- 10
nal your God lives, there is not
a nation or realm where my
lord has not sent in search of
you; when they said you were
not there, he made the realm or
nation swear an oath that they
had not come across you. And 11
you bid me go and tell my lord
that 'Elijah is here'! As soon 12
as I have left you, the spirit of
the Eternal will carry you off
beyond my ken, and when I tell
Ahab, and he cannot find you,
he will put me to death—though
I, your humble servant, have
revered the Eternal from my
youth. Has not my lord heard 13
what I did when Jezebel was
massacring the prophets of the
Eternal, how I hid a hundred of

the Eternal's prophets by fifty
in a cave, feeding them with
14 bread and water? And now you
bid me go and tell my lord that
'Elijah is here'; he will put me
15 to death!" "As the Lord of
hosts lives, whom I serve," said
Elijah, "I will certainly show
myself to him this very day."
16 So Obadiah went to Ahab with
the news, and Ahab went to
17 meet Elijah. When Ahab saw
Elijah, Ahab said to him, "You
18 ruin of Israel, is that you?" He
answered, "It is not I who have
been the ruin of Israel, but you
and your family, by forsaking
the orders of the Eternal and
19 following Baals. Send now and
gather me all Israel at mount
Karmel, with the four hundred
and fifty prophets of Baal [[and
the four hundred prophets of
Astartê]], who are maintained
20 by Jezebel." So Ahab sent to
all Israel and gathered the
prophets at mount Karmel.
21 Then Elijah drew near to all the
people and said, "How long will
you hobble on this faith and
that? If the Eternal is God,
follow him; if Baal, then follow
him." The people made no
22 answer. Then Elijah said to
the people, "I, I alone, am left
as a prophet of the Eternal,
while Baal has four hundred and
23 fifty prophets. Let us have a
couple of bullocks; they can
choose one bullock for them-
selves and chop it up, laying the
pieces on the wood but putting
no fire underneath it; I will
dress the other bullock and lay
it on the wood, putting no fire
24 underneath it. You call to your
god, I will call to the Eternal,
and the God who answers by
fire he is the real God." "All
25 right," said the people. So
Elijah told the prophets of Baal,
"Choose one bullock for your-
selves, and dress it first (for
you are many), calling to your
god, but putting no fire under-
neath." They took their bul- 26
lock, dressed it, and called to
Baal from morn to midday,
crying, "Baal, answer us!" But
not a sound came, no one an-
swered, as they danced about
the altar they had reared.
When it came to midday Elijah 27
taunted them. "Shout," he told
them, "for he is a god! He is
musing, or away on business, or
perhaps he is asleep and must
be wakened!" So they shouted, 28
gashing themselves with knives
and lances, as was their practice,
till the blood poured over their
bodies. After noon they raved 29
on till the hour of the evening
sacrifice; but not a sound came,
there was no one to answer
them, no one to heed them.
Then said Elijah to all the 30
people, "Come close to me."
All the people came close to
him, and he repaired the altar
of the Eternal which had been
broken down [[Elijah took 31
twelve stones, corresponding to
the number of the clans of the
sons of Jacob, to whom the
Eternal's promise had been
made that they were to be
named Israel; with the stones 32
he built an altar in honour of
the Eternal]], making a trench
round the altar about the space
of eighteen hundred square
yards. He then arranged the 33
wood, chopped up the bullock,
and laid the pieces on the wood.
"Fill your barrels with water,"
he said, "and pour them over
the sacrifice and over the wood."
"Do it again," he added, and 34
they did it again. "Do it a
third time," he said, and they
did it a third time, till the water 35

flowed round the altar. He also filled the trench with water.
36 Then at the hour for the evening sacrifice Elijah the prophet came forward. "O Eternal, God of Abraham and Isaac and Israel," he cried, "this day may it be known that thou art God in Israel and that I am thy servant, that I have done all
37 this at thy bidding. Hear me, O Eternal, hear me, to let this people know that thou the Eternal art God and that thou hast made their minds turn to
38 thee again." Then the Eternal's lightning fell, burning up the sacrifice, the wood, the stones, and the dust, and licking
39 up the water in the trench. At the sight of this, all the people fell on their faces, crying, "The Eternal is God, the Eternal is
40 God." "Seize the prophets of Baal," said Elijah, "let not a man of them escape." They seized the prophets, and Elijah, taking them down to the brook Kishon, killed them there.
41 Then said Elijah to Ahab, "Go back, eat and drink, for I hear
42 the sound of a downpour." So Ahab went back to eat and drink, while Elijah went to the top of mount Karmel, where he crouched on the earth, hiding his face between his knees.
43 "Now go up," he said to his servant, "look out to sea." The servant went up and looked; but he said, "there is nothing." "Go again," said
44 Elijah, seven times. The seventh time, the servant said, "A cloud is rising yonder out of the sea, as small as a man's hand." "Begone," said Elijah, "tell Ahab to harness his chariot and start, lest the rain stop
45 him." In a very short time the sky grew black with clouds and wind, and heavy rain fell. Ahab rode for Jezreêl, but the Eternal 4
inspired Elijah till with belt tight round his waist he ran in front of Ahab as far as the entrance to Jezreêl.

When Ahab told Jezebel all 1
that Elijah had done and all about his slaughter of the prophets, Jezebel sent this mes- 2
sage to Elijah: "As surely as you are Elijah and I am Jezebel, may the gods kill me and worse if by this time to-morrow I do not make your life the same as any one of theirs." Elijah in 3
terror rose and ran for his life. When he reached Beêrsheba, which belongs to Judah, he left his servant there and travelled 4
himself for a whole day into the desert, where he went and sat under a broom-bush, praying for death. "I have had enough of it," he cried; "O Eternal, take away my life now, for I am mortal as my fathers were." Then he lay down under the 5
bush and fell asleep. Suddenly an angel touched him, saying, "Rise and eat." He opened his 6
eyes, and there, beside his head, was a cake, baked on hot stones, with a jar of water! After eating and drinking, he lay down again. The angel of the Eter- 7
nal came back a second time and touched him, saying, "Rise and eat; or the journey will be too much for you." So he rose, 8
ate and drank, and in the strength of that food he went for forty days and forty nights to Horeb the mountain of God, where he went into a cave for 9
shelter. [[Suddenly this word from the Eternal himself came to him: "What are you doing here, Elijah?" He replied, "I 1
have been right zealous for the Eternal the God of hosts: the

Israelites have forsaken thee, breaking down thine altars and killing thy prophets; I am the only one left, and they are after
11 me, to take my life." "Go outside," said the Eternal, "and stand on the mountain before the Eternal."]] Suddenly the Eternal went past. A strong, fierce wind tore the mountain, crashing the rocks before the Eternal; but the Eternal was not in the wind. After the wind came an earthquake, but the Eternal was not in the earth-
12 quake; after the earthquake a fire, but the Eternal was not in the fire; after the fire the breath
13 of a light whisper. As soon as Elijah heard that, he wrapped his face in his mantle and came out to the entrance of the cave. Then a voice came to him saying, "What are you doing here,
14 Elijah?" He replied, "I have been right zealous for the Eternal the God of hosts; the Israelites have forsaken thee, breaking down thine altars and killing thy prophets; I am the only one left, and they are after
15 me, to take my life." "Go back," said the Eternal, "take the desert road to Damascus; when you arrive, you shall appoint Hazael to be king of Aram,
16 Jehu the grandson of Nimshi to be king of Israel, and Elisha the son of Shaphat of Abelmehôlah to succeed you as prophet;
17 whoever escapes the sword of Hazael shall Jehu slay, and whoever escapes the sword of Jehu
18 shall Elisha slay. But I will spare seven thousand men in Israel—all who have never bowed the knee to Baal or kissed him."
19 So Elijah went away. He came upon Elisha the son of Shaphat as he was ploughing behind twelve yoke of oxen, Elisha being next the twelfth pair. Elijah went across to him and flung his mantle over him; he 20
left the oxen to run after Elijah, crying, "Pray let me kiss my father and my mother, and then I will follow you." "Go," said Elijah, "but consider what I have done to you!" He ran 21
back, took the pair of oxen and slaughtered them, using their harness to boil the flesh, which he gave to the people to eat; then he started to follow Elijah, acting as his attendant.

Now Naboth of Jezreêl had 21
a vineyard close to the palace of Ahab the Samaritan king. Ahab said to Naboth, "Give me 2
your vineyard that I may make it a vegetable garden, for it is near my palace. I will give you a better vineyard in place of it, or, if you prefer it, I will give you its value in money." "The 3
Eternal forbid," said Naboth, "that I should ever give my fathers' property to you!" Ahab went home chafing and 4
sullen; he lay down on his bed, covering his face and refusing to take any food. Then his wife 5
Jezebel came and asked him, "Why are you so depressed that you cannot eat?" He said to 6
her, "I asked Naboth of Jezreêl to let me buy his vineyard, or, if he preferred it, to let me give him another vineyard in place of it, and he said he would not give me his vineyard." Jezebel 7
his wife said to him, "And are you not in command of Israel's kingdom? Get up and take some food; cheer up, I will get you the vineyard of Naboth the Jezreêlite." So she wrote a 8
letter in Ahab's name, sealing it with his seal, and sending it to the sheikhs and the freemen who managed the town of Jez-

9 reêl along with Naboth. In the
letter she wrote, "Proclaim a
fast, put Naboth to the front
10 among the townsfolk, and get
two rascals to confront him and
charge him with having cursed
God and the king; then away
with him outside the town and
11 stone him to death." The cit-
izens, that is, the sheikhs and
freemen who managed Naboth's
town, did as Jezebel sent them
12 instructions. They proclaimed
a fast, they put Naboth to the
13 front among the townsfolk, and
the two rascals came and sat
before him; these two rascals
charged him, charged Naboth,
before the people with having
cursed God and the king. Then
he was taken outside the town
14 and stoned to death. They sent
word to Jezebel that Naboth
15 had been stoned to death; and
when Jezebel heard it, she said
to Ahab, "Go and take posses-
sion of Naboth's vineyard at
Jezreêl, which he refused to let
you buy, for Naboth is not alive
16 but dead." As soon as Ahab
heard that Naboth was dead,
Ahab started off to take posses-
sion of the vineyard of Naboth
the Jezreêlite.
17 Now this word from the Eter-
nal came to Elijah the Tishbite:
18 "Away down to meet Ahab king
of Israel, who resides at Sama-
ria; he is in the vineyard of
Naboth, he has gone down to
19 take possession of it. Tell him
this from the Eternal: 'You
have killed and you have taken
possession, have you?' Tell
him this from the Eternal:
'Where dogs licked up the blood
of Naboth, there shall dogs lick
20 up your own blood.'" Ahab
said to Elijah, "So you have
found me out, O my enemy?"
He answered, "I have found
you out. Because you have
sold yourself to no purpose in
doing what is evil in the sight
of the Eternal, I bring evil on 21
you, I will sweep you off and
strip Ahab of every male child
and of free and fettered alike
in Israel; I will make your house 22
fare like the house of Jeroboam
the son of Nebat and like the
house of Baasha the son of Abi-
jah, for the provocations that
have angered me by making
Israel sin. Anyone belonging 24
to Ahab who dies in the city,
the dogs shall devour him; any-
one who dies out in the country,
the wild birds shall eat him up."
The Eternal also predicted of 23
Jezebel that dogs would eat
Jezebel in the territory of Jez-
reêl. [[Indeed, there never was 25
a man who sold himself to do
evil in the sight of the Eternal
as did Ahab, incited by his wife
Jezebel. He acted most abom- 26
inably in going after fetishes,
following all the practices of the
Amorites whom the Eternal had
dispossessed before the Israel-
ites.]] When Ahab heard these 27
words, he tore his clothes and
put on sackcloth, he fasted, he
slept in sackcloth, and bore him-
self submissively. Then came 28
this word from the Eternal to
Elijah the Tishbite: "Do you 29
see how Ahab is humbling him-
self before me? Since he hum-
bles himself before me, I will
not bring on the evil in his reign;
I will bring the evil on his house
during his son's reign."

Benhadad king of Aram mus- 20
tered all his forces, and, accom-
panied by thirty-two kings, with
cavalry and chariots, he pro-
ceeded to besiege Samaria, mak-
ing an attack upon it. He sent 2
messengers to Ahab king of
Israel inside the city, to tell him

3 from Benhadad, "Your silver
and your gold is mine, but you
may keep your wives and
4 children." The king of Israel
replied, "It is as you say, my
lord, O king; I am yours, and
5 so is all I have." Back came
the messengers with this word
from Benhadad: "I did not send
to ask you for your silver and
gold, your wives and children;
6 I am going to send my officers
to you this time to-morrow, to
ransack your palace and the
palaces of your officers; what-
ever they see that pleases them
they shall seize and carry off."
7 Then the king of Israel sum-
moned all the sheikhs of the
country. "Observe," he said,
"see how this man is out to
make mischief; I did not deny
him my silver and gold, and
now he sends for my wives and
8 children!" The sheikhs and the
people all said, "Never listen
9 to him, never agree to it." So
he bade the messengers of Ben-
hadad tell him, "All that my
lord the king demanded at first,
I will do; but this I cannot do."
The messengers went back with
10 his answer, and Benhadad sent
him this message: "The gods
kill me and worse if there is
sufficient dust in Samaria for
each of my followers to have a
11 handful!" "Enough!" said the
king of Israel, "the man who
is arming had better not boast
like the man who is unarming."
12 This message reached Benha-
dad as he and the kings were
drinking in their pavilions; he
ordered his men to deploy
against the town, which they
13 did. But a prophet of God came
up to Ahab king of Israel with
this word from the Eternal:
"You see this huge host? I will
put it all in your power to-day,
and you shall learn that I am
the Eternal." "How?" said 14
Ahab. "By the soldiers of your
feudal governors," said the
prophet; "so the Eternal de-
clares." "Who is to open the
attack?" said Ahab. "You
are," said the prophet. So he 15
collected the soldiers of the
feudal governors—there were
two hundred and thirty-two of
them; then he collected his regu-
lars, all the men of Israel, who
numbered seven thousand.
They sallied out at noon, when 16
Benhadad was drinking himself
drunk in the pavilions, he and
the kings, the thirty-two kings
who were his allies. The sol- 17
diers of the feudal governors
marched in front, and when
word was brought to Benhadad
that some men had come out of
Samaria he ordered them to be 18
taken alive, whether they came
for peace or for war. But once 19
the soldiers of the feudal gov-
ernors had left the town, the 21
king of Israel followed them up
with his regulars, capturing
Benhadad's cavalry and char-
iots and inflicting heavy slaugh-
ter on the Aramæans. Each 20
Israelite killed his man, the
Aramæans fled, pursued by Is-
rael, while Benhadad managed
to escape on horseback. The 22
prophet then went up to the
king of Israel, warning him to
set about strengthening his po-
sition. "Be active and alert,"
he said, "for, mark this, the
king of Aram will attack you
next spring." As for the officers 23
of the king of Aram, they said
to him, "Their gods are hill-gods
and so they proved too much
for us. Let us fight them on
the plain, and we shall certainly
prove too much for them. And 24
do this: set aside the kings,

every man of them, and fill
25 their posts with satraps. Then
muster an army equal to the
army that you lost, horse for
horse, chariot for chariot; we
will fight the enemy on the
plain, and we shall certainly
prove too strong for him." Ben-
hadad listened to their advice,
26 and did so. Next spring he
mustered the Aramæans and
marched to Aphek to attack
27 Israel. The Israelites, who had
also mustered and were sup-
plied with food, faced them,
camping like goats on the bare
heights, while the Aramæans
28 swarmed over the country. The
man of God came up with this
message from the Eternal for the
king of Israel: "Since the Ara-
mæans think that the Eternal is
a hill-god and not a valley-god,
I will put all this huge host into
your power, to let you see that
29 I am the Eternal." For seven
days the armies remained in
camp opposite each other. On
the seventh day they joined
battle, and in a single day the
Israelites killed a hundred thou-
30 sand Aramean infantry; the rest
fled into the town of Aphek,
where the walls fell on twenty-
seven thousand of the survivors.
Benhadad took refuge in an
inner chamber inside the town,
31 and his officers said to him,
"Come, we have heard that the
kings of Israel are merciful
kings; pray let us gird ourselves
with sackcloth and put ropes
on our heads and make our way
out to the king of Israel; per-
32 haps he will save your life." So
with sackcloth on their loins and
ropes on their heads they went
to the king of Israel, saying,
"Your servant Benhadad prays
you for his life." "Is he still
alive?" said Ahab; "he is my
brother." This they took as a 3
good omen, catching at the
word, and crying, "Yes, your
'brother' Benhadad!" "Go and
bring him," said Ahab. When
Benhadad came out to him,
Ahab made him enter his
chariot; Benhadad promised, "I 3
will restore the towns my father
took from your father, and I
will let you establish trading-
quarters in Damascus as my
father allowed you in Samaria."
"On these terms," said Ahab,
"I will let you off." So the
terms of the compact were
made, and he was let off. A 3
certain member of the prophets'
guild was then inspired by the
Eternal to bid a companion
strike him. When the other
man refused, he retorted, "Since 3
you have disobeyed the order
of the Eternal, no sooner shall
you leave me than a lion shall
kill you." Well, no sooner had
the man left than a lion did
catch him and kill him. The 3
prophet then came across
another man whom he told to
strike him. The man struck
him a blow that wounded him;
whereupon the prophet went to 3
wait for the king by the road-
side, disguising himself with a
bandage over his eyes. As the 3
king went past, he shouted to
him, "Your servant went into
the thick of the fight, and a
soldier suddenly turned and
brought me a prisoner, crying
'Guard this man; if for any
reason he is missing, it shall
be your life for his, or else you
must pay me four hundred
pounds in silver.' Well, your 4
servant was looking about him,
when suddenly the man disap-
peared!" The king of Israel
replied, "You have pronounced
your own sentence; so be it!"

1 Hurriedly the man pulled off
his bandage. The king of Israel
saw that he belonged to the
2 prophets. And then the prophet
gave him this message from the
Eternal: "Since you have let
off the man I doomed, it shall
be your life for his, your people
3 for his people!" At this the
king of Israel went home chafing
and sullen, went home to Sa-
maria.
22 For three years there was no
fighting between Aram and
2a Israel. But in the third year
3 the king of Israel said to his
officers, "Are you aware that
Ramoth-gilead belongs to us?
Yet here we sit still, instead of
taking it over from the king of
2b Aram!" So when Jehoshaphat
the king of Judah came down to
4 visit the king of Israel, he asked
if Jehoshaphat would join him in
attacking Ramoth-gilead. Je-
hoshaphat said to the king of
Israel, "I am one with you, my
men are one with your men, my
5 horses with your horses. But
first of all," added Jehoshaphat,
"pray find out what the Eternal
6 has to say." So the king of
Israel, gathering the prophets
together, about four hundred of
them, asked them, "Shall I
march to attack Ramoth-gilead,
or shall I give it up?" "March,"
they answered; "the Eternal
will put it into the hands of the
7 king." Jehoshaphat asked, "Is
there not some other prophet
of the Eternal whom we might
8 consult?" The king of Israel
said to Jehoshaphat, "There is
another man through whom we
may consult the Eternal, Mi-
caiah the son of Imlah; but I
hate him, for he never prophe-
sies any good for me, but only
evil." "Let not the king say
9 so," replied Jehoshaphat. So
the king called a eunuch and
told him to bring Micaiah the
son of Imlah quickly. Now the 10
king of Israel and Jehoshaphat
the king of Judah were seated
each upon his throne, in full
armour, at the entry to the gate
of Samaria; all the prophets
were prophesying in front of
them. Zedekiah the son of 11
Kenaănah had made iron horns
and given this message from
the Eternal: "With these you
shall push the Aramæans till
they perish." So said all the 12
prophets, shouting, "March to
Ramoth-gilead and win, for the
Eternal will put it into the
hands of the king." The mes- 13
senger who went for Micaiah
told him that the prophets with
one consent were predicting
good for the king; "pray let
your message be like any one of
theirs; say a good word." "As 14
the Eternal lives," said Micaiah,
"whatever the Eternal tells me
I will say." When he came to 15
the king, the king asked him,
"Micaiah, shall we march to
attack Ramoth-gilead or give
it up?" "Oh, march away and
win," said Micaiah, "for the
Eternal will put it into the
hands of the king!" The king 16
retorted, "How often have I to
adjure you to tell me the plain
truth as from the Eternal?"
"Well," said Micaiah, "I had a 17
vision; I saw all Israel scattered
over the hills like sheep without
a shepherd; and the Eternal
said, 'They have no master;
better let each of them go home
in peace!'" So the king of Is- 18
rael said to Jehoshaphat, "Did
I not tell you that he would not
prophesy any good for me, but
only evil?" "No," cried Mi- 19
caiah, "listen to this from the
Eternal. I had a vision of the

Eternal seated on his throne,
with all the heavenly host
standing by him to right and
20 left. When the Eternal asked,
'Who will delude Ahab into
marching to his death at Ra-
moth-gilead?' one said this,
21 another said that, till one spirit
came forward and standing be-
fore the Eternal offered to de-
22 lude Ahab. 'How?' said the
Eternal. The spirit answered,
'By passing as a lying spirit
into the mouth of all his proph-
ets.' 'You shall delude him,'
said the Eternal, 'you shall suc-
ceed in that; pass out and do it.'
23 So the Eternal has put a lying
spirit into the mouth of all your
prophets here; the Eternal has
24 resolved on evil for you." At
this Zedekiah the son of Ke-
năanah stepped forward and
struck Micaiah on the cheek,
saying, "Where is the spirit of
the Eternal that speaks through
25 you?" "You will find that out,"
said Micaiah, "on the day when
you have to take refuge in an
26 inner chamber!" Then the
king of Israel said, "Take Mi-
caiah away back to Amon the
governor of the town and to
27 prince Joash, with orders from
the king that the fellow is to be
clapped into prison and fed on
bread and water to keep him
miserable, till I come home vic-
28 torious." "If ever you come
home victorious," said Micaiah,
"then the Eternal has not spo-
ken by me."

29 Then the king of Israel and
Jehoshaphat the king of Judah
marched on Ramoth-gilead.
30 "I will go into the fray dis-
guised," said the king of Israel
to Jehoshaphat, "but you can
put on your robes." So the
king of Israel disguised himself
31 before he entered the fray. Now
the king of Aram had ordered
the thirty-two captains of his
chariots to fight with no one,
young or old, except the king of
Israel; so, on seeing Jehosh- 32
aphat, the chariot-captains
thought this must be the king
of Israel and they surrounded
him. Jehoshaphat gave a shout.
Then, seeing that he was not 33
the king of Israel, the chariot-
captains stopped pursuing him.
But a certain archer, drawing 34
his bow at a venture, struck the
king of Israel between the joints
of his armour. "Wheel round,"
cried the king to the driver of
his chariot, "get me out of the
battle, for I am badly wounded."
However, as the fight grew 35
fiercer that day, the king re-
mained to face the Aramæans,
propped up in his chariot, till
night fell; the blood poured
from his wound into the bottom
of the chariot, and he died in the
evening. At sunset a cry went 36
through the camp, "Back to
your towns, back to your
country, every man of you, for 37
the king is dead!" So they went
to Samaria, and in Samaria they
buried the king. They washed 38
the chariot at the pool of Sama-
ria, where the harlots bathed,
and dogs licked up his blood, as
the Eternal had predicted. The 39
rest of Ahab's acts, and of all
that he did, the ivory palace
and all the towns that he built,
are they not described in the
book of the Annals of the Kings
of Israel? So Ahab slept with 40
his fathers, and Ahaziah his son
reigned instead of him.

In the fourth year of Ahab 41
king of Israel, Jehoshaphat the
son of Asa had begun to reign
over Judah. Jehoshaphat was 42
thirty-five years old when he
began to reign, and he reigned

in Jerusalem for twenty-five years. His mother's name was Azubah the daughter of Shilhi.
43 He followed the exact path of his father Asa, never swerving from it; he did what was right in the eyes of the Eternal, though the shrines were not removed—the people still sacrificed and burned incense at the
44 shrines. Jehoshaphat also made peace with the king of Israel.
45 Now the rest of the acts of Jehoshaphat, with his exploits and expeditions, are they not described in the book of the Annals of the Kings of Judah?
46 [[He expelled from the country the rest of the temple-prostitutes who remained during the
47 reign of his father Asa. Also, there being no king in Edom,
48 Jehoshaphat's deputy built a deep-sea vessel to sail for gold to Ophir; but it never sailed, for it was wrecked at Ezîon-geber. When Ahaziah the son 49
of Ahab proposed to Jehoshaphat, "Let my men sail with your men," Jehoshaphat refused.]] Jehoshaphat slept with 50
his fathers, and was buried with his fathers in David's burg; Jehoram his son reigned instead of him.

In the seventeenth year of 51
Jehoshaphat king of Judah, Ahaziah the son of Ahab began to reign over Israel in Samaria, and over Israel he reigned for two years. He did what was 52
evil in the sight of the Eternal, taking the line of his father and the line of his mother and the line of Jeroboam the son of Nebat who led Israel into sin; he 53
served Baal and worshipped him, vexing the Eternal the God of Israel, exactly as his father had done.

1 After Ahab's death Moab
2 rebelled against Israel. Aha-
ziah, who had fallen through
the lattice in his upper chamber
in Samaria, was lying ill; so he
sent messengers with orders to
find out from Baal-zĕbub the
god of Ekron whether he would
3 recover from his illness. The
angel of the Eternal told Elijah
the Tishbite to go and meet the
messengers of the king of Sama-
ria and ask them, "Is it because
there is no God in Israel that
you are going to consult Baal-
4 zĕbub the god of Ekron?" Eli-
jah was to give them this answer
from the Eternal for the king,
"You shall never leave the bed
to which you have taken; you
must die." Elijah then left
5 them. And when the messen-
gers returned to the king, he
asked why they had come back.
6 They told him that a man had
come up to meet them and said,
"Go back to the king who sent
you and tell him this from the
Eternal: 'Is it because there is
no God in Israel that you send
to consult Baalzĕbub the god of
Ekron? For this you shall never
leave the bed to which you have
7 taken; you must die.'" The
king asked, "This man who
came up to meet you and spoke
to you, what was he like?"
8 They said, "He wore a mantle
of hair, with a waist-cloth of
leather round his middle." "It
is Elijah the Tishbite," said the
9 king, and he despatched a cap-
tain with his fifty men to seize
him. Elijah was sitting on the
top of a hill; so the captain went
up and said to him, "O man of
God, the king orders you to
10 come down." "If I am a man
of God," answered Elijah, "let
fire fall from heaven and destroy
you and your fifty men." Down
fell fire from heaven, destroying
him and his fifty men. Once 1
more the king despatched an-
other captain with his fifty
men. He went up and said, "O
man of God, this is the king's
order: Come down at once."
"If I am a man of God," Elijah 1
said to them, "let fire fall from
heaven and destroy you and
your fifty men." Down fell
God's fire from heaven, destroy-
ing him and his fifty men.
Again the king sent a third cap- 1
tain with his fifty men. The
third captain went up and fell
on his knees before Elijah, be-
seeching him, "O man of God,
pray spare my life and the lives
of these fifty men, your ser-
vants. Fire fell from heaven, de- 1
stroying the two former cap-
tains and their companies; now
spare my life." So the angel of 1
the Eternal said to Elijah, "Go
down along with him; have no
fear of him." He rose and went
down along with him to the
king, telling the king this mes- 1
sage from the Eternal: "Since
you sent messengers to consult
Baal-zĕbub the god of Ekron,
you shall never leave the bed
to which you have taken; you
must die." And die he did, 1
exactly as the Eternal had pre-
dicted by means of Elijah. The 1
rest of the acts done by Aha-
ziah, are they not described in
the book of the Annals of the
Kings of Israel? Jehoram his 1
brother began to reign instead
of him, as he had no son (in the
second year of Jehoram the son
of Jehoshaphat king of Judah).

2 Now when the Eternal was about to take up Elijah by a whirlwind into heaven, Elijah was leaving Gilgal along with
2 Elisha; he said to Elisha, "Pray remain here, for the Eternal sends me as far as Bethel." But Elisha answered, "As the Eternal lives and as you live, I will not leave you." So down they
3 went to Bethel. The guild of prophets at Bethel came out and asked Elisha, "Do you know that the Eternal is taking away your lord and master to-day?" "Yes," he answered;
4 "only hold your tongues." Elijah said to him, "Pray remain here, Elisha, for the Eternal sends me to Jericho." "As the Eternal lives, and as you live," he said, "I will not leave you."
5 So to Jericho they went. The guild of prophets at Jericho came out and asked Elisha, "Do you know that the Eternal is taking away your lord and master to-day?" "Yes," he answered, "only hold your tongues." Elijah said to him,
6 "Pray remain here, for the Eternal sends me to the Jordan." "As the Eternal lives and as you live," he answered, "I will not leave you." So the
7 two of them went on. Fifty members of the guild went and stood opposite them at a distance, as the two of them were standing beside the Jordan.
8 Elijah, rolling up his mantle, struck the water till it parted right and left, so that they could
9 cross on dry ground. When they had crossed, Elijah said to Elisha, "Before I am taken from you, ask me for something." Elisha answered, "Let me fall heir to your spirit."
10 "You have asked something hard," said Elijah; "if you see me when I am being taken from you, it shall be yours, but not if you fail to see me." Sud- 11
denly, as they walked and talked, a chariot of fire with horses of fire drove between them, and Elijah went up by a whirlwind into heaven. When 12
Elisha saw this he cried, "My father, my father! worth chariots and horsemen to Israel!" Losing sight of him, Elisha seized his clothes and tore them in two. Then, lifting the man- 13
tle which had fallen from Elijah, he went back and stood on the bank of the Jordan; taking the 14
mantle which had fallen from Elijah he struck the water, crying, "Where is the Eternal, the God of Elijah?" And, when he struck the water, it parted right and left, so that Elisha could cross. When the guild of proph- 15
ets opposite saw him, they said, "The spirit of Elijah rests on Elisha!" They came forward to meet him and bowed before him to the ground. Then they 16
said, "Your servants here have fifty stalwart men; pray let them go in search of your master, lest the spirit of the Eternal perhaps has caught him away and dropped him on some hill or in some valley." Elisha refused. But, as they pressed 17
him till he was ashamed, he agreed. So they sent fifty men, who searched for three days and failed to find him. When they 18
came back to Elisha, who was still staying at Jericho, he said to them, "Did I not tell you not to go?"

The townsmen said to Elisha, 19
"The situation of this town is delightful, as my lord sees, but the water is bad and it causes miscarriages." "Bring me a 20
new flask," said Elisha, "and

put in some salt." They did so.
21 Then he went to the source of
their water-supply and, throw-
ing salt in, he uttered this word
from the Eternal, "I hereby
heal these waters; never again
shall they cause death or mis-
22 carriages." To this day the
waters remain healed, exactly
as Elisha said.
23 On his way to Bethel, as he
was walking up the road, some
small boys from the town
mocked him, crying, "Walk up,
baldhead! walk up, baldhead!"
24 When he looked round and saw
them, he cursed them in the
name of the Eternal; two she-
bears came out of the wood and
mangled forty-two of the boys.
25 From Bethel he went on to
mount Karmel, and then made
his way back to Samaria.

3 In the eighteenth year of Je-
hoshaphat king of Judah, Je-
horam the son of Ahab began to
reign over Israel in Samaria,
and he reigned for twelve years.
2 He did what was evil in the
sight of the Eternal, though not
like his father and his mother,
for he removed the obelisk of
Baal which his father had made.
3 Still, he adhered to the sin by
which Jeroboam the son of Ne-
bat had led Israel into sin; he
never broke away from that.
4 Mesha king of Moab was a
sheepmaster; he used to pay
tribute to the king of Israel, the
fleeces of a hundred thousand
sheep and a hundred thousand
5 rams. But after Ahab died the
king of Moab rebelled against
6 the king of Israel. Then king
Jehoram left Samaria to muster
7 all Israel; he also sent this mes-
sage to Jehoshaphat the king of
Israel: "The king of Moab has
rebelled against me; will you
join me in making war upon
Moab?" "I will," he answered;
"I am one with you, my people
are one with your people, my
horses with your horses." He 8
added, "And how are we to
march?" "By the desert of
Edom," said Jehoram. So the 9
king of Israel started, with the
king of Judah and the king of
Edom, marching for seven days
along a round-about route, till
the army and its train of beasts
had no water. "Alas!" said the 10
king of Israel, "here has the
Eternal gathered three kings
only to put them into the hands
of Moab!" But Jehoshaphat
said, "Is there no prophet of the 11
Eternal here, by whom we may
consult the Eternal?" An offi-
cer of the king of Israel replied,
"Elisha the son of Shaphat
is here, who used to be ser-
vant to Elijah." Said Jehosha- 12
phat, "The word of the Eternal
is with him." So the king of
Israel and Jehoshaphat and the
king of Edom went to him.
Elisha said to the king of Israel, 13
"What have you to do with me?
Away to the prophets of your
father and the prophets of your
mother!" The king of Israel
protested, "No, it is the Eter-
nal who has gathered us three
kings only to put us into the
hands of Moab." "As surely 14
as the Eternal lives, whom I
serve," said Elisha, "were it not
that I have some respect for
Jehoshaphat the king of Judah
here, I would not look your way,
I would not notice you. How- 15
ever, bring me a minstrel" (for,
whenever a minstrel played, he
would fall into a trance from the
Eternal). Then he uttered this 16
word from the Eternal: "I will
make this dry ravine pool after
pool of water. For, the Eternal 17
declares, though you see neither

wind nor rain, this dry ravine
shall be so full of water that you
and your armies and your beasts
18 shall all drink. So little is this
to the Eternal, that he will also
put the Moabites into your
19 power; you shall storm every
fortified town and fell every
fruitful tree and stop every
fountain and spoil every good
20 field with stones." Next morn-
ing, about the hour for the
morning sacrifice, water did
come from the direction of
Edom, till the country was full
21 of water. Now, on hearing that
the kings had marched to attack
them, all the Moabites had been
mustered, all at and above the
age of bearing arms; they were
22 posted on the frontier. When
they rose in the morning, the
sun was shining on the water,
and, seeing the water in front
23 of them as red as blood, the
Moabites said, "This is blood!
The kings must have been fight-
ing among themselves, they
have killed one another! Now
24 then, Moab to the spoil!" But
when they reached the camp of
Israel, the Israelites started an
attack, till the Moabites fled
before them; they pressed for-
ward, cutting down the Moab-
ites as they went; they demol-
25 ished the towns, every man
threw a stone on every good
field till it was covered, they
stopped every fountain, and
they felled every fruitful tree,
harrying Moab till no Moabites
were left except in Kir-hareseth,
which the slingers surrounded
26 and laid low. The king of
Moab, when he saw that the
battle was too hot for him,
took seven hundred swordsmen
to cut his way through to the
27 king of Edom. This failed. So
he took his eldest son, the heir
to the throne, and sacrificed him
on the wall. It brought such a
storm of indignation against
Israel, that the Israelites had to
leave him alone and return
home.

4 The wife of a member of the
prophets' guild once made an
appeal to Elisha. "Your ser-
vant my husband is dead," she
cried, "and you know that your
servant reverenced the Eternal.
Now a creditor has come to seize
my two children and make them
his slaves." "What can I do for 2
you?" said Elisha. "Tell me
what you have in the house."
She replied, "Your humble
servant has nothing in the house
at all, except a flask of olive-
oil." "Then borrow vessels 3
here and there," he said, "from
all your neighbours, empty ves-
sels, plenty of them; shut your- 4
self into the house, you and
your sons; pour the oil into all
these vessels; and, whenever
one is full, set it aside." She 5
went away and did so, shutting
herself and her sons inside the
house. They brought the ves-
sels, while she poured out the
oil. When the vessels had been 6
filled, she said to her boy,
"Bring another." He said to
her, "There is not one more."
Whereupon the oil stopped
flowing. When she went and 7
told the man of God, he bade
her sell some of the oil to pay
her debts, and then live, her-
self and her sons, off the rest.

One day Elisha went over to 8
Shunem, and a rich lady who
lived there made him take some
food. After this he used to turn
in for a meal whenever he was
passing. So she said to her hus- 9
band, "This is a holy man of
God, I see, who is constantly
passing. Come and let us build 10

a small guest-chamber for him, with a bed and a table and a seat and a lamp, so that whenever he comes to us he can turn
11 in." One day he came, and he did turn in to the chamber and
12 rested there. "Call this Shunammite," he said to his servant Gehazi. And when she stood before him, at his bidding, he
13 told Gehazi to ask her, "What is to be done for you, after all this trouble you have taken for us? Shall we say a word for you to the king or to the commander-in-chief?" "No," she answered, "I am quite safe, among
14 my own kinsmen." So he asked Gehazi what was to be done for her, and Gehazi replied, "She has not a son, and her husband
15 is an old man." "Call her back," said Elisha. And as she stood at the door, in reply to his
16 summons, he said, "This time next year you will be embracing a son." "No, no, my lord," she answered, "you are a man of God, do not deceive your humble servant!"
17 But the woman did conceive, and next year when the time came round she bore a son, as
18 Elisha had told her. When the boy grew up, he went out one day to his father among the
19 reapers. He called to his father, "Oh, my head! my head!" The father told his servant to carry
20 the boy to his mother, and when he was brought to his mother he sat on her lap till noon; then he
21 died. She carried him up and laid him on the bed of the man
22 of God, closed the door, and went away to her husband, saying, "Pray let me have one of the servants and one of the asses, that I may hurry to the man of God and then get back
23 again." "Why go to him today?" he asked; "it is not the new moon festival nor the sabbath." "Never mind," she said;
24 and saddling an ass she told her servant, "Drive ahead, never check the pace for me till I tell you." So on she went to the
25 man of God at mount Karmel. When the man of God spied her at a distance, he said to his servant Gehazi, "Look, there is the Shunammite! Now run to
26 meet her and ask her if she is well, if her husband is well, and if the child is well." She answered, "Yes," and went on to
27 the man of God upon the hill, grasping his feet. Gehazi went up to push her away, but the man of God said, "Let her alone; she has a sore heart, and the Eternal has not told me, he has hidden it from me." Then she
28 cried, "Did I ask my lord for a son? Did I not say, 'Do not deceive me'?"
29 So he told Gehazi, "Gird up your loins, take my staff in your hand, and be off; if you meet anyone, do not stop to salute him, and if anyone salutes you, do not stop to reply; lay my staff on the face of the child." The mother
30 said to Elisha, "As surely as the Eternal lives and you live, I will not go home without you." So he rose and went with her.
31 Gehazi had gone in front of them and laid the staff on the face of the child; but, as there was not a sound or sign of life, he came back to tell Elisha that the child had not wakened.
32 When Elisha entered the house, there was the child lying dead
33 upon his bed! He went in and shut the door upon the two of them, praying to the Eternal.
34 Then he stretched himself over the child, putting his mouth on the child's mouth, his eyes on

the child's eyes, and his hands on the child's hands, till, as he crouched over the child, its
5 flesh grew warm. Rising up, he walked to and fro, and then went and stretched himself seven times over the child, till
6 it opened its eyes. Calling Gehazi he ordered him to summon the Shunammite. When she came in, at his bidding, he said,
7 "Lift your son." She fell at his feet, bowing herself to the ground; then lifting her son she went away.

8 Elisha once came to Gilgal when there was a famine in the land. As the guild of prophets were sitting in front of him, he told his servant to put the large pot on the fire and boil some
9 pottage for the prophets. One man went to gather herbs in the field, and finding a wild vine he gathered a lapful of wild gourds. which he cut up for the pot of pottage, not knowing what they
10 were. The pottage was then poured out for the men. But as they were eating they cried out, "O man of God, there is death in the pot!" They could
11 not eat the pottage. So he said, "Bring some meal." This he threw into the pot, saying, "Now pour out for the men to eat." And now there was nothing wrong with the pot.

12 A man once came from Baal-shalisha, bringing the man of God some firstfruits as food, twenty barley loaves, and fresh vegetables in a basket. Elisha said, "Give the folk something
13 to eat." "What," said his servant, "am I to set this before a hundred men?" "Give the folk something to eat," said Elisha, "for the Eternal declares that they shall eat and leave some
14 over." So he did set it before them, and, as the Eternal had predicted, they ate and left some over.

5 Naaman, who commanded the army of the king of Aram, was highly regarded by his lord and famous, since the Eternal had used him to make Aram victorious; only, he was a leper.
2 Now on one of their raids the Aramæans had carried off a little girl as a prisoner from the land of Israel, who waited on
3 Naaman's wife. She said to her mistress, "Would that my lord saw the prophet who lives at Samaria! He would relieve my
4 lord of his leprosy." Someone told his lord what the Israelite
5 girl had said. Whereupon the king of Aram said, "Come, I will send a letter to the king of Israel." So Naaman started off, taking over four thousand pounds in silver and over twelve thousand pounds in gold and
6 ten festal robes: he brought the king of Israel the letter, which ran: "And now, with this letter, I send you my servant Naaman that you may get him relief from
7 his leprosy." When the king of Israel read the letter he tore his clothes, crying, "Am I a god, able to kill and to make men live, that this man sends to me to get a man relief from leprosy? Just think; see how he is trying to pick a quarrel with me!"
8 When Elisha the man of God heard about the king of Israel tearing his clothes in despair, he sent this message to the king of Israel: "Why tear your clothes? Let the man come to
9 me now, and he shall find there is a prophet in Israel." So Naaman drove up with his horses and his chariots and stopped at the door of Elisha's house.
10 Elisha sent out word to him,

"Go and wash seven times in the Jordan, and your body shall once more be well and clean."
11 Naaman went off in a rage, muttering, "I expected he would come outside to me and invoke the Eternal his God, waving his hand over the place and relieving the leper. Surely Amana
12 and Pharpar, the rivers of Damascus, are better than any water in Israel? Could I not wash in them and be clean?" So he drove away in a fit of
13 anger. But his servants went up to him and said, "If the prophet had told you to do something great, would you not have done it? How much rather, then, when he only tells you to wash and be clean?"
14 At this he went down and dipped seven times in the Jordan, as the man of God had ordered; his body became once more like a child's body, and he was clean.
15 Then, returning to the man of God, he and all his retinue, he stood in his presence, saying, "Now indeed I know there is no God in all the earth except in Israel! Pray accept a present from your humble servant."
16 "As sure as the Eternal lives, whom I serve," said Elisha, "I will not take a single thing." Naaman pressed him, but he
17 refused. Then said Naaman, "Well, let your servant at least have two mules' load of earth, for after this your servant will offer neither victim nor sacrifice to any god except the Eternal.
18 But may the Eternal pardon me this: when my lord enters the temple of Rimmon to worship there, leaning on my arm, and I bow in the house of Rimmon when he bows in the house of Rimmon—may the Eternal pardon your servant then!"
"Farewell," said Elisha. He 19
had only gone a short distance
when Gehazi said to himself, 20
"Here has my master spared
this Naaman the Aramæan, declining to accept his present!
By the Eternal, I will run after
him and get something out of
him!" So Gehazi followed up 21
Naaman. When Naaman saw
him running behind, he alighted
from the chariot to meet him,
saying, "Is all well?" "All is 22
well," said Gehazi. "My master sends me to say that two
young members of the prophets'
guild from the uplands of Ephraim have just come to him;
will you give them four hundred
pounds in silver and two festal
robes?" "Allow me to give you 23
eight hundred pounds," said
Naaman. He urged this, tying
up eight hundred pounds in
silver inside two bags and also
two festal robes; these he laid
on Gehazi's two servants, who
carried them in front of him.
When he reached the Mound, 24
he took them from the servants
and put them away inside the
house, letting the servants go
their way. Then he went in to 25
wait upon Elisha. Elisha said
to him, "Where have you been,
Gehazi?" "Your servant has
not been anywhere," he answered. But Elisha said to him, 26
"Was I not with you in spirit
when some one came back from
his chariot to meet you? You
have taken the money, and you
mean to get garments, olive-
yards, vineyards, sheep, oxen,
and slaves, male and female?
Yes, and the leprosy of Naaman 27
for yourself and your descendants ever after this!" Then he
left Elisha's presence a leper,
white as snow.

The prophets' guild once said 6

to Elisha, "This dwelling of ours, as you see for yourself, is
2 too small for us. Pray let us go to the Jordan and get each of us a log, to build a dwelling-house for ourselves there." Eli-
3 sha told them to go; and, when one of them said, "Pray agree to go along with your servants,"
4 he answered, "I will go," and went. On reaching the Jordan they cut down some timber.
5 But as one man was swinging his axe, the head of the axe fell into the water. "Alas, my master!" cried the man, "it was
6 borrowed." "Where did it fall?" said the man of God. The man showed him the spot. Then, cutting a stick, Elisha threw it in, and so made the
7 iron swim. "Lift it," he told the man. And the man put out his hand and lifted it.

8 The king of Aram was fighting Israel. He planned with his officers to lay an ambush at a
9 certain spot. But the man of God sent a warning to the king of Israel not to pass that spot, because the Aramæans were
10 lying hidden there; so the king of Israel, sending to the spot about which the man of God had warned him, saved himself. This happened more than once.
11 It greatly upset the mind of the king of Aram. He summoned his officers and asked them, "Can you not show me who is betraying us to the king of Is-
12 rael?" "None of us, my lord king!" said an officer, "it is Elisha the prophet in Israel; he tells the king of Israel the very words you breathe in your bed-
13 chamber." So he gave orders to find out where Elisha stayed, that he might send and fetch him. On being told that he was
14 at Dothan, the king sent cavalry, chariots, and a large force, which marching over-night surrounded the town. Early on 15
the morning of the next day, Elisha rose and went outside; and there was an armed force with cavalry and chariots round the town! "Alas, my master!" said his servant, "whatever are we to do?" "Fear not," he 16
answered; "those on our side are more than those on their side." Then Elisha prayed, 17
"O Eternal, open his eyes, that he may see." The Eternal did open the young man's eyes; and what he saw was the hill covered with horses and chariots of fire around Elisha! When the enemy 18
came down upon him, Elisha prayed to the Eternal, "Punish this host with blindness." He punished them with blindness, as Elisha had asked. Where- 19
upon Elisha said to them, "This is not the road, this is not the town; follow me and I will take you to the man you are after." He led them to Samaria, and, 20
once they were at Samaria, Elisha said, "O Eternal, open the eyes of these men, that they may see." When the Eternal opened their eyes, they looked—and there they were, inside Samaria! When the king of Is- 21
rael saw them, he asked Elisha, "My father, shall I cut them down? shall I cut them down?" "No," said Elisha; "would you 22
cut down prisoners you never captured with your own sword and bow? Set bread and water before them, that they may eat and drink before returning to their master." So he had a 23
great feast spread for them, and after they had eaten and drunk sent them away back to their master. The Aramæan raiders no longer invaded the land of Israel.

24 It was after this that Benhadad the king of Aram mustered
all his forces and marched to
25 besiege Samaria. A severe famine raged in Samaria, as the
siege went on, till ten pounds in
silver was paid for the head of
an ass and twelve shillings for a
26 pint of doves' dung. As the
king was passing along the wall,
a woman cried out to him,
27 "Help, my lord king!" "No,"
he answered, "may the Eternal
help you! How can I? Can I
help you from threshing-floor or
28 winepress?" Then the king
asked, "What ails you?" She
replied, "This woman here said
to me, 'Let us have your boy to
eat to-day, and to-morrow we
29 will eat my boy.' So we boiled
my boy and ate him. Next day
when I said, 'Now let us have
your son to eat,' she had hid the
30 boy." When the king heard
what the woman said, he tore
his clothes, as he stood on the
wall. (The people noticed that
he was wearing sackcloth next
31 his skin.) "God kill me and
worse," he cried, "if the head of
Elisha the son of Shaphat re-
main on his shoulders to-day."
32 Elisha was sitting at home with
the sheikhs of Israel. Before
ever the king's messenger ar-
rived, he said to the sheikhs,
"Do you see that this murder-
ous creature has given orders to
cut off my head? Look to it.
When the messenger arrives,
close the door, shut it in his face;
is not the sound of his master's
33 feet behind him?" He was still
talking to them when the king
himself arrived, saying, "This
trouble comes from the Eternal;
why should I wait for the Eter-
7 nal's help any longer?" Elisha
answered, "Listen to this prom-
ise from the Eternal: the Eter-
nal declares that this time to-
morrow a peck of fine flour will
be sold for only half-a-crown
and two pecks of barley for
only half-a-crown, at the gate
of Samaria." The adjutant, on 2
whose arm the king leant, re-
plied to the man of God, "Could
that be, even if the Eternal were
to open sluices in the sky?"
Said Elisha, "You shall see that
sight, but you shall not eat the
food."

Now four lepers were sitting 3
in the entry at the gates. "Why
sit here till we die?" they said
to themselves. "If we propose 4
to enter the town, the famine
is in the town, and we shall die
there; if we remain here, we die
also. Come along, let us go
over to the Aramæan army. If
they let us live, we shall live; if
they kill us, we shall only die."
So in the twilight they started 5
for the Aramæan camp. When
they reached the fringes of the
Aramæan camp, not a man was
to be found! The Lord had 6
made the Aramæan army hear a
noise of chariots and a noise of
cavalry, the noise of a large
army, till they thought, "The
king of Israel must have hired
the kings of the Hittites and the
kings of Muzri to attack us."
So they had fled away for their 7
lives in the twilight, leaving
their tents, their horses, and
their asses, just as they were,
in the camp. When the lepers 8
reached the fringes of the camp,
they entered one tent, ate and
drank, carried off the silver, the
gold, and the clothes, and after
hiding them came back to
another tent which they also
stripped, hiding its contents.
Then they said to themselves, 9
"We are not doing right. This
is a day of good news, and we

are not spreading it. If we wait till morning dawns, punishment will overtake us. Come along, let us go and inform the royal
10 household." So they went and called to the warders of the town, "We have been to the Aramæan camp, and not a man is to be found there! There is not a human sound, only horses tethered, asses tethered, and the
11 tents as they were!". When the warders informed the royal
12 household, the king rose in the night and said to his officers, "I will tell you what the Aramæans have done about us. They know we are starving, and so they have left the camp to hide themselves in the open country, thinking that once we leave the town they will capture us alive
13 and get into the town!" One of the officers replied, "Pray send some men, with five of the horses that are left; if they live, they will fare like all the multitude of Israel who survive here, and if they die, they die like all the multitude of Israel that perish here. Let us send and
14 see!" So two men on horseback were chosen, and sent by the king after the Aramæan army
15 with orders to go and see. They followed the track as far as the Jordan, finding the road all littered with the garments and the weapons which the Aramæans had thrown away in their hurried flight. When the messengers came back and told the
16 king, the people went out and plundered the Aramæans' camp. And a peck of fine flour was sold for only half-a-crown, two pecks of barley were sold for only half-a-crown, as the Eternal had
17 foretold. The king had put the gate in charge of the adjutant on whose arm he was accustomed to lean; and the crowd trod on him at the gate till he died—also as the man of God had predicted when the king visited him. As the man of God 18
had told the king that two pecks of barley would be sold for half-a-crown and a peck of fine flour for half-a-crown by that time next day, and as the man of God 19
had said, "You shall see that sight, but you shall not eat the food," to the adjutant who had said, "Could that be, even if the Eternal were to open sluices in the sky?"—so it happened to 20
him; the crowd at the gate trod on him till he died.

Elisha said to the woman 8
whose boy he had restored to life, "Get away, you and your household, and stay abroad wherever you can, for the Eternal has called for a famine." The famine did come upon the land for seven years. But the 2
woman started off, at the bidding of the man of God; she and her household went and stayed in the land of the Philistines for seven years. At the end of the 3
seven years, when the woman came back from the land of the Philistines, she went to appeal to the king for her house and land. The king was talking to 4
Gehazi the servant of the man of God, asking him to tell him about all the great deeds of Elisha; and just as he was telling 5
the king how Elisha had restored a boy to life, the very woman whose boy had been restored to life made her appeal to the king for her house and land. "My lord king," said Gehazi, "this is the woman, and this is her boy whom Elisha restored to life!" When the 6
king asked the woman, she told him the story. So the king ap-

pointed a eunuch to see that she got back all her property and all the produce that her farm had yielded ever since she left the country.

7 Once, when Elisha came to Damascus, Benhadad king of Aram was ill; he was told that the man of God had arrived, 8 and so the king said to Hazael, "Take a present with you and go to see the man of God; ask the Eternal through him whether I shall recover from 9 this illness." Hazael went to see him, taking as a present specimens of all the rare wares of Damascus, as much as forty camels could carry. When he reached Elisha, he stood in front of him and said, "Your son Benhadad king of Aram has sent me to ask you whether he will 10 recover from this illness." Elisha answered, "Go and tell him that he will certainly recover—though the Eternal has revealed to me that he will certainly die." 11 As he spoke, the man of God's face became rigid with horror, absolute horror. Then he burst 12 into tears. "Why does my lord weep?" said Hazael. "Because," he answered, "I know the cruelties you will practice on the Israelites, setting fortresses ablaze, murdering young men, dashing children to pieces, and ripping up pregnant wo- 13 men!" "Your humble servant is but a cur," said Hazael; "how can he achieve all this?" Elisha answered, "The Eternal has let me see you reigning over Aram!" 14 Then leaving Elisha he went back to his master, who asked, "What did Elisha say to you?" Hazael replied, "He told me that you would certainly recover." 15 Next day he took the bath-towel, soaked it, and then spread it over the king's face till he was dead. Then Hazael reigned instead of him.

In the fifth year of Jehoram 16
the son of Ahab king of Israel,
Jehoram the son of Jehoshaphat
king of Judah began to reign;
he was thirty-two years old 17
when he began to reign, and he
reigned in Jerusalem for eight
years. He lived on the lines of 18
the kings of Israel, following the
dynasty of Ahab—for he was
married to Ahab's daughter.
He did what was evil in the eyes
of the Eternal, but for the sake 19
of David his servant the Eternal would not destroy Judah,
since he had promised David a
dynasty before the Eternal for
all time. (It was during his 20
reign that Edom revolted from
Judah and set up a king for
itself. Whereupon Jehoram 21
went across to Zair, with all
his chariots . . . However, Jehoram and the captains of his
chariots beside him rose by
night and raided the Edomites,
who hemmed them in. The
rank and file scurried home. So 22
Edom revolted from Judah to
this day; and Libnah revolted
at the same time.) The rest of 23
the acts of Jehoram and all his
deeds, are they not described
in the Book of the Annals of the
Kings of Judah? Jehoram slept 24
with his fathers, and was buried
with his fathers in David's burg;
Ahaziah his son reigned instead
of him.

In the twelfth year of Jeho- 25
ram the son of Ahab king of
Israel, Ahaziah the son of Jehoram king of Judah began to
reign; Ahaziah was twenty-two 26
years old when he began to
reign, and he reigned in Jerusalem for one year. His mother's
name was Athaliah, a grand-

daughter of Omri king of Israel.
27 He lived on the lines of the
dynasty of Ahab, doing what
was evil in the eyes of the Eter-
nal as Ahab's dynasty did—for
he had married a wife of that
28 family. He accompanied Jeho-
ram the son of Ahab to attack
Hazael king of Aram at Ra-
moth-gilead, where the archers
29 wounded Jehoram, who re-
turned to Jezreêl to recover from
the wounds inflicted by the Ara-
mæans at Ramah, as he had
fought against Hazael king of
Aram. Ahaziah the son of Jeho-
ram king of Judah went down
to visit Jehoram the son of Ahab
9 at Jezreêl, where he lay ill. Then
Elisha the prophet called a
member of the prophets' guild
and told him, "Gird up your
loins and go to Ramoth-gilead,
2 carrying this flask of oil. When
you get there, look for Jehu the
son of Jehoshaphat the son of
Nimshi; get access to him and
take him away from his kins-
folk to an inner chamber apart;
3 then take the flask and pour the
oil over his head, saying, 'The
Eternal hereby declares, I
anoint you king over Israel.'
Then open the door and fly; do
4 not linger." So the youthful
prophet went to Ramoth-gilead.
5 When he arrived, he found the
generals of the army at a war-
council. "I have an errand to
you, O general," he cried. "To
which of us?" said Jehu. "To
you, O general," said the youth.
6 So Jehu rose and went indoors.
Then the prophet poured the oil
on his head, saying, "The Eter-
nal, the God of Israel, hereby
declares, 'I anoint you king over
the Eternal's people, over Israel.
7 [[You shall destroy the house of
your master Ahab, that I may
avenge on Jezebel the blood of
my servants the prophets and
the blood of all the servants of
the Eternal. For the whole 8
house of Ahab shall perish; I
will cut off from Ahab every
male child, and the fettered and
free alike in Israel; I will make 9
Ahab's house like the house of
Jeroboam the son of Nebat, and
like the house of Baasha the son
of Ahijah. Dogs shall eat Jeze- 10
bel in the district of Jezreêl, and
none shall bury her.]]" Then,
opening the door, he fled. When 11
Jehu came out to the officers of
his lord, they asked him, "Is
all well? Why did that mad
creature come to you?" "Oh
you know how a fellow like that
talks!" he replied. "You are 12
lying," they said; "come, tell us
what it was." So he told them
that the man had said to him,
"The Eternal hereby declares,
I anoint you king over Israel."
Then every man of them rushed 13
to lay his robe under Jehu's feet
on the bare steps, and they blew
a trumpet blast proclaiming,
"Jehu is king!" This was how 14
Jehu the grandson of Nimshi
conspired against Jehoram.
(Jehu was holding Ramoth-
gilead, along with all Israel,
against Hazael the king of
Aram, while king Jehoram had 15
returned to Jezreêl to be cured
of the wounds he had received
from the Aramæans in fighting
against Hazael king of Aram.)
"Well," said Jehu, "if you are
on my side, let no one escape
from the town to take word to
Jezreêl." Then Jehu drove off 16
in a chariot to Jezreêl, where
Jehoram lay, whom Ahaziah
king of Judah had come down
to visit. A sentinel posted on 17
the tower of Jezreêl caught sight
of Jehu's company and called
out, "I see a company." Jeho-

ram gave orders for a mounted man to ride out and meet them,
18 to ask if all was well. So a mounted man rode out with the king's message, "Is all well?" "What have you to do with welfare?" said Jehu: "fall in behind me." When the sentinel reported that the messenger had reached them but was not re-
19 turning, the king sent out a second mounted man who also gave the king's message, "Is all well?" "What have you to do with welfare?" said Jehu: "fall
20 in behind me." The sentinel reported, "He reached them, but he is not returning, and the driving is like the driving of Jehu the grandson of Nimshi, for he drives like a madman."
21 "Harness my chariot," said Jehoram. They did so, and Jehoram king of Israel drove out to meet him with Ahaziah king of Judah, each in his own chariot. They came upon him in the field
22 of Naboth the Jezreêlite. On seeing Jehu Jehoram said, "Is all well, Jehu?" "Well?" he retorted, "how can it be well, so long as your mother Jezebel goes on with all her seductions
23 and wiles?" Jehoram wheeled round and fled, shouting
24 "Treachery, Ahaziah!" But Jehu had his bow drawn, and he struck Jehoram between the arms, till the arrow went through his heart, and he sank
25 in his chariot. "Fling him out on the ancestral field of Naboth the Jezreêlite," said Jehu to his adjutant Bidkar; "for I remember, when I and you rode side by side behind his father Ahab, how the Eternal uttered this
26 oracle of doom upon him: 'Yesterday I saw Naboth's blood and the blood of Naboth's sons, the Eternal declares, and I will punish you in this plot of ground, the Eternal declares.' So fling him on this plot of ground, as the Eternal declared." When Ahaziah king of 27
Judah saw this, he fled in the direction of Beth-haggan, pursued by Jehu, who shouted, "Kill him too! kill him in the chariot!" They struck him at the ascent of Gur near Ibleam, but he got away to Megiddo, where he died. His men carried 28
him in a chariot to Jerusalem, and buried him in his tomb beside his fathers in David's burg. [[In the eleventh year of 29
Jehoram the son of Ahab, Ahaziah began to reign over Judah.]] When Jehu reached Jezreêl, Jez- 30
ebel heard of it, and, painting her eyes and adorning her head, she looked out of the window. As Jehu came in through the 31
gateway, she cried, "How are you, you Zimri, murderer of your master?" Jehu looked up 32
to the window. "Who is on my side?" he asked, "which of you?" Two or three eunuchs looked out. "Throw her down," 33
he cried, and they threw her down; some of her blood spurted on the wall and on the horses, who trampled her under foot. Jehu went inside and dined. 34
Then he said, "See to that accursed woman; have her buried, for she was a king's daughter." But when they went to bury her, 35
they found nothing but her skull, her feet, and her hands. When they reported this to 36
Jehu, he said, "It is as the Eternal predicted by his servant Elijah the Tishbite, when he said: 'In the district of Jezreêl shall dogs devour the flesh of Jezebel; the corpse of 37
Jezebel shall be like the corpse of Naboth, and there

shall be none to say, Alas, alas!"

10 Ahab had seventy kinsmen at Samaria. So Jehu wrote a letter which he sent to the sheikhs, the authorities of the town, and those in charge of Ahab's kins-
2 men, and in which he said, "As soon as this letter reaches you, since you have with you the descendants of your master and also chariots, horses, fortified
3 towns, and weapons, choose the best and bravest of your master's descendants, put him on his father's throne and fight
4 for your master's house." But they were terribly afraid. "Two kings could not stand before him," they said, "and how can
5 we?" So the head of the palace and the provost of the town, along with the sheikhs and those in charge of the royal family, sent this message to Jehu: "We are at your service, we will do anything you bid us, we will not make anyone king. Act as you
6 think best." So he wrote them a second letter, saying, "If you are on my side and if you will listen to me, take the heads of your master's descendants and bring them to me at Jezreêl by this time to-morrow." The king's descendants, numbering seventy, were living with the chief men of the town, who were
7 in charge of them; and, as soon as this letter came, they murdered the king's descendants, seventy in all, put their heads in a basket, and forwarded them
8 to Jehu at Jezreêl. A messenger reached him with the news that the heads of the king's descendants had been brought in. He said, "Lay them in two heaps at the entrance to the gate, till
9 to-morrow morning." In the morning he went out and stood before all the people, saying, "You are fair-minded men; I did conspire against my master and I killed him, but who murdered all these? Be sure of this, 10
that every word of the Eternal about the house of Ahab shall be fulfilled; the Eternal has done what he predicted by his servant Elijah." Whereupon 11
Jehu killed every survivor of Ahab's house at Jezreêl, all his kinsfolk as well as his priests, till he left Ahab with not a man.
Jehu then started for Samaria. 12
On his way there, at Beth-eked,
he met the kinsmen of Ahaziah 13
king of Judah. "Who are you?" said Jehu. "We are Ahaziah's kinsmen," they answered; "we came down to visit the sons of the king and the sons of the queen." "Take them alive," 14
he ordered; his men took them alive and murdered them at the pit of Beth-eked, forty-two of them, not one being spared.
Leaving that place, he met Je- 15
honadab the son of Rechab, who was coming to meet him. Jehu saluted him, asking, "Are you honestly with me, as I am honestly with you?" "I am," said Jehonadab. "Then give me your hand," said Jehu. Jehonadab gave him his hand, and Jehu took him up into his chariot, saying, "Come and see my 16
zeal for the Eternal." Jehu made him ride in his chariot,
and when he reached Samaria 17
he murdered all the survivors of Ahab in Samaria, till Ahab's house was wiped out, as the Eternal had given orders by Elijah. Then Jehu collected 18
all the people. "Ahab served Baal a little," he cried, "but Jehu will serve him largely!
Come, summon all the prophets 19
of Baal and all his priests; let

none be absent: for I have a great sacrifice for Baal, and anyone who is absent shall lose his life." (Jehu was acting cunningly; he meant to destroy the
20 worshippers of Baal.) Then Jehu ordered a sacred gathering in honour of Baal to be pro-
21 claimed. This was done. Jehu sent throughout all Israel, till all the worshippers of Baal came; not a man was left who did not attend. They entered the temple of Baal, till the temple was filled from end to
22 end. Then he said to the keeper of the wardrobe, "Bring out vestments for all the worshippers of Baal." Vestments were
23 brought out. Jehu then entered the temple of Baal along with Jehonadab the son of Rechab, and told the worshippers of Baal, "Search and see that there is no servant of the Eternal among you, but only worship-
24 pers of Baal." He then proceeded to offer sacrifices and burnt-offerings. Now outside he had posted eighty men, telling them, "The man who lets anyone escape of those I put into your hands, that man shall
25 answer for it with his life." So, as soon as he had finished the sacrifice, Jehu told the guard and their officers, "Go inside and slay them; let no one out." The guard and their officers cut them down, flung them outside, and then made their way inside the shrine of the temple of
26 Baal, bringing out the image of Astartê from the temple of Baal
27 and burning it, demolishing the pillar of Baal, and destroying the temple of Baal till it became a latrine, as it is to this day.
28 But although Jehu rooted Baal
29 out of Israel, Jehu did not give up the sins by which Jeroboam the son of Nebat led Israel into sin, that is, the golden calves at Bethel and at Dan. The Eter- 30
nal said to Jehu, "Since you have done well in carrying out my will, punishing the house of Ahab exactly as I intended, your sons shall sit on the throne of Israel down to the fourth generation." But Jehu was careless 31
about following strictly the directions of the Eternal, the God of Israel; he did not give up the sins by which Jeroboam the son of Nebat led Israel into sin. In 32
those days the Eternal began to loathe Israel; Hazael defeated them everywhere, all over the territory of Israel, from the 33
Jordan to the East, over the whole of Gilead, all the land of the Gadites, the Reubenites, and the Manassites, and from Arôer at the valley of Arnon, over Gilead and Bashan. The 34
rest of the acts of Jehu, all his deeds and all his prowess, is it not all described in the book of the Annals of the Kings of Israel? Jehu slept with his 35
fathers, and was buried in Samaria; Jehoahaz his son reigned instead of him. Jehu 36
had reigned over Israel in Samaria for twenty-eight years.

When Athalĭah the mother of 11
Ahaziah found that her son was dead, she went and murdered all the royal children. But Jeho- 2
sheba the daughter of king Jehoram, a sister of Ahaziah, caught up Joash the son of Ahaziah from the king's sons who were being killed in the bedchamber, hiding him from Athalĭah, so that he was not killed. For six years the boy 3
lay concealed with her inside the temple of the Eternal, while Athalĭah ruled the land. In 4
the seventh year Jehoiada sent

for the captains of the Carians
and the guards and had them
brought to him in the temple
of the Eternal, where he made
a compact with them, obliging
them to swear by the temple
of the Eternal, and then show-
5 ing them the king's son. He
issued this order: "What you
must do is this. A third of you,
those who go on sabbath to
7 guard the palace, along with
the two other divisions who go
on sabbath to guard the temple
of the Eternal round the king,
8 shall all surround the king,
every man carrying his weapons.
Any intruder is to be slain. You
must accompany the king as he
leaves the temple and enters the
9 palace." The captains carried
out all the orders of Jehoiada;
each brought his men to Je-
hoiada the priest, those who
were to go off duty on sabbath
and those who were to come on
10 duty. The priest handed the
captains the spears and shields
belonging to king David, which
had lain in the temple of the
11 Eternal; and the guards stood,
each carrying his weapons, from
the south side of the temple to
the north side of the temple,
facing the altar and the temple.
12 Then, bringing out the king's son,
he put the crown and the royal
bracelets on him. They pro-
claimed him king and anointed
him, clapping their hands and
shouting, "Long live the king!"
13 [[When Athaliah heard the
cheers of the troops, she came
out to them in the temple of the
14 Eternal. When she looked,
there she saw the king standing
on the platform, as was the cus-
tom, with the captains and
trumpeters beside him, and all
the people of the land rejoicing
and blowing trumpets! "Trea-
son! treason!" cried Athaliah,
tearing her robes. But Jehoiada 15
the priest ordered the captains
and the army commanders,
"Bring her out between the
ranks, and slay anyone who
follows her" (the priest forbade
her to be killed inside the temple
of the Eternal). So they caught 16
hold of her; she came out by the
horses' entry to the royal pal-
ace, and there she was put to
death. Jehoiada then made a 17
compact between the Eternal
and the king and people, that
they were to be the Eternal's
people, as also between the king
and the people. All the people 18
of the land went to the temple
of Baal and demolished it,
smashing his altars and images
to pieces, and killing Mattan
the priest of Baal in front of the
altars.]] The priest appointed
guards over the temple of the
Eternal. Then, taking the cap- 19
tains, the Carians, the guards,
and all the people of the land,
he had the king brought down
from the temple of the Eternal
by the gate of the footguards
into the royal palace, where he
took his seat upon the royal
throne. The people of the land 20
all rejoiced; the town was quiet;
and Athaliah they cut down at
the palace.

Jehoash was seven years old 21
when he began to reign. It was 12
in the seventh year of Jehu that
Jehoash began to reign, and he
reigned in Jerusalem for forty
years. His mother's name was
Zibiah of Beêrsheba. Jehoash 2
did what was right in the eyes
of the Eternal all his life, since
Jehoiada the priest gave him
instruction. However, the 3
shrines were not removed; the
people still sacrificed and burnt
incense at the shrines.

4 Jehoash had ordered the priests that "all sacred monies paid into the temple of the Eternal, the money each man was assessed to pay, and the money which he contributed of his own
5 accord, all must be taken by the priests, by each priest from his own customers, and devoted to the repair of any dilapidations to be found in the temple."
6 But even when king Jehoash had reached his twenty-third year, the priests had not repaired the dilapidations of the
7 temple. So king Jehoash summoned Jehoiada and the other priests. "Why have you not repaired the dilapidations of the temple?" he asked them. "Instead of accepting money from your customers, hand it over for
8 the repair of the temple." The priests agreed to this, that they were neither to take money from their customers nor to repair the dilapidations of the
9 temple; Jehoiada the priest took a box, bored a hole in the lid of it, and placed it near the southern door-post, on the right hand of anyone entering the temple of the Eternal, and the priests who were warders of the entry put into it all the money brought into the temple of the
10 Eternal. Whenever they saw there was a large amount of money in the box, the king's secretary and the high-priest came and put this money into
11 bags, counting it. Dealing out the money, they put it into the hands of the overseers of the temple of the Eternal, who paid the joiners and builders at work on the temple of the Eternal,
12 also the masons and the stonecutters, besides buying timber and dressed stone to repair the dilapidations of the temple of the Eternal, and anything in the shape of repairs which required an outlay. The money brought 13
into the temple of the Eternal did not go to silver cups, snuffers, basins, trumpets, or any article of gold or silver; it was 14
given to the workmen for the repairs on the temple of the Eternal. No check was taken 15
of the men who were given the money to pay the labourers, for they did their work honestly. (The monies for sin-offerings 16
and guilt-offerings were not brought into the temple of the Eternal; they belonged to the priests.)

Now Hazael king of Aram 17
marched to attack Gath and captured it. Hazael then turned to Jerusalem. But Jehoash king 18
of Judah took all the votive offerings of Jehoshaphat, Jehoram and Ahaziah, his ancestors, the kings of Judah, along with his own votive offerings and all the gold to be found in the treasures of the temple of the Eternal and of the palace, and this he sent to Hazael king of Aram, who left Jerusalem alone.

The rest of the acts of Jehoash 19
and all his deeds, are they not described in the book of the Annals of the Kings of Judah? His officers started a conspiracy, 20
felling Jehoash as he was going down to the house of Millo; it 21
was Jozkar the son of Shimeath and Jehozabad the son of Shomer, both officers of his, who felled him. He died and was buried with his fathers in David's burg. Amaziah his son reigned instead of him.

It was in the twenty-third 13
year of Jehoash the son of Ahaziah king of Judah that Jehoahaz the son of Jehu began his seventeen years reign over

2 Israel in Samaria. He did what
was evil in the eyes of the Eter-
nal, following the sins by which
Jeroboam the son of Nebat led
Israel into sin; he did not aban-
3 don these sinful practices. So
the anger of the Eternal blazed
against Israel, till he let them
lie, without a break, in the
power of Hazael the king of
Aram and of Hazael's son Ben-
4 hadad. (Jehoahaz besought the
Eternal, and the Eternal lis-
tened to him, for he saw how the
king of Aram was oppressing
5 Israel; the Eternal gave Israel
a hero to deliver them, so that
they got free from the grip of
the Aramæans, and the Israel-
ites lived in their own homes
6 as before. Yet they would not
abandon the sins by which Jero-
boam the son of Nebat led Israel
into sin; they practised their
sins. And the Astartê image
7 still remained in Samaria.) For
all that was left him of an army
was fifty cavalry, ten chariots,
and ten thousand infantry; the
king of Aram had reduced the
army till it was weak as dust
23 upon a threshing-floor. But the
Eternal was gracious to them,
he had pity on them and turned
to them again, because of his
compact with Abraham, Isaac,
and Jacob; he would not destroy
them nor drive them from his
8 presence. Now the rest of the
acts of Jehoahaz, with all his
deeds and his prowess, are they
not described in the book of the
Annals of the Kings of Israel?
9 Jehoahaz slept with his fathers
and was buried in Samaria; Je-
hoash his son reigned instead of
him.

10 It was in the thirty-ninth year
of Jehoash king of Judah that
Jehoash the son of Jehoahaz be-
gan his sixteen years reign over
Israel in Samaria. He did what 11
was evil in the eyes of the Eter-
nal, he did not abandon any of
the sins by which Jeroboam the
son of Nebat had led Israel into
sin, but followed their sinful
practices. Now when Elisha 14
had fallen ill with the disease of
which he was to die, Jehoash
king of Israel went down to him
and wept over him, crying,
"My father, my father, you are
worth chariots and horsemen to
Israel!" Elisha told him to take 15
his bow and arrows. He took
his bow and arrows. Then said 16
Elisha to the king of Israel,
"Draw the bow." So he drew
the bow; Elisha rested his hands
on the king's hands, and told 17
him to open the window to-
wards the east. When he
opened it, Elisha said, "Shoot."
As he shot his arrow, Elisha
cried, "It is the Eternal's own
arrow of victory! Victory over
Aram! You shall defeat the
Aramæans at Aphek, and wipe
them out." Then he told the 18
king of Israel to take some
arrows; he did so, and Elisha
said, "Strike them into the
ground." He struck them into
the ground, and then stopped.
The man of God was angry with 19
him; "You should have struck
five or six times," he said, "and
then you would have struck
down Aram and destroyed it.
As it is, you will only defeat
Aram three times."

Elisha died and was buried. 20
Now parties of Moabites used
to raid the country year by
year; once, when they were 21
burying a man, they suddenly
spied a band of the enemy;
so, flinging the man into the
tomb of Elisha, they made off.
No sooner did the man touch
the bones of Elisha than he

revived and stood up on his feet.
22 During all the reign of Jehoahaz, Hazael king of Aram op-
24 pressed Israel; but when Hazael died and was succeeded by his
25 son Benhadad, Jehoash the son of Jehoahaz recovered from Benhadad the son of Hazael the towns which had been captured from his father Jehoahaz. Three times did Jehoash defeat him, regaining the towns of Israel.
14 Then Amazĭah sent messengers
8 to Jehoash the son of Jehoahaz (the son of Jehu), king of Israel, challenging him to an encounter.
9 Jehoash king of Israel sent this answer to Amazĭah king of Judah. "The thistle at Lebânon sent word to the cedar at Lebânon, saying, 'Give your daughter to my son in marriage'—when a wild animal at Lebânon trampled down the thistle as it
10 passed! You are proud of having defeated Edom. Stay at home with your pride; why should you provoke trouble, to the ruin of yourself and Judah
11 with you?" But Amazĭah would not listen to him. So Jehoash king of Israel sallied out; he and Amazĭah king of Judah had an encounter at Beth-shemesh which belongs to
12 Judah; Judah was overthrown by Israel, and every man scur-
13 ried home. At Beth-shemesh Jehoash king of Israel captured Amazĭah king of Judah, the son of Jehoash, the grandson of Ahaziah; he took him down to Jerusalem, demolished the wall of Jerusalem for two hundred yards from the gate of Ephraim
14 to the Corner Gate, seized all the gold and silver and all the articles to be found in the temple of the Eternal and in the treasures of the palace, and then returned to Samaria, carrying hostages with him. Now the 15
rest of the acts done by Jehoash, his prowess, and his fight against Amazĭah king of Judah, are they not described in the book of the Annals of the Kings of Israel? Jehoash slept with his fathers 16
and was buried at Samaria beside the kings of Israel. Jeroboam his son reigned instead of him.

It was in the second year of 1
Jehoash son of Jehoahaz king of Israel that Amazĭah the son of Jehoash king of Judah began to reign. He was twenty-five years 2
old when he began to reign, and he reigned in Jerusalem for twenty-nine years. His mother's name was Jehoaddin of Jerusalem. He did what was 3
right in the eyes of the Eternal, though not as well as David his ancestor; he did exactly as Jehoash his father had done. However, the shrines were not 4
removed; the people still sacrificed and burnt incense at the shrines. Whenever he had the 5
kingdom firmly in hand, he killed the officers who had killed the king his father, but he did 6
not put to death the children of the murderers, following the injunction in the law-book of Moses, the Eternal's order that fathers are not to be put to death for children, nor children for fathers, but that everyone must be put to death for his own sin. He slaughtered ten thou- 7
sand Edomites in the wady of Salt and stormed Sela, which he renamed Joktheêl—as it is called to this day. Amazĭah the 17
son of Jehoash king of Judah lived for fifteen years after the death of Jehoash son of Jehoahaz, king of Israel. As for the 18
rest of the acts of Amazĭah, are

they not described in the book
of the Annals of the Kings of
19 Judah? There was a conspiracy
formed against him in Jerusa-
lem; he fled to Lakhish, but the
conspirators sent men after him
and murdered him at Lakhish;
20 he was then brought on horses
to Jerusalem, where he was
buried with his fathers in Da-
21 vid's burg. The people of Judah
all took Azarĭah, who was six-
teen, and made him king instead
22 of his father Amazĭah. (It was
he who rebuilt Elath and re-
stored it to Judah, after king
Amazĭah slept with his fathers.)
23 In the fifteenth year of Ama-
zĭah the son of Jehoash king of
Judah, Jeroboam the son of Je-
hoash king of Israel began his
forty-one years reign in Sama-
24 ria. He did what was evil in the
sight of the Eternal; he did not
abandon any of the sins by
which Jeroboam the son of Ne-
25 bat had led Israel into sin. He
restored the frontier of Israel
from the pass of Hamath as far
as to the sea of the Arâbah, as
enjoined by the Eternal the God
of Israel speaking by his servant
the prophet Jonah the son of
Amittai, who belonged to Gath-
26 hepher. For the Eternal saw
how bitterly Israel was suffer-
ing, stripped of fettered and
free alike, and with no one to
27 help her; it was not the Eter-
nal's purpose to blot out the
very name of Israel from under
heaven, and so he rescued them
by means of Jeroboam the son
28 of Jehoash. The rest of the acts
of Jeroboam, all his deeds and
his prowess, how he fought Da-
mascus and averted the Eter-
nal's anger from Israel—is not
all this described in the book
of the Annals of the Kings of
29 Israel? Jeroboam slept with his
fathers the kings of Israel, and
Zecharĭah his son reigned in-
stead of him.

It was in the twenty-seventh 15
year of Jeroboam king of Israel
that Azarĭah son of Amazĭah
king of Judah began to reign,
and he reigned in Jerusalem for 2
fifty-two years. His mother's
name was Jekolĭah of Jerusalem.
He did what was right in the 3
eyes of the Eternal, exactly as
his father Amazĭah had done.
However, the shrines were not 4
removed; the people still sacri-
ficed and burned incense at the
shrines. But the Eternal struck 5
the king, till he became a leper
to the day of his death; he was
allowed to stay in his palace un-
molested, but prince Jotham
managed the royal household
and ruled the nation. The rest 6
of the acts of Azarĭah and all he
did, are they not described in
the book of the Annals of the
Kings of Judah? Azarĭah slept 7
with his fathers, and was buried
with his fathers in David's burg.
Jotham his son reigned instead
of him.

It was in the thirty-eighth 8
year of Azarĭah king of Judah
that Zecharĭah the son of Jero-
boam began his six months'
reign over Israel in Samaria.
He did what was evil in the eyes 9
of the Eternal, as his fathers
had done; he would not abandon
the sins by which Jeroboam the
son of Nebat had led Israel into
sin. Shallum the son of Jabesh 10
conspired against him, and
struck him down dead at Ib-
leam; then he succeeded him.
The rest of the acts of Zecha- 11
rĭah are described in the book of
the Annals of the Kings of Is-
rael. (This was the promise 12
made by the Eternal to Jehu.
"Your sons shall sit on the

throne of Israel to the fourth generation." And so it was.)
13 Shallum the son of Jabesh began to reign in the thirty-ninth year of Azarĭah king of Judah; he reigned for one month
14 in Samaria. Then Menâhem the son of Gadi came up from Tirzah to Samaria and struck down Shallum son of Jabesh dead in Samaria; he succeeded
15 him. The rest of the acts of Shallum and his conspiracy are described in the book of the Annals of the Kings of Israel.
17 It was in the thirty-ninth year of Azarĭah king of Judah that Menâhem the son of Gadi began his ten years' reign over Israel
18 in Samaria. He did what was evil in the eyes of the Eternal; he would not abandon the sins by which Jeroboam the son of Nebat had led Israel into sin.
16 From Tirzah Menâhem sacked Tappûah with all its citizens and all within its territory; as the town would not open to him, he sacked it, ripping up
19 all the pregnant women. During his reign Pulu the Assyrian king invaded the country; but Menâhem gave Pulu over four hundred thousand pounds in silver to gain his help in con-
20 firming his royal power. Menâhem assessed all the wealthy men of Israel, taking nearly four hundred pounds in silver from each, for this present to the Assyrian king. So the Assyrian king turned back, instead of
21 remaining in the country. As for the rest of the acts of Menâhem and all he did, are they not described in the book of the Annals of the Kings of Israel?
22 Menâhem slept with his fathers, and Pekahĭah his son reigned instead of him.
23 It was in the fiftieth year of Azarĭah king of Judah that Pekahĭah the son of Menâhem began his two years' reign over
24 Israel in Samaria. He did what was evil in the eyes of the Eternal; he would not abandon the sins by which Jeroboam the son of Nebat had led Israel into sin.
25 His adjutant, Pekah the son of Remaliah, conspired against him, and, with fifty men from Gilead, struck him down in Samaria, inside the citadel of the royal palace; having killed him Pekah reigned instead of
26 him. The rest of the acts of Pekahĭah and all he did are described in the book of the Annals of the Kings of Israel.
27 It was in the fifty-second year of Azarĭah king of Judah that Pekah the son of Remaliah began his twenty years' reign
28 over Israel in Samaria. He did what was evil in the eyes of the Eternal: he would not abandon the sins by which Jeroboam the son of Nebat had led Israel into sin.
29 During the reign of Pekah king of Israel the Assyrian king Tiglath-pileser came and captured Ijon, Abel-beth-maacah, Janoah, Kedesh, Hazor, Argob, and Havoth-jair (Gilead and Galilee), indeed the whole territory of Naphtali, carrying off the inhabitants into exile in
30 Assyria. Hoshea the son of Elah started a conspiracy against Pekah the son of Remaliah, striking him down dead and reigning instead of him, in the twentieth year of Jotham
31 the son of Azarĭah. The rest of the acts of Pekah and all he did are described in the book of the Annals of the Kings of Israel.
32 It was in the second year of Pekah the son of Remaliah king of Israel that Jotham the son of

Azarĭah king of Judah began to
33 reign. He was twenty-five years
old when he began to reign, and
he reigned in Jerusalem for
sixteen years. His mother's
name was Jerusha the daughter
34 of Zadok. He did what was
right in the eyes of the Eternal;
he did exactly as his father Aza-
35 rĭah had done. However, the
shrines were not removed; the
people still sacrificed and burnt
incense at the shrines. He built
the upper gateway to the temple
36 of the Eternal. The rest of the
acts of Jotham and all he did,
is it not all described in the book
of the Annals of the Kings of
37 Judah? (It was in those days
that the Eternal began to send
Rezin the king of Aram and
Pekah the son of Remaliah to
38 attack Judah.) Jotham slept
with his fathers, and was buried
with his fathers in his father
David's burg. Ahaz his son
reigned instead of him.

16 It was in the seventeenth year
of Pekah the son of Remaliah
that Ahaz the son of Jotham
king of Judah began to reign.
2 Ahaz was twenty years old when
he began to reign, and he reigned
in Jerusalem for sixteen years.
He did not do what was right in
the eyes of the Eternal his God,
as his ancestor David had done;
3 he lived on the lines of the kings
of Israel, and he actually burned
his son alive in sacrifice, follow-
ing the abominable practice of
the nations whom the Eternal
had dispossessed to make room
4 for Israel. He sacrificed and
burnt incense at the shrines, on
the hill-tops, and under every
spreading tree.
5 Now Rezin the king of Aram
and Pekah the son of Remaliah
king of Israel marched up to
attack Jerusalem; they besieged
Ahaz, though they could not
conquer him. (It was then that 6
the king of Edom regained Elath
for Edom; he cleared out the
Judahites from Elath, and the
Edomites entered Elath, where
they dwell to this day.) So 7
Ahaz sent messengers to Tig-
lath-pileser king of Assyria, to
say: "I am your servant and
your son; march up and rescue
me from the king of Aram and
from the king of Israel, who are
attacking me." Ahaz also took 8
all the silver and the gold that
were to be found in the temple
of the Eternal and in the treas-
ures of the royal palace, and
sent it as tribute to the king of
Assyria. The king of Assyria 9
listened to his plea. The king
of Assyria marched on Damas-
cus, captured it, and carried off
the inhabitants as prisoners to
Kir, putting Rezin to death.
When king Ahaz went to Da- 10
mascus to meet Tiglath-pileser
the king of Assyria and saw the
altar at Damascus, he sent a
model of it, a pattern exact in
every detail, to the priest Uri-
jah, who built an altar; Urijah 11
the priest followed all the in-
structions sent by king Ahaz
from Damascus, and had it
ready for king Ahaz when he
returned from Damascus. On 12
his return from Damascus, the
king inspected the altar and
then went up to it to sacrifice;
he burned his burnt-offering 13
and his cereal-offering, he
poured out his libation, and he
splashed the blood of his recom-
pense-offerings on the altar of 14
bronze in front of the Eternal;
coming forward between the
temple and the new altar, he
applied the blood to the new
altar. Then king Ahaz ordered 15
Urijah the priest to use the new

large altar for the morning burnt-offering, the evening cereal-offering, the king's burnt-offering, and the king's cereal-offering, as well as the nation's burnt-offering and cereal-offering and their libations; he was to splash on it the blood of the burnt-offering and all the sacrificial blood, while the bronze altar was to serve for the king's
16 divination. Urijah the priest followed all the instructions of
17 king Ahaz. King Ahaz also cut off the panels from the trolleys, and removed the bronze pots from them, he removed the tank from the bronze bulls on which it rested, and placed it
18 on a stone pediment . . . all owing to the king of Assyria.
19 As for the rest of the acts done by Ahaz, are they not described in the book of the Annals of the
20 Kings of Judah? Ahaz slept with his fathers, and was buried with his fathers in David's burg. Hezekiah his son reigned instead of him.

17 It was in the twelfth year of Ahaz king of Judah that Hoshea the son of Elah began his nine years' reign over Israel in Sa-
2 maria. He did what was evil in the eyes of the Eternal, though not like the previous
3 kings of Israel. When Shalmanesĕr the king of Assyria marched against him, Hoshea submitted to him and offered
4 tribute. But when the king of Assyria discovered Hoshea conspiring (for he had sent envoys to Sevê the Egyptian king, instead of bringing his annual tribute as usual to the king of Assyria), the king of Assyria kept him in custody as a pris-
5 oner. Then the king of Assyria marched right through the
6 country, laying siege to Samaria for three years. In the ninth year of Hoshea the king of Assyria captured Samaria and carried Israel off to Assyria, settling them in Halah and on the Habor, the river of Gozan, and throughout the cities of Media.
7 The wrath of God was upon Israel, because the Israelites had sinned against the Eternal their God, who had brought them out of the land of Egypt from the grip of the Pharaoh king of Egypt; they had reverenced
8 other gods and followed the customs of the nations whom the Eternal had dispossessed to make room for the Israelites.
9 The Israelites devised what was evil against the Eternal their God, erecting shrines in all their settlements, from villages to
10 large towns, setting up obelisks and sacred poles on every hill and under every spreading tree
11 and sacrificing there (at all the shrines) like the nations whom the Eternal had ejected before them, practising wickedness to
12 vex the Eternal, and worshipping fetishes as the Eternal had
13 forbidden them to do. Yet the Eternal warned Israel and Judah by all his prophets and seers, saying, "Turn from your evil ways and obey my commands and rules, in terms of all the law which I enjoined upon your fathers and imparted to you by my servants the prophets." However, they
14 would not listen; they were as wilful as their fathers, who would not believe in the Eternal
15 their God; they rejected his rules and the compact he had made with their fathers and the warnings he had given them; they went after false gods to become false like them, following the surrounding nations

whom the Eternal had ordered
16 them not to copy; they abandoned all the commands of the Eternal their God and manufactured metal idols, making an image of Astartê, worshipping all the stars, and honouring
17 Baal; they burned their sons and daughters alive in sacrifice, they practised divination and sorcery, selling themselves to do evil in the eyes of the Eternal, to vex
18 him. So the Eternal was furious with Israel and removed them from his sight; all that was left was the clan of Judah.
19 [[Judah also followed the customs introduced by Israel, instead of obeying the commands
20 of the Eternal their God; and so the Eternal rejected the whole race of Israel, afflicting them and handing them over to plunderers, till he had cleared them
21 out of his sight.]] For after he tore Israel from the dynasty of David, Israel made Jeroboam the son of Nebat king, and Jeroboam drove Israel from its loyalty to the Eternal, making it
22 commit a great sin. The Israelites adhered to all the sins committed by Jeroboam; they would
23 not give them up, till at last the Eternal removed Israel from his sight, as he had threatened by all his servants the prophets. Israel was carried off from their own land to Assyria, where they are to this day.
24 The king of Assyria then brought people from Babylon, Kutu, Ivvah, Hamath, and Sepharvaim, and settled them in Samaria in place of the Israelites. These people took possession of Samaria and lived in
25 its towns. When they began to live there, they did not worship the Eternal; so the Eternal sent lions among them, which used to kill some of them. The king 26
of Assyria was told that as the nations he had deported to settle in the towns of Samaria did not know the religion of the local god, he had sent lions among them, and that they were being killed because they did not know the religion of the local god. So the king of Assyria 27
issued orders that one of the priests whom he had carried off should be taken back and allowed to live in the country, to teach them the religion of the local god. One of the priests 28
who had been carried off from Samaria did return to live at Bethel, where he taught them how to worship the Eternal; but the nations had all made 29
gods of their own, setting up their worship in the shrines made by the Samaritans, each nation in its own towns, the 30
Babylonians making an image of Sukkoth-Benoth, the men of Kutu choosing Nergal, the men of Hamath Ashima, the Ivvites 31
Nibhaz and Tartak, while the Sepharvites burnt their children alive in sacrifice to Adrammâlek and Anammelek the Sepharvite gods. In worshipping the Eter- 32
nal, they chose men from the masses to be priests for their shrines, who officiated for them at the sacred shrines. They 33
worshipped the Eternal and they also served their own gods, after the religious customs of the nations from which they had been deported. To this day 34
they follow these primitive religious customs. [[They neither worship the Eternal nor follow the rules, the rites, the directions, and the commands laid down by the Eternal for the children of Jacob whom he named Israel, and with whom 35

the Eternal made this compact, charging them, "You must never worship other gods, never bow down to them, nor serve
36 them, nor sacrifice to them; it is the Eternal who brought you from the land of Egypt by sheer strength and main force, it is the Eternal you must worship, to him you must bow down and
37 sacrifice; you must be mindful always to keep the rules, the rites, the law, and the commands he has written for you; you must never worship other
38 gods, and never forget the compact I have made with you;
39 you must never worship other gods, but worship the Eternal your God, and he will rescue
40 you from all your foes." However, they would not listen, they followed their primitive religious
41 customs.]] So these nations worshipped the Eternal and also served carved idols of their own, as did their children and their children's children, following their fathers as they do to this day.

18 It was in the third year of Hoshea son of Elah king of Israel that Hezekiah the son of Ahaz king of Judah began to
2 reign; he was twenty-five years old when he began to reign, and he reigned in Jerusalem for twenty-nine years. His mother's name was Abijah the daughter
3 of Zechariah. He did what was right in the eyes of the Eternal, exactly as David his ancestor
4 had done. He removed the shrines, broke the obelisks, and cut down the sacred poles; he demolished the bronze serpent made by Moses (Nehushtan, it was called), as the Israelites in
5 those days sacrificed to it. His trust was in the Eternal, the God of Israel, so that there was no king of Judah like him, before or afterwards; for he adhered to 6
the Eternal, he never gave up following him, but obeyed the commands given by the Eternal to Moses. And the Eternal was 7
on his side; wherever he made an expedition, he succeeded. He rebelled against the king of Assyria and refused to serve him, and he also drove the 8
Philistines back to Geza, conquering its district, villages and large towns and all.

In the fourth year of king 9
Hezekiah—that is, the seventh year of Hoshea son of Elah king of Israel—Shalmaneser king of Assyria marched against Samaria and besieged it. After two 1
years it fell; in the sixth year of Hezekiah, the ninth year of Hoshea king of Israel, Samaria was captured. The king of 1
Assyria carried off Israel to Assyria, settling them in Halah and on the Habor, the river of Gozan, and throughout the cities of Media, because they 1
had not listened to the Eternal their God but had broken his compact, refusing to heed or to obey anything that Moses the servant of the Eternal had laid down.

Now Hezekiah fell ill, and 2
was at the point of death; the prophet Isaiah, the son of Amoz, went and gave him this message from the Eternal, "Put your affairs in order, for you are to die, not to recover." Then 2
Hezekiah turned his face to the wall and prayed to the Eternal, "O Eternal, pray remember how 3
loyal and whole-hearted my life has been in thy presence, and how I have done right in thy sight!" Hezekiah wept aloud. And before Isaiah had left the 4
courtyard, this word of the

5 Eternal came to him, "Go back
and tell Hezekiah, the prince of
my people, that the Eternal,
the God of his father David,
declares, 'I have heard your
prayers, I have seen your tears,
and now I heal you; the day
after to-morrow you will be able
to go up to the temple of the
6 Eternal. I will add fifteen years
to your life; I will rescue both
you and this city from the king
of Assyria, I will defend this
city for my own sake and for
the sake of my servant David.'"
7 Isaiah ordered a poultice of figs
to be applied to the eruption,
8 that he might recover. And
when Hezekiah asked Isaiah,
"What is the sign that the
Eternal will heal me and let me
go up to the temple of the Eter-
nal the day after to-morrow?"
9 Isaiah replied, "This is a sign
for you from the Eternal, that
the Eternal will do as he has
promised; choose, shall the
shadow move forward or back-
10 ward ten steps?" Hezekiah
said, "It is easy for yonder
shadow to move forward ten
steps; rather let the shadow
11 move back ten steps." Then
the prophet Isaiah called to
the Eternal, who brought the
shadow back for ten steps which
it had advanced on the sundial
of Ahaz.
12 It was then that Merodach-
baladan, son of Baladan, king of
Babylon, sent eunuchs with a
present to Hezekiah, for he
heard that Hezekiah had been
13 ill. Hezekiah was delighted
and displayed all his treasures,
the silver, the gold, the spices,
and the precious oil in his stores,
besides his armoury; there was
nothing in his palace or indeed
in all his realm that he did not
14 display to them. But the
prophet Isaiah went to king
Hezekiah and asked, "What
did these men say? Where may
they have come from?" Heze-
kiah replied, "They have come
from a far country, from Baby-
lon." "And what did they see 15
in your palace?" Hezekiah an-
swered, "They saw everything
in my palace; there is nothing of
all my treasure that I did not
show to them." Then said 16
Isaiah to Hezekiah, "Listen to
this word from the Eternal:
'The day is coming when all in 17
your palace, with all that your
fathers have ever stored up,
shall be carried off to Babylon;
nothing shall be left,' says the
Eternal. 'The sons born to you, 18
born of your body shall be
taken away to be eunuchs in the
palace of the king of Babylon.'"
"Very good," said Hezekiah; 19
"it is the word of the Eternal
you utter!" (thinking to him-
self that there would be no
trouble or change at least so
long as he was alive).

In the fourteenth year of king 18
Hezekiah, Sanchêrib king of 13
Assyria marched against all the
fortified towns of Judah and
captured them. So Hezekiah 14
king of Judah sent this message
to the king of Assyria at Lak-
hish: "I have done wrong;
withdraw, and I will pay any
fine you choose to inflict." The
king of Assyria fixed Hezekiah
king of Judah's fine at a hundred
and twenty-four thousand
pounds in silver and a hundred
and seventy-four thousand
pounds in gold; Hezekiah gave 15
him all the silver to be found
in the temple of the Eternal and
in the treasures of the royal
palace. Then it was that Heze- 16
kiah had to strip the gold from
the doors of the temple of the

Eternal and from the doorposts overlaid by Hezekiah king of Judah, to give it to the king of Assyria.

17 The king of Assyria then sent the field-marshal, the comptroller, and the staff-commander, with a large army from Lakhish to king Hezekiah at Jerusalem. They marched up to Jerusalem, and on arriving there they went and took up a position beside the conduit of the upper pool on the way to the 18 Fuller's Field, calling for the king. When Eliakim the son of Hilkiah, who was prefect of the palace, with Shebna the secretary and Joab the son of Asaph the chancellor, came forward, 19 the staff-commander gave them this message for Hezekiah: "The great monarch, the king of Assyria, asks Hezekiah, 'On what are you resting your confi- 20 dence? You think a bare word is enough as policy and power in war! Who are you trusting to, 21 that you rebel against me? You trust to this broken reed of a staff, Egypt, that will pierce the hand of any man who leans upon it! That is all the Pharaoh king of Egypt does for anyone 22 who trusts to him! If you tell me that you trust in the Eternal your God, is this not the very Eternal whose shrines and altars Hezekiah has removed, telling Judah and Jerusalem that they are to worship at this altar in 23 Jerusalem?' Come," added the staff-commander, "make this wager with my master the king of Assyria: I will give you two thousand horses, if you can put as many riders on their backs! 24 How, then, can you repulse even the weakest of my master's officers, trusting to Egypt for 25 chariots and cavalry? Have I marched against this place to destroy it, without the Eternal's sanction? No, the Eternal told me to march against this country and destroy it." Eliakim the son of Hilkiah and 26 Shebna and Joab said to the staff-commander, "Pray speak to your servants in Aramaic, for we understand it; do not speak to us in the Jews' language with the people listening on the wall." But the staff- 27 commander replied, "Did my master send me with this menace for your master and for you, and not for the men sitting on the wall—doomed along with you to eat their own dung and drink their own urine?" And 28 the staff-commander stepped forward, shouting aloud in the Jews' language, "Listen to this word from the great monarch, the king of Assyria! The king 29 warns you not to let Hezekiah delude you; he will never be able to save you from my hand. Nor let Hezekiah induce you to 30 trust in the Eternal by telling you that the Eternal will be sure to save you and prevent this town from falling into the hands of the king of Assyria. Never heed Hezekiah. The king of 31 Assyria's advice to you is, 'Make your peace with me, surrender to me, and then you can each eat the fruit of your vine and your fig-tree and drink from your own water-supply, until 32 I come to deport you to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of olive-oil and honey, that you may live and not die. Never heed Hezekiah, when he persuades you that the Eternal will save you. Has any god of any nation ever 33 yet saved his land from the

hands of the king of Assyria?
34 Where are the gods of Hamath
and Arpad? Where are the gods
of Sepharvaim, of Hena, of Ivvah? Where are the gods of
Samaria? Have they saved
35 Samaria from me? What gods,
of all the gods of these lands,
have saved these lands from
me, that the Eternal should now
36 save Jerusalem from me?" The
people said nothing, they made
no reply, for the king had ordered
37 them to make no answer. Then
Eliakim the son of Hilkiah, who
was prefect of the palace, Shebna the secretary, and Joab the
son of Asaph the chancellor,
went, tearing their clothes, to
Hezekiah, to report what the
staff-commander had said.
19 When Hezekiah heard it, he
tore his clothes, put on sack-
2 cloth, and went into the temple
of the Eternal; Eliakim the
prefect of the palace, Shebna
the secretary, and the senior
priests he sent, robed in sack-
cloth, to the prophet Isaiah
3 the son of Amoz, with this mes-
sage from Hezekiah: "This is
a day of distress, of discipline,
and of disgrace: 'Children come
to birth, and no strength in the
4 mother!' It may be that the
Eternal your God will hear all
the staff-commander has said,
whom his master the king of
Assyria has sent to insult the
living God; it may be that the
Eternal your God will have
some retort for the words he
has heard. Pray, then, for this
poor remnant of the people."
5 When the deputies from king
6 Hezekiah came to Isaiah, he
gave them this message from the
Eternal for their master: "Fear
not what you have heard from
these officers of the king of
7 Assyria who blaspheme me. I
will dispirit him by making him
hear a rumour, so that he shall
go back to his own country
and fall by the sword in his own
country."

The staff-commander, hear- 8
ing that the king of Assyria had
left Lakhish, went to find him
besieging Libnah. But as news 9*a*
came that Tirhakah king of
Ethiopia had suddenly marched
to attack him, Sanchêrib king of 36
Assyria went away back to
Nineveh, where he lived. One 37
day, as he was worshipping in
the temple of Nisrok his god,
Adrammalek and Sharezer cut
him down with their swords
and then escaped to the land of
Armenia. Esarhaddon his son
reigned instead of him.

[[. . . And he sent mes- 9*b*
sengers to Hezekiah with this 10
message for Hezekiah king of
Judah. "Let not your God in
whom you trust delude you by
promising that Jerusalem shall
not fall into the hands of the
king of Assyria. You have 11
heard what the kings of Assyria
have done to all lands by way
of utter destruction; and are
you to escape? Were the na- 12
tions whom my fathers de-
stroyed saved by their gods—
Gozan, Haran, Rezeph, and the
Edenites of Telasser? Where 13
is the king of Hamath, the king
of Arpad, the king of the city of
Sepharvaim, the king of Hena,
or the king of Ivvah?" On re- 14
ceiving this letter from the
messengers, Hezekiah read it
and went up into the temple of
the Eternal, where he spread it
out before the Eternal and 15
prayed before the Eternal, cry-
ing, "O Eternal, God of Israel,
enthroned upon the kherubs
thou art the God, thou only, of
all realms on earth; thou hast

16 made heaven and earth. Bend
thine ear, O Eternal, listen!
Open thine eyes, O Eternal,
look! Listen to this message
sent by Sanchêrib to insult the
17 living God. The kings of As-
syria have indeed destroyed
utterly the nations and their
18 lords, O Eternal, burning up
their gods—gods that were no
gods at all, mere things of wood
and stone that men had made;
19 so they were destroyed. But
save us, O Eternal our God, do
thou save us from his power,
that all realms on earth may
know that thou Eternal art
20 God alone." Then Isaiah the
son of Amoz sent Hezekiah
this message from the Eternal
the God of Israel: "As you have
prayed to me against San-
32 chêrib the king of Assyria, so
the Eternal declares that the
king of Assyria shall never
reach this city, never shoot an
arrow at it, never appear in
front of it with a shield, never
throw up a mound against it;
33 by the way he came shall he
return, he shall never reach
this city, the Eternal declares,
34 for I will defend this city, to
rescue it for my own sake and
for my servant David's sake.
21 This is the word of the Eternal
about him:

She scorns you, she laughs at you,
Sion the maiden,
she tosses her head at you,
Jerusalem the maid.
22 Whom have you insulted and
blasphemed,
at whom have you dared raise
your voice,
and lift your eyes on high?—
the deity of Israel!
23 You have insulted the Lord by
your messengers,
vaunting, "With my host of
chariots
I have scaled high mountains,
and reached the ravines of
Lebânon;
I fell its tallest cedars
and its rare cypresses,
I push right into its recesses,
where the rich woods are dense.
I dig wells abroad 24
to drink of them,
I put my foot down and dry up
all streams of Egypt."
"But have you never learned," 25
so asks the Eternal,
"I did all this, I planned it
long ago?
'Twas I who from the first con-
ceived it,
'tis I who make it now your
task,
to lay strong fortresses in ruins,
till helpless citizens collapse dis- 26
mayed;
like grass in fields, or on the
downs,
like grass on the house-top
they fade.
Every move you make, I know it. 27
I hear you raging recklessly at 28
me;
so I run my ring through your
nose
and run my bridle between
your lips,
and drive you back again
by the very road you came."

You shall have proof of this: 29
for while you feed this year on
casual grains, and next year on
what springs from casual grains,
in the third year you can sow
and reap a crop, you can plant
vineyards and enjoy their fruit.
And what survives of the house 30
of Judah, the remnant, shall
once more strike down its roots
and then rise to be fruitful; for 31
a remnant of survivors shall
spread out from Jerusalem and
from mount Sion—thanks to
the jealous care of the Eternal."
That very night the angel of the 35
Eternal went out and killed a
hundred and eighty-five thou-
sand men in the Assyrian camp;

they were all dead corpses when people rose in the morning.]]
20 The rest of the acts of Hezekiah and all his might, how he made the pool and the conduit and brought water into the city, are they not described in the book of the Annals of the Kings
21 of Judah? Hezekiah slept with his fathers, and his son Manasseh reigned instead of him.

21 Manasseh was twelve years old when he began to reign, and he reigned in Jerusalem for fifty-five years. His mother's
2 name was Hephzîbah. He did what was evil in the eyes of the Eternal, following the abominable practices of the pagans whom the Eternal had dispos-
3 sessed before the Israelites; he rebuilt the shrines which his father Hezekiah had destroyed, he erected altars to Baal and made an image of Astartê as Ahab king of Israel had done, he worshipped all the stars and did
4 homage to them. He even built altars in the temple of the Eternal, though the Eternal had said, "I will fix my Presence here for all time, in Jerusalem";
5 he built altars for all the stars in the two courtyards of the
6 temple of the Eternal. He burned his son alive, he practised augury and sorcery, he instituted mediums and wizards; he did ample evil in the sight of
7 the Eternal, to vex him. [[He put a carved image of Astartê which he had made, in the temple of which the Eternal had said to David and his son Solomon, "Within this temple, at Jerusalem which I have chosen out of all the clans of Israel, I will fix my Presence for all time;
8 never will I send Israel wandering out of the land I have given to their fathers, if only they will be mindful to obey exactly all my commands and all the laws laid down for them by my servant Moses." But they would 9
not listen; Manasseh made them go wrong, worse than the very pagans whom the Eternal had destroyed before the Israelites.
So the Eternal declared by his 10
servants the prophets, "Since 11
Manasseh king of Judah has done these abominable deeds, doing worse than any of the Amorites before him, and since he has led Judah into sin with his fetishes, therefore I the 12
Eternal, the God of Israel, declare that I bring upon Jerusalem and Judah a disaster that will make the ears of all who hear it ring. I will measure 13
Jerusalem for destruction like Samaria, like the dynasty of Ahab, and I will wipe Jerusalem empty as a man wipes a dish, wiping it and turning it upside down. I will cast away the 14
survivors of my heritage, handing them over to their foes, till they become the prey and plunder of all their foes, because 15
they have done evil in my sight and vexed me ever since the day their fathers left Egypt."]] Ma- 16
nasseh also sacrificed many innocent people, till he filled Jerusalem with murders from end to end, besides the sin into which he led Judah by doing evil
in the sight of the Eternal. As 17
for the rest of Manasseh's deeds, all he did and the sin he committed, are they not described in the book of the Annals of the Kings of Judah? Manasseh 18
slept with his fathers, and was buried in the garden of his own palace, in the garden of Azarîah. Amon his son reigned instead of him.

Amon was twenty-two years 19

old when he began to reign, and he reigned in Jerusalem for two years. His mother's name was Meshullemeth the daughter of
20 Haruz of Jotbah. He did what was evil in the eyes of the Eternal, like his father Manas-
21 seh, and he followed all the lines of his father, serving the fetishes that his father served, and wor-
22 shipping them; he abandoned the Eternal the God of his fathers and would not live on the
23 lines of the Eternal. The officers of Amon conspired against him and murdered the king in his
24 palace; but the nation killed all the conspirators and elected Amon's son Josiah to reign in-
25 stead of him. As for the rest of the acts of Amon, are they not described in the book of the Annals of the Kings of Judah?
26 He was buried in his tomb in the garden of Azarĭah, and his son Josiah reigned instead of him.

22 Josiah was eight years old when he began to reign, and he reigned in Jerusalem for thirty-one years. His mother's name was Jedîdah the daughter of
2 Adaiah of Bozkath. He did what was right in the eyes of the Eternal, and followed altogether the line of his ancestor David, turning neither to the
3 right hand nor to the left. In the eighteenth year of king Josiah, the king sent Shaphan the son of Azalĭah, the son of Meshullam, the royal secretary,
4 to the temple, ordering him to tell Hilkiah the high-priest to weigh out all the money brought into the temple of the Eternal, collected by the warders from
5 the people, and have it handed over to the foremen in charge of the temple of the Eternal, that they might pay the workmen in the temple to repair the dilapidations of the temple, paying 6
joiners and builders and masons, and also paying for timber and dressed stones to repair the temple. No audit was ever taken of 7
the money thus handed over: the men acted honestly. Now 8
Hilkiah the high-priest said to Shaphan the secretary, "I have found a law-book in the temple of the Eternal." Hilkiah handed the book over to Shaphan, who
read it. Then Shaphan the 9
secretary went and reported to the king, "Your servants have paid out the money found in the temple to the foremen in charge of the temple of the Eternal."
Shaphan the secretary also told 10
the king that Hilkiah the priest had handed him a book. This Shaphan read out to the king.
But when the king heard the 11
words of the law-book, he tore his clothes, and ordered Hilkiah 12
the priest, Ahikam the son of Shaphan, Achbor the son of Micaiah, Shaphan the secretary, and Asaĭah a royal official, to
"go and consult the Eternal for 13
me and for the people and for all Judah, about the terms of this book that has been found; for a blaze of anger from the Eternal flames against us, because our fathers have not obeyed the words of this book, to carry out
all its injunctions." So Hilkiah 14
the priest, Ahikam, Achbor, Shaphan, and Asaĭah went to Huldah the prophetess, the wife of Shallum the son of Tikvah (the grandson of Harhas), keeper of the robes (she lived in the second ward of Jerusalem).
When they consulted her, she 15
gave them this message from the Eternal the God of Israel:
"Tell the man who sent you to
me that this is the Eternal's 16
decree: 'I will bring upon this

place and its inhabitants all the disasters threatened in the book
17 read by the king of Judah, because the people have abandoned me, burning incense to other gods, to vex me with all their evil practices. Therefore my wrath shall blaze against this place, and blaze without
18 quenching.' However, tell this to the king of Judah who sent you to consult the Eternal: 'The Eternal, the God of Israel, declares, since you have listened to
19 my words, since your heart was penitent and you humbled yourself before the Eternal when you heard my threat to make this place and its inhabitants desolate and accursed, since you tore your clothes and wept before me, I have heard you, says the
20 Eternal; I will gather you to your fathers, you shall be gathered to your grave in peace, and your eyes shall not see all the disaster I am bringing on this place.'" They took back this
23 answer to the king, and the king summoned all the sheikhs of
2 Judah and Jerusalem; he went up to the temple of the Eternal, accompanied by all the men of Judah and all the citizens of Jerusalem, the priests, the prophets, and all the people, young and old. He then read aloud to them all the words of the book of the compact which had been found in the temple of the Eter-
3 nal, and, standing on the platform, he made a compact in presence of the Eternal to follow the Eternal, to obey his orders and his warnings and his rules heartily and honestly, maintaining the compact laid down in this book. All the people con-
4 firmed the compact. Then the king ordered Hilkiah the high-priest and the vice-priest and the warders to bring out of the temple of the Eternal all the vessels made for Baal and Astartê and the star-worship; these he burned outside Jerusalem in the limekiln of Kidron, removing their ashes to Bethel.
He put down the pagan priests 5
whom the kings of Judah had appointed to burn incense at the shrines in the townships of Judah and at the shrines round Jerusalem, along with those who burned incense to Baal, to the sun, the moon, the planets, and all the stars. He took the idol 6
of Astartê out of the temple of the Eternal to the Kidron-ravine outside Jerusalem, where he burned it, grinding it to powder and flinging the powder on the graves of the common people.
He demolished the houses of the 7
sacred prostitutes who were in the temple of the Eternal, where the women wove tunics for
Astartê. He took all the priests 8*a*
away from the towns of Judah, desecrating the shrines where the priests had been burning incense, from Geba to Beêrsheba.
(However, the priests of these 9
shrines did not serve the altar of the Eternal at Jerusalem, though they ate their unleavened bread along with their fellow-priests.) He broke down 8*b*
the shrines of the satyrs that stood at the entrance to the house of Joshua the governor of the city, on the left as one entered the city. He desecrated 10
Topheth in the valley of Benhimmon, so that no one might burn his son or daughter to Molek. He removed the figures 11
of horses set up for the sun by the kings of Judah at the entry to the temple of the Eternal, beside the chamber of Nathan-melek the chamberlain, in the

annexe; he burned up the char-
12 iots of the sun, and as for the altars on the roof, made by the kings of Judah, and the altars made by Manasseh in the two courtyards of the temple of the Eternal, the king demolished them and bore them off, flinging their dust into the Kidron-
13 ravine. The king desecrated the shrines east of Jerusalem, on the south side of Destroyer-hill, which had been erected by Solomon king of Israel for Astartê the detestable idol of the Phœnicians and for Kemôsh the detestable idol of the Moabites and for Milkom the detestable
14 idol of the Ammonites. He smashed the obelisks, cut down the sacred poles, and filled up their site with dead men's bones.
15 As for the altar at Bethel erected by Jeroboam who led Israel into sin, that altar and its shrine he demolished, smashing its stones to pieces, crushing it to powder, and burning the sacred pole.
16 [[As Josiah turned, he caught sight of the tombs on the hill; so he sent men to remove the bones from the tombs, burning them on the altar and desecrating it, in fulfilment of the word of the Eternal proclaimed by the man of God when Jeroboam stood at that altar on the festival day. As Josiah turned, his eye fell on the grave of the man of God who had proclaimed
17 this word. So he asked, "What is yonder tombstone that I see?" The townsfolk told him, "It is the grave of the man of God from Judah who predicted what you have just done to the altar
18 of Bethel." Then said Josiah, "Let him lie; no one is to move his bones." So they let his bones alone, with the bones of the prophet who came from Samaria. The temples of the 19
shrines in the towns of Samaria, erected by the kings of Israel to vex the Eternal, Josiah removed, treating them exactly as he treated the altar at Bethel. He also killed on the altars all 20
the local priests of the shrines, and burned dead men's bones upon these altars. Then he returned to Jerusalem.]]

The king ordered all the peo- 21
ple to hold a passover in honour of the Eternal their God, as enjoined in this book of the compact. For no such passover had 22
been kept since the days of the heroes who had ruled Israel, not even under the kings of Israel or the kings of Judah. This pass- 23
over was held in honour of the Eternal at Jerusalem in the eighteenth year of king Josiah. Moreover, the mediums, the 24
wizards, the household idols, the fetishes, and any detestable idols that were to be seen throughout the land of Judah and in Jerusalem, Josiah put away, that he might carry out the terms of the law written in the book found by Hilkiah the priest within the temple of the Eternal. There 25
never had been a king like him, who adhered to the Eternal with all his mind and all his soul and all his might, exactly as Moses had ordained. Nor was there a king like him afterwards. Still, 26
the Eternal would not abate the fierce heat of his anger, as it blazed against Judah for all the provocation offered him by Manasseh; the Eternal declared, 27
"I will remove Judah from my sight as I have removed Israel already; I will reject this city of my choice, Jerusalem, and the temple where I said I would fix my presence."

As for the rest of the acts of 28

Josiah and all that he did, are they not described in the book of the Annals of the Kings of
29 Judah? It was during his reign that Pharaoh-necho king of Egypt marched to fight the king of Assyria at the river Euphrates; king Josiah marched against him and was slain at Megiddo, where they had joined
30 battle. His men carried him dead in a chariot from Megiddo to Jerusalem, where he was buried in his own tomb. Then the nation took Jehoahaz son of Josiah and anointed him king instead of his father.
31 Jehoahaz was twenty-three years old when he began to reign, and he reigned in Jerusalem for three months. His mother's name was Hamûtal, a daughter of Jeremiah of Libnah.
32 He did what was evil in the eyes of the Eternal, exactly as his
33 ancestors had done. Pharaoh-necho the king of Egypt imprisoned him at Riblah in the land of Hamath, and imposed an indemnity on his country of forty-two thousand pounds in silver and sixty thousand pounds
34 in gold. Pharaoh-necho made Eliakim, a son of Josiah, king instead of his father, changing his name to Jehoiakim; Jehoahaz he bore off to Egypt,
35 where he died. Jehoiakim paid the silver and the gold to the Pharaoh, but he had to tax the country in order to raise the money demanded by the Pharaoh, assessing each person according to his value for silver and gold to give to the Pharaoh.
36 Jehoiakim was twenty-five years old when he began to reign, and he reigned in Jerusalem for eleven years. His mother's name was Zebidah the daughter of
37 Pedaiah of Rumah. He did what was evil in the eyes of the Eternal, exactly as his ancestors had done. During his reign 24
Nebuchadnezzar king of Babylon appeared; Jehoiakim became his vassal for three years. The 7
king of Egypt no longer stirred from his country, for the king of Babylon had conquered all that belonged to Egypt, from the Wady-el-Arish to the river Euphrates. Jehoiakim, however, turned and rebelled against him; so the Eternal sent raiders from 2
the Chaldæans, the Edomites, the Moabites, and the Ammonites, to be the ruin of Judah, as the Eternal had threatened by his servants the prophets. This 3
befell Judah, indeed, at the very behest of the Eternal, who meant to put them out of his sight for all the sinful practices of Manasseh and for his murders of innocent people (for he had 4
filled Jerusalem with innocent blood); the Eternal would not forgive it. As for the rest of 5
the acts of Jehoiakim and all he did, are they not described in the book of the Annals of the Kings of Judah? Jehoiakim 6
slept with his fathers, and his son Jehoiakin reigned instead of him.

Jehoiakin was eighteen years 8
old when he began to reign, and he reigned in Jerusalem for three months. His mother's name was Nehushta the daughter of Elnathan of Jerusalem. He did what 9
was evil in the eyes of the Eternal, exactly as his father had done. The troops of Nebuchad- 10
nezzar king of Babylon attacked Jerusalem at this time, and the city was besieged. Nebuchad- 11
nezzar king of Babylon arrived at the city while the troops were besieging it, and Jehoiakin king 12
of Judah surrendered to the

king of Babylon, he and his mother, his officers, nobles, and eunuchs. In the eighth year of his reign, the king of Babylon
13 took him prisoner [[and he carried off all the treasures of the temple of the Eternal and the treasures of the royal palace, cutting to pieces all the golden vessels made by Solomon king of Israel for the temple of the Eternal, as the Eternal had
14 given orders. He carried off all Jerusalem as prisoners, all the nobles, all the picked soldiers, ten thousand of them, with all the craftsmen and locksmiths; no one was left except the poor-
15 est people of the land]], carrying Jehoiakin off to Babylon; he also carried off as prisoners from Jerusalem to Babylon the king's mother, the king's wives, his eunuchs, and the leading men of
16 the country. Also all the able-bodied men, seven thousand of them, with the craftsmen and locksmiths, numbering a thousand, all strong and fit for military service, the king of Babylon carried off as prisoners to
17 Babylon. The king of Babylon made Mattaniah, Jehoiakin's uncle, king instead of him, changing his name to Zedekiah.
18 Zedekiah was twenty-one years old when he began to reign, and he reigned in Jerusalem for eleven years. His mother's name was Hamûtal, a daughter of
19 Jeremiah of Libnah. He did what was evil in the eyes of the Eternal, exactly as Jehoiakim
20 had done. The Eternal was so wroth that he let Jerusalem and Judah go from bad to worse till he would have no more to do with them. And then Zedekiah rebelled against the king of
25 Babylon. On the tenth day of the tenth month, in the ninth year of his reign, Nebuchadnezzar king of Babylon attacked Jerusalem with all his army; they pitched camp and ran a wall round it, besieging the city 2
till the eleventh year of king Zedekiah. By the ninth day of 3
the fourth month (and by this time the famine in the city was so severe that the people had no food), a breach was made in the 4
walls of the city. On seeing this the king and all the soldiers fled from the city by night, through the gate beside the royal garden between the two walls; they made their way along the Arâbah, as the Chaldæans had invested the city on all sides. However, the Chaldæan army 5
went in pursuit of the king and overtook him in the steppes of Jericho, his own army having scattered and left him. The 6
king was captured and carried off to the king of Babylon at Riblah, who passed sentence upon him, killing Zedekiah's 7
sons before their father's eyes, and then putting out Zedekiah's eyes, after which he was carried in chains to Babylon. On the 8
seventh day of the fifth month in the nineteenth year of the reign of Nebuchadnezzar king of Babylon, Nebuzaradan, the commander of the body-guard, an officer of the king of Babylon, went to Jerusalem, and set fire 9
to the temple of the Eternal as well as to the royal palace and indeed all the principal buildings in Jerusalem. The Chaldæan 10
troops who were with him demolished the walls all round Jerusalem, and Nebuzaradan 11
the commander of the body-guard carried off as prisoners the people left in the city and those who had already surrendered to the king of Babylon, as well as

the rest of the master-workmen.
12 The commander of the body-
guard only left some of the very
poorest people of the land to be
vine-dressers and ploughmen.
13 The bronze columns in the tem-
ple of the Eternal, the trolleys
and the bronze tank in the tem-
ple of the Eternal, were broken
up by the Chaldæans, who took
all the bronze away to Babylon;
14 they also removed the pots,
shovels, snuffers, saucers, and
any bronze article used in the
15 temple service, as well as the
fire-pans and the basins; the
commander of the body-guard
took away these as gold and as
16 silver. [[The two columns, the
tank, and the trolleys made by
Solomon for the temple of the
Eternal, held bronze that could
17 not be weighed; the height of
each column was twenty-seven
feet, with a bronze capital on
the top of it seven and a half
feet high, and a bronze network
and pomegranates all round the
18 capital.]] The commander of
the body-guard took Seraiah the
high-priest, Zephanîah the vice-
priest, and the three warders of
19 the temple; he also took from
the civilians a eunuch in charge
of the army, five privy coun-
cillors who were found in the
city, the secretary of the com-
mander, who kept the army
registers, and sixty countryfolk
who were found inside the city.
20 These Nebuzaradan, the com-
mander of the body-guard,
brought to the king of Babylon
21 at Riblah, and the king of
Babylon had them put to death
at Riblah in the land of Hamath.
So Judah was carried from its
own country into exile.
22 As for the people whom Neb-
uchadnezzar king of Babylon
left in the land of Judah, he
made Gedaliah the son of Ahi-
kam, the son of Shaphan, gov-
ernor over them. Now when 23
the captains of the armed bands
heard that the king of Babylon
had made Gedaliah governor,
they and their men went to
Gedaliah at Mizpah; there were
Ishmael the son of Nethaniah,
Johanan the son of Karêah,
Seraiah the son of Tanhumeh
the Netophathite, and Jaa-
zaniah the Maacathite. Geda- 24
liah assured them and their men
with an oath, "Fear not to serve
the Chaldæans; live in the coun-
try and serve the king of Baby-
lon, and all will go well with
you." But in the seventh month 25
Ishmael the son of Nethaniah,
the son of Elishama, a member
of the royal family, went with
ten men and murdered Gedaliah
as well as the Jews and the Chal-
dæans who were with him at
Mizpah. Whereupon everyone 26
young and old, with the cap-
tains of the armed bands, fled
to Egypt in terror of the Chal-
dæans.

On the twenty-seventh day of 27
the twelfth month of the thirty-
seventh year of the imprison-
ment of Jehoiakin king of Judah,
Evîl-merôdak king of Babylon,
then in the first year of his
reign, took Jehoiakin king of Ju-
dah out of prison; he was civil 28
to Jehoiakin and treated him
better than his fellow-monarchs
in captivity at Babylon; he 29
changed his prison-dress, and
Jehoiakin dined with the king
every day of his life. An allow- 30
ance was made for him daily by
the king, to maintain him, as
long as he lived.

1 Adam, Seth, Enosh; Kenan,
2 Mahalalel, Jared; Hanôk, Me-
3 thushelah, Lemek; Noah, Shem,
4 Ham, and Japheth.
5 The descendants of Japheth were the Cimmerians, Magog, the Medes, the Ionians, Tubal,
6 Meshek, and Tiras. The descendants of the Cimmerians were Ashkĕnaz, Diphath, and
7 Togarmah. The descendants of the Ionians were Elishah, Tartessus, Cyprus, and Rhodes.
8 The descendants of Ham were Ethiopia, Egypt, Put, and Ca-
9 naan. The descendants of Ethiopia were Sĕba, Havîlah, Sabta, Raamah, and Sabteca. The descendants of Raamah were
10 Shĕba and Dedan. Ethiopia produced Nimrod, the first man
11 on earth to be a despot. From Egypt sprang Lud, the Anamim, the Libyans, the Naphtu-
12 him, Pathros, the Casluhim, and Crete (from which the Philis-
13 tines came). From Canaan sprang Sidon first of all, then
14 the Hittites, the Jebusites, the Amorites, the Girgashites, the
15 Hivites, the Arkites, the Sinites,
16 the Arvadites, the Zemarites, and the Hamathites.
17 The descendants of Shem were Elam, Assyria, Arpachshad, the Lydians, Aram, Uz,
18 Hul, Gether, and Meshek. From Arpachshad sprang Shelah, and
19 from Shelah Eber. Two sons were born to Eber, one called Peleg (Division) because the inhabitants of the earth were divided up in his day, and his
20 brother called Joktan. From Joktan sprang Almodad, She-
21 leph, Hazarmâveth, Jerah, Ha-
22 doram, Uzal, Diklah, Ebal,
23 Abimael, Shĕba, Ophir, Havîlah, and Jobab; all these were descendants of Joktan.

Shem, Arpachshad, Shelah; 24
Eber, Peleg, Reû; Serug, Nahor, 25
Terah; Abram (that is, Abra- 26
ham). 27

The sons of Abraham were 28
Isaac and Ishmael, and these 29
are their descendants. Ishmael's sons were Nebaioth the eldest, then Kedar, Adbeêl, Mibsam, Mishma, Dumah, 30
Massa, Hădad, Tema, Jetur, 31
Naphish, and Kedĕmah; these are Ishmael's sons.

Abraham's concubine Ke- 32
turah bore sons, Zimran, Jokshan, Mĕdan, Midian, Ishbak, and Shuah. Jokshan was the father of Shĕba and Dedan, and 33
from Midian sprang Ephah, Epher, Hanôk, Abida, and Eldaah; all these were descended from Keturah.

Abraham was the father of 34
Isaac, and Isaac's sons were Esau and Israel. Esau's sons were 35
Elîphaz, Reûel, Jeûsh, Jalam, and Korah. Elîphaz was the 36
father of Teman, Omar, Zĕphi, Gatam, Kĕnaz, Timna, and Amâlek; Reûel was the father of 37
Nahath, Zerah, Shammah, and Mizzah. The sons of Seir were 38
Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Rishan; Lo- 39
tan's children were Hori and Homam, Lotan's sister being Timna; Shobal's children were 40
Alian, Manahath, Ebal, Shĕphi, and Onam; Zibeon's children were Aiah and Anah. Anah was 41
the father of Dishon, and Dishon's children were Hamran, Eshban, Ithran, and Kĕran. Ezer's children were Bilhan, 42
Zaavan, and Jaakan; Rishan's children were Uz and Aran.

43 Here are the kings who reigned in the land of Edom, before any king reigned over the Israelites. Bela the son of Beôr, whose capital was Din-
44 hâbah, died and was succeeded by Jobab the son of Zerah of
45 Bozrah. Jobab died and was succeeded by Husham from the
46 Temanite country. Husham died and was succeeded by Hădad the son of Bĕdad, who defeated the Midianites in the open country of Moab; the name
47 of his capital was Avith. Hădad died and was succeeded by Sam-
48 lah of Masrêkah. Samlah died and was succeeded by Saul from
49 Rahaba on the Euphrates. Saul died and was succeeded by Baal-
50 hanan the son of Achbor. Baalhanan died and was succeeded by Hădad; the name of his capital was Paî, and his wife was called Mehêtabel, the daughter of Matred, who was the daugh-
51 ter of Mezahab. Hădad died.

The chieftains of Edom were the chieftain of Timna, the chieftain of Alvah, the chieftain
52 of Jetheth, the chieftain of Oholîbamah, the chieftain of Elath, the chieftain of Punon,
53 the chieftain of Kĕnaz, the chieftain of Teman, the chieftain of
54 Mibzar, the chieftain of Magdiel, and the chieftain of Iram; these were the chieftains of Edom.

2 The sons of Israel were Rêuben, Simeon, Levi, Judah, Issa-
2 char, Zebulun, Dan, Joseph, Benjamin, Naphtali, Gad, and
3 Asher. The sons of Judah were Er, Onan, and Shelah, born to him by Bathshua the Canaanite woman. (Er, Judah's first-born, was a wicked man before the
4 Eternal, who cut him off.) His daughter-in-law Tamar also bore him Perez and Zerah; so Judah had five sons in all. The sons of 5
Perez were Hezron and Hamul;
the sons of Zerah were Zimri, 6
Ethan, Heman, Kalkol, and
Darda, five in all. (Karmi's son 7
was Achar, the obstacle to Israel, who broke faith over the doomed plunder.) Ethan's son 8
was Azarĭah.

Hezron's sons, born to him, 9
were Jerahmeêl, Ram, and Che-
lûbai (Caleb). Ram was the 10
father of Amminadab, Amminadab was the father of Nahshon the chief of the Judahites, Nah- 11
shon the father of Salma, Salma
of Boaz, Boaz of Obed, and 12
Obed of Jesse; Jesse was the 13
father of Eliab, his eldest son,
Abinadab his second, Shimea his
third, Nethanel his fourth, Rad- 14
dai his fifth, Ozem his sixth, and 15
David his seventh, their sisters 16
being Zeruĭah and Abigail;
Zeruĭah was the mother of Abishai, Joab, and Asahel, three
sons; Abigail was the mother 17
of Amasa, whose father was
Jether the Ishmaelite.

Caleb the son of Hezron mar- 18
ried Azubah, daughter of Jerĭoth, and she bore him Jesher,
Shobab, and Ardon. When 19
Azubah died, Caleb married
Ephrath, who bore him Hur;
Hur was the father of Uri, and 20
Uri the father of Bezalêl. (La- 21
ter on, Hezron had intercourse with the daughter of Machir the father of Gilead, whom he married when he was sixty; she bore 22
him Segub, the father of Jair,
who held twenty-three towns in
Gilead, though Havvoth-Jair 23
and Kenath with its sixty villages were seized by Geshur and
Aram. All these were descendants of Machir the father of
Gilead.) It was after the death 24
of Hezron that Caleb had intercourse with Ephrath, his father's

wife, who bore him Ashhur the
25 founder of Tekoa. Hezron's
eldest son Jerahmeêl was the
father of Ram his eldest son,
and of Bunah, Oren, and Ozem,
26 his brothers. By another wife,
called Atârah, Jerahmeêl was the
27 father of Onam. The sons of
Ram, Jerahmeêl's eldest son,
were Maaz, Jamin, and Eker;
28 the sons of Onam were Sham-
mai and Jada. Shammai was
the father of Nadab and Abî-
29 shur. Abîshur's wife was called
Abîhaîl, and she bore him Ahban
30 and Molid; Nadab's sons were
Seled and Appaim; Seled died
31 childless, but Appaim was the
father of Ishi, Ishi the father
of Sheshan, and Sheshan the
32 father of Ahlai. Shammai's
brother Jada was the father of
Jether and Jonathan; Jether
33 died childless, but Jonathan was
the father of Peleth and Zaza.
These were the descendants of
34 Jerahmeêl. Sheshan had no
sons, only daughters; he had an
35 Egyptian slave called Jarha, so
to Jarha his slave Shelah gave
one of his daughters in marriage.
36 She was the mother of Attai, the
37 father of Nathan, the father of
38 Zabad, the father of Ephlal, the
father of Obed, the father of
39 Jehu, the father of Azarîah, the
40 father of Helez, the father of
41 Eleasah, the father of Sismai, the
father of Shallum, the father of
Jekamiah, the father of Eli-
shama.
42 Caleb, Jerahmeêl's brother,
was the father of Mareshah his
eldest son, and Mareshah was
the founder of Ziph and of
43 Hebron. From Hebron sprang
Korah, Tappuah, Rekem, and
44 Shema; from Shema Raham, the
founder of Jokdeam, and from
45 Rekem Shammai, from Sham-
mai Maon, and from Maon
Bethzur. Ephah, Caleb's con- 46
cubine, bore Haran, Moza, and
Gazez; and Haran was the fa-
ther of Gazez. Maakah, Caleb's 48
concubine, bore Sheber and Tir-
hanah. The sons of his concu- 47
bine Jahdai were Regem,
Jotham, Geshan, Pelet, Ephah,
and Shaaph; Shaaph was the 49
founder of Madmannah, Sheva
of Machbena and of Gibea,
while Achsah was the daughter
of Caleb. These were the de- 50
scendants of Caleb.

The sons of Hur, the eldest
son of Ephrathah, were Shobal
the founder of Kiriath-jeârim,
Salma the founder of Bethle- 51
hem, and Hareph the founder of
Bethgader. From Shobal, the 52
founder of Kiriath-jeârim,
sprang Reaiah and half of the
Manahathites; from the families 53
of Kiriath-jeârim, the Ithrites,
the Puthites, the Shumathites,
and the Mishraites, sprang the
Zorathites and the Eshtaolites.
Salma was the founder of Beth- 54
lehem, the Netophathites, Ata-
roth-beth-joab, half of the Man-
ahathites, and the Zorites. The 55
Tirathites, the Shimeathites,
and the Sucathites were families
of scribes who lived at Jabez;
they were Kenites, descended
from Hammath the founder of
the Rechabites.

Here are the sons born to 3
David at Hebron; the eldest
was Amnon, whose mother was
Ahinoam from Jezreêl, the sec-
ond was Daniel, whose mother
was Abigail from Karmel, the 2
third was Absalom, whose
mother was Maakah the daugh-
ter of Talmai king of Geshur,
the fourth was Adonijah, whose
mother was Haggith, the fifth 3
was Shephatiah, whose mother
was Abîtal, the sixth was Ith-
ream, whose mother was Eglah.

4 These six were born to him at
Hebron, where he reigned for
seven years and six months.
At Jerusalem he reigned for
5 thirty-three years, and at Jeru-
salem there were born to him
Shimea, Shobab, Nathan, and
Solomon (these four being the
sons of Bathshua the daugh-
6 ter of Ammiel), with Ibhar,
7 Elishua, Nepheg, Japhia, Elish-
8 ama, Baaljoda, and Eliphelet.
9 All these were sons of David, in
addition to the sons of his con-
cubines; and Tamar was their
sister.
10 Solomon was the father of Re-
hoboam, Rehoboam of Abijah,
Abijah of Asa, Asa of Jehosha-
phat, Jehoshaphat of Joram,
11 Joram of Ahaziah, Ahaziah of
12 Joash, Joash of Amazĭah, Ama-
zĭah of Azarĭah, Azarĭah of
13 Jotham, Jotham of Ahaz, Ahaz
of Hezekiah, Hezekiah of Ma-
14 nasseh, Manasseh of Amon, and
15 Amon of Josiah. Josiah's sons
were Johanan, his eldest, Je-
hoiakim his second, Zedekiah his
third, and Shallum his fourth.
16 Jeconĭah, son of Jehoiakim, was
17 the father of Zedekiah; the sons
of Jeconĭah (who was taken
18 prisoner) were Shealtiel, Mal-
chiram, Pedaiah, Shenazzar,
Jekamiah, Hoshama, and Neda-
19 biah; Pedaiah's sons were Zerub-
babel and Shimei; Zerubbabel
was the father of Meshullam and
Hananĭah and their sister Shelô-
20 mith, also of five sons, Hashu-
bah, Ohel, Berechiah, Hasadiah,
21 and Jushabhesed; Hananĭah was
the father of Pelatĭah, Pelatĭah
of Jeshaiah, Jeshaiah of Re-
phaiah, Rephaiah of Arnan,
Arnan of Obadiah, Obadiah of
22 Shecaniah, and Shecaniah of six
sons, Shemaiah, Hattush, Igal,
Bariah, Neariah, and Shaphat;
23 Neariah's three sons were Eli-
oênai, Hizkiah, and Azrikam,
while Elioênai had seven sons, 24
Hodaviah, Eliashib, Pelaiah,
Akkub, Johanan, Delaiah, and
Anani.

Judah's sons were Perez, Hez- 4
ron, Caleb, Hur, and Shobal.
Reaiah the son of Shobal was 2
the father of Jahath, and Jahath
was the father of Ahûmai and
Lahad; these were the Zorathite
families. From Hur, the founder 3
of Etan, sprang Jezreêl, Ishma,
and Idbash, also their sister
Hazzelelponi, with Penûel the 4
founder of Gedor and Ezer the
founder of Hushah; these were
descended from Hur, the eldest
son of Ephrathah, the founder
of Bethlehem.

Ashhur the founder of Tekoa 5
had two wives, Helah and Naa-
rah; Naarah bore him Ahuz- 6
zam, Hepher, and Temeni—
Ashhurite families. These were
Naarah's sons, while Helah's 7
were Zereth, Zohar, Ethnan, and
Koz. Koz was the founder of 8
Anub, Zobebah, and the families
of Aharhel the son of Harum.
[[Jabez came to more honour 9
than his kinsmen. His mother
had called him Jabez (Hurt),
crying, "It hurt me to bear
him." But Jabez appealed to 10
the God of Israel, "Oh that thou
wouldst prosper me and enlarge
my lot! Oh that thine hand
might aid me! Oh that thou
wouldest ward me from evil that
no hurt may befall me!" And
God granted him what he
asked.]] Caleb the brother of 11
Shuhah was the founder of
Mĕhir, and Mĕhir of Eshton.
From Eshton sprang Bethrapha, 12
Paseah, and Tehinnah the
founder of the town of Nahash.
These were Rechabites. Kĕnaz 13
was the father of Othniel and
Seraiah, Othniel of Hathath and

14 Meônothaî, Meônothaî of Ophrah; Seraiah was the father of
Joab, founder of Craftsvale (for they were craftsmen).
15 The sons of Caleb the son of Jephunneh were Iru, Elah, and
Naam, and Elah was the father
16 of Kĕnaz. The sons of Jehallelêl were Ziph, Ziphah, Tiria, and
17 Asarel; the sons of Ezrah were Jether, Mered, Epher, and Ja-
18 lon. The children of Bithiah,
17 daughter of the Pharaoh, who married Mered and bore children to him, were Miriam,
Shammai, and Ishbah the
18*a* founder of Eshtemoa, whose wife, a Jewess, bore Jered the founder of Gedor and Heber the founder of Soko and Jekuthiel
19 the founder of Zanoah. [[The sons of the wife of Hodiah, the sister of Naham, were the Garmite founder of Keilah and the Maacathite founder of Eshte-
20 moa.]] [[The sons of Shimon were Amnon, Rinnah, Benhanan, and Tilon.]] [[Zoheth was the son of Ishi, and . . . the son of Zoheth.]]
21 The sons of Shelah, Judah's son, were Er the founder of Lecah, Laadah the founder of Marêshah, and families of linen-
22 workers at Beth-ashbea, Jokim, men of Kozêba, Joash, and Saraph who ruled in Moab and then retired to Bethlehem. This
23 from an ancient archive. (These were the potters and inhabitants of Netaim and Gedêrah; they resided there in the service of the king.)
24 The sons of Simeon were Nemûel, Jamin, Jarib, Zerah, and Shaul the father of Shallum,
25 whose son was Mibsam the fa-
26 ther of Mishma; Mishma's son was Hammuel, the father of Zakkur, whose son was Shimei.
27 Shimei had sixteen sons and six daughters, but his brothers had not many children, nor did all their family multiply like the Judahites. They lived at Beêr- 2
sheba, Moladah, Hazarshual, 2
Bilhah, Ezem, Tolad, Bethûel, 3
Hormah, Ziklag, Beth-markâ- 3
both, Hazarsusim, Beth-biri, and Shaaraim (which remained their towns till the reign of David), along with their respective vil- 3
lages; also, at Ether, Ain-rimmon, Token, and Ashan, these four towns along with all 3
their villages as far as Baal. These were their settlements, and they kept a genealogical record.

Meshhobab, Jamlech, Joshah 3
the son of Amazĭah, Joel, Jehu 3
the son of Joshibiah (whose father was Seraiah the son of Asiel), Elioênai, Jaakobah, Jesh- 3
ohaiah, Asaĭah, Adiel, Jesîmiel, Benaiah, and Ziza (whose father 3
was Shiphi the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah); these men 3
here mentioned were chieftains, and their families prospered mightily. They went in search 3
of pasture for their flocks to the entrance of Gerar, to the eastern side of the valley, where they 4
found rich, excellent pasture, and a broad, quiet, peaceable countryside. (The inhabitants used to belong to the Hamites.) So the folk here mentioned went 4
during the reign of Hezekiah king of Judah and destroyed the tents of the inhabitants, exterminating the Meûnim who were to be found there, and taking their place, since there was pasture for their flocks there. Five hundred of these 4
Simeonites also attacked mount Seir, led by Pelatĭah, Neariah, Rephaiah, and Uzziel, the sons of Ishi; they defeated the sur- 4

viving Amalekites who had escaped, and to this day they live there.

5 Now for the sons of Reuben the eldest son of Israel. (He was the eldest, but, as he polluted his father's marriage-bed, his birthright was assigned to the sons of Joseph, Israel's son; although Joseph is not entered in the genealogy according to the
2 birthright. The birthright did belong to Joseph, but Judah was more powerful than his brothers, and from him came the
3 leadership.) The sons of Reuben, Israel's eldest son, were Hanôk, Pallu, Hezron, and
4 Karmi. The sons of Joel were
5 Shemaiah, Gog, Shimri, Micah,
6 Reaiah, Baal, and Beêrah, whom the Assyrian king Tilgathpilneser carried off into exile—Beêrah was a Reubenite chief-
7 tain, and his kinsmen, reckoned by families in the genealogical records, were Jeiel the chief,
8 then Zecharĭah, and Bela the son of Azaz, the son of Shema, the son of Joel, whose settlements at Arôer reached the length
9 of Nebo and Baal-mĕôn, and stretched eastward as far as the opening of the desert ending at the river Euphrates—so numerous were their cattle in
10 Gilead. (During the reign of Saul the Reubenites attacked the Hagrites and cut them to pieces, occupying all their territory east of Gilead.)

11 Opposite them lived the sons of Gad, occupying the land of
12 Bashan as far as Salecah. Joel the chief, Shapham, Janai, and
13 Shaphat in Bashan, with their seven fellow-clansmen Michael, Meshullam, Shĕba, Jorai, Ja-
14 kan, Zia, and Eber, were sons of Abîhaîl (the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jehishai, the son of Jahdo, the son of Buz . . . Ahi, the son of Abdiel), all chiefs in their clan; 15
16 they lived in Gilead, in Bashan, in the townships, and in all the pasture lands of Sirion to their fullest extent. These Gadites 17 were all enrolled in the genealogical registers during the reign of Jotham king of Judah and during the reign of Jeroboam king of Israel.

The Reubenites, the Gadites, 18 and the half clan of Manasseh, brave fighters, able to carry shield and sword, good archers, and skilled warriors, amounted to forty-four thousand seven hundred and sixty men, fit for active service. They attacked 19 the Hagrites, and also Jetur, Naphish, and Nodab. God 20 helped them and put the Hagrites and all their allies into their power; for they cried to God as they fought, and he answered them because they relied on him. They carried off the enemy's 21 cattle, fifty thousand camels, two hundred and fifty thousand sheep, two thousand asses, and also a hundred thousand prisoners. Many of the enemy were 22 also slain, for the war was with God's sanction. Down to the exile they lived in the dispossessed territory.

The members of the half clan 23 of Manasseh who lived in the country swarmed from Bashan to Baal-hermon and Senir or mount Hermon. Their chiefs 24 were Epher, Ishi, Eliel, Azriel, Jeremiah, Hodaviah, and Jahdiel, great fighters, famous men, and chiefs of the clan. But they 25 broke faith with the God of their fathers and went faithlessly after the gods of the natives whom God had destroyed

26 before them. So the God of
Israel roused up Pulu the king
of Assyria and Tilgath-pilneser
the king of Assyria, who carried
them into exile, the Reubenites
and the Gadites and the half
clan of Manasseh, taking them
to Halah, Habor, Hara, and the
river of Gozan, where they are
to this day.

6 The sons of Levi were Ger-
2 shon, Kohath, and Merari. The
sons of Kohath were Amram,
3 Izhar, Hebron, and Uzziel; Am-
ram's children were Aaron, Mo-
ses, and Miriam; and Aaron's
sons were Nadab, Abihu, Elea-
4 zar, and Ithamar. Eleazar was
the father of Phinehas, Phinehas
5 of Abishua, Abishua of Bukki,
6 Bukki of Uzzi, Uzzi of Zerahiah,
7 Zerahiah of Meraioth, Meraioth
of Amariah, Amariah of Ahitub,
8 Ahitub of Zadok, Zadok of
9 Ahimaaz, Ahimaaz of Azarĭah,
10 Azarĭah of Johanan, Johanan of
Azarĭah (it was he who officiated
as priest in Solomon's temple at
11 Jerusalem), Azarĭah of Amariah,
12 Amariah of Ahitub, Ahitub of
13 Zadok, Zadok of Shallum, Shal-
lum of Hilkiah, Hilkiah of Aza-
14 rĭah, Azarĭah of Seraiah, and Sera-
15 iah of Jehozadak; Jehozadak
went into exile when the Eternal
made Nebuchadnezzar carry off
the men of Judah and Jerusalem.

16 The sons of Levi were Ger-
shom, Kohath, and Merari.
17 Libni and Shimei, these are the
18 names of Gershom's sons; Ko-
hath's sons were Amram, Izhar,
19 Hebron, and Uzziel; Merari's
sons were Mahli and Mushi.
Such were the families of the
20 Levites, one by one. From
Gershom sprang Libni, from
Libni Jahath, from Jahath Zim-
21 mah, from Zimmah Joah, from
Joah Iddo, from Iddo Zerah,
and from Zerah Jeatherai.

The line of descent from Ko- 2
hath was Amminadab, Korah,
Assir, Elkanah, Ebiasaph, Assir, 2
Tahath, Uriel, Uzziah, and 2
Shaul. The line of descent from 2
Elkanah was Amarai, Ahîmoth,
Elkanah, Zophai, Nahath, Eliab, 2
Jeroham, Elkanah, and Samuel. 2
Samuel's sons were Joel his 2
eldest and Abiah his second.

The line of descent from 2
Merari was Mahli, Libni, Shimei,
Uzzah, Shimea, Haggiah, and 3
Asaĭah.

Here are the men whom Da- 3
vid put in charge of the service
of song in the temple of the
Eternal, after the ark was set-
tled there; they carried on the 3
service of song at the Trysting
tent, till Solomon had built the
temple of the Eternal at Jeru-
salem, fulfilling their office in
due order. Those in office and 3
their descendants were as fol-
lows: to the Kohathites be-
longed Heman the singer (the
son of Joel, the son of Samuel,
the son of Elkanah, the son of 3
Jeroham, the son of Eliel, the
son of Toah, the son of Zuph, 3
the son of Elkanah, the son of 3
Mahath, the son of Amasai, the
son of Elkanah, the son of Joel,
the son of Azarĭah, the son of
Zephanĭah, the son of Tahath, 3
the son of Assir, the son of
Ebiasaph, the son of Korah, the 3
son of Izhar, the son of Kohath,
the son of Levi, the son of Is-
rael); his brother Asaph, who 3
stood at his right hand, was
Asaph the son of Berechiah, the
son of Shimea, the son of Mi- 4
chael, the son of Baaseiah, the
son of Malchijah, the son of 4
Ethni, the son of Zerah, the son
of Adaiah, the son of Ethan, the 4
son of Zimmah, the son of
Shimei, the son of Jahath, the 4
son of Gershom, the son of Levi.

44 At their left hand stood their
brothers, the sons of Merari,
represented by Ethan the son of
Kishi, the son of Abdi, the son
45 of Malluch, the son of Hasha-
bĭah, the son of Amazĭah, the
46 son of Hilkiah, the son of Amzi,
the son of Bani, the son of
47 Shemer, the son of Mahli, the
son of Mushi, the son of Merari,
48 the son of Levi. Their fellow-
Levites were put in charge of all
the duties of the tent of God's
49 house. But Aaron and his sons
officiated at the altar of burnt-
offering and at the altar of in-
cense, doing all that was re-
quired in the most sacred place,
and making expiation for Israel,
in keeping with all the orders
issued by Moses the servant of
50 God. The line of Aaron's de-
scendants was Eleazar, Phine-
51 has, Abishua, Bukki, Uzzi, Zera-
52 hiah, Meraioth, Amariah, Ahi-
53 tub, Zadok, and Ahimaaz.
54 The following are their resi-
dences, as they were settled
within the boundaries of the
land. To the descendants of
Aaron who belonged to the Ko-
hathite family—for theirs was
55 the first lot—were assigned He-
bron and its open lands in Judah,
56 though the fields and villages
belonging to the town were
assigned to Caleb the son of
57 Jephunneh. To the descendants
of Aaron were assigned Hebron,
the town of refuge, Libnah with
its open lands, Jattir, Eshtemoa
58 with its open lands, Hilen with its
open lands, Debir with its open
59 lands, Ashan with its open lands,
and Beth-shemesh with its open
60 lands, besides (from the clan of
Benjamin) Geba with its open
lands, Allemeth with its open
lands, and Anâthoth with its
open lands. Thirteen towns in all
they had, among their families.

61 The rest of the Kohathites
had ten towns allotted to them
from the families of the clans of
Ephraim and of Dan and the
half clan of Manasseh. The
62 Gershomites were allotted thir-
teen towns for their families,
from the clans of Issachar,
Asher, Naphtali, and Manasseh
in Bashan. The Merarites
63 were allotted twelve towns for
their families, from the clans of
Reuben, Gad, and Zebulun.
64 The Israelites allotted the Le-
vites these towns along with
their open lands. (They as-
65 signed the towns now to be
mentioned, from the clans of
Judah, Simeon, and Benjamin.)
66 Some of the Kohathite families
had towns allotted to them
67 from the clan of Ephraim; they
were assigned the town of refuge
Shechem in the highlands of
Ephraim with its open lands,
68 Gezer with its open lands, Jok-
meam with its open lands, Beth-
69 horon with its open lands, Aijalon
with its open lands, Gath-
rimmon with its open lands,
70 and—from the half clan of
Manasseh—Aner with its open
lands, and Bileam with its open
lands, for the rest of the Ko-
71 hathite families. The Ger-
shomites were assigned, from
the family of the half clan of
Manasseh, Golan in Bashan
with its open lands, Ashtaroth
72 with its open lands, and—from
the clan of Issachar—Kedesh
with its open lands, Daberath
73 with its open lands, Ramoth
with its open lands, Anem with
74 its open lands, besides—from
the clan of Asher—Mashal with
its open lands, Abdon with its
75 open lands, Hukok with its open
lands, Rehob with its open
76 lands, and—from the clan of
Naphtali—Kedesh in Galilee

with its open lands, Hammon
with its open lands, and Kiria-
77 thaim with its open lands. To
the rest of the Levites, the Me-
rarites, were assigned, from the
clan of Zebulun, Rimmono with
its open lands, Tabor with its
78 open lands, and, across the
Jordan at Jericho, east of the
Jordan, from the clan of Reu-
ben, Bezer in the desert with its
open lands, Jahzah with its open
79 lands, Kedêmoth with its open
lands, and Mephaath with its
80 open lands, besides—from the
clan of Gad—Ramoth in Gilead
with its open lands, Mahana-
81 im with its open lands, Hesh-
bon with its open lands, and
Jazer with its open lands.

7 The sons of Issachar were
four, Tola, Puah, Jashub, and
2 Shimron. Tola's sons were
Uzzi, Rephaiah, Jeriel, Jahmai,
Jibsam, and Samuel, chiefs of
their families, mighty warriors
in their generation, their fam-
ilies in the reign of David
amounting to twenty-two thou-
3 sand six hundred men. Uzzi's
son, Izrahiah, was the father of
Michael, Obadiah, Joel, and
Isshiah, all five men being
4 chiefs; along with them, duly
entered in the family geneal-
ogies, were armed forces num-
bering thirty-six thousand men;
for they had many wives and
5 sons. The total reckoning of
the families of Issachar, by their
genealogical records, was eighty-
seven thousand brave warriors.

6 The sons of Benjamin were
three, Bela, Becher, and Jediael.
7 Bela's sons were five, Ezbon,
Uzzi, Uzziel, Jerîmoth, and Iri,
mighty warriors, chiefs of their
families, which in the geneal-
ogies were reckoned as twenty-
two thousand and thirty-four
8 men. The sons of Becher were
Zemirah, Joash, Eliezer, Elioênai, Omri, Jerêmoth, Abijah, Anâthoth, and Alemeth—all sons of Becher; they were reckoned in the genealogies as mighty warriors, chiefs of their families, which numbered twenty thousand two hundred men.
Jediael's son was Bilhan, the father of Jeûsh, Benjamin, Ebud, Kenaănah, Zethan, Tarshish, and Ahishahar; all these were descendants of Jediael, mighty warriors as chiefs of their families, which amounted to seventeen thousand two hundred men, fit for active service.
(Also Shuppim and Hushim, sons of Ir, with Hushim the son of Aher.)

The sons of Naphtali were Jahziel, Guni, Jezer, and Shallum; their mother was Bilhah.

The children of Manasseh, borne to him by an Aramite concubine, were Machir the father of Gilead (who married a wife called Maakah), his sister named Hammôleketh, and his brother Zelophehad; Zelophehad had daughters. Maakah the wife of Gilead bore a son, whom she called Peresh; the name of his brother was Sheresh, and his sons were Ulam and Rekem; Ulam was the father of Bedan.
These were the descendants of Gilead son of Machir, son of Manasseh. His sister Hammôleketh was the mother of Ishhod, Abiezer, and Mahlah.
Shemîda's sons were Ahian, Shechem, Likhi, and Aniam.

The line of Ephraim was
Shûthelah, Tahath, Eleadah . . .
Ezer and Elead, whom the natives of Gath killed because they had come down to raid their cattle. Ephraim their father mourned many a day for them, and his brothers came to com-

23 fort him. Then he went in to his wife, who conceived and bore a son; Ephraim called him Beriah (On-evil), because his family had fallen on evil days.
24 His daughter was Shêerah, who built both upper and lower Beth-horon, and Uzzen-shêerah.
25 Rephah and Resheph were his sons, Resheph the father of
26 Telah, the father of Tahan, the father of Ladan, the father of Ammihud, the father of Eli-
27 shama, the father of Nun, the
28 father of Joshua. Their possessions and settlements were Bethel with its townships, East Naaran, West Gezer with its townships, Shechem with its townships, and on to Azzah and
29 its townships; also, along the frontier of Manasseh, Bethshean with its townships, Taănak with its townships, Megiddo with its townships, and Dor with its townships. There dwelt the descendants of Joseph the son of Israel.
30 The sons of Asher were Imnah, Ishvah, Ishvi, Beraiah, and
31 their sister Serah; Beriah was the father of Heber and Malchiel, Malchiel the father of
32 Birzaith; Heber was the father of Japhlet, Shemer, Hotham,
33 and Shua their sister; Japhlet's sons were Pasach, Bimhal, and Ashvath. These were Japhlet's
34 sons; the sons of his brother Shemer were Rogah, Jehubbah,
35 and Aram, and the sons of his brother Hotham were Zophah,
36 Imna, Shelesh, and Amal. Zophah was the father of Suah, Harnepher, Shual, Beri, Imrah,
37 Bezer, Hod, Shamma, Shilshah,
38 Jithran, and Beêra; and Jithran's sons were Jephunneh, Pis-
39 pah, and Ara. [[Ulla's sons were Ara, Hanniel, and Rizia.]]
40 All these were Asherite chiefs, picked soldiers of prowess, paramount chieftains. Their forces, reckoned in the genealogies, for active service were twenty-six thousand men.

Benjamin's sons were Bela, 8
his eldest, Ashbel the second,
Ahărah the third, Nohah the 2
fourth, and Rapha the fifth.
Bela became the father of Ad- 3
dar, Gera (father of Ehud),
Abishua, Naaman, Ahoah, She- 4
phuhan, and Huram. The sons 5
of Ehud, heads of families in 6
Geba, were Iglaam and Ale- 7
meth; Iglaam became the father
of Uzza and Ashishahar, and in 8
the open country of Moab he became the father of Mesha their sister and Hushim (who married Baara). Ashishahar became the 9
father of Jobab, Zibia, Mesha,
Malkam, Jeûz, Shachia, and 10
Mirma; these were his sons,
chiefs of their families. Hushim 11
became the father of Ahitub,
Elpaal (he built Ono, Lud, and 12
their townships), Beriah, and 13
Shema (both of whom, as family chiefs of the natives of Aijalon, routed the men of
Gath), with their brothers Sha- 14
shak and Jerêmoth. Beriah's
sons were Zebadiah, Arad, Eder, 15
Michael, Ishpah, and Joha; 16
Elpaal's sons were Zebadiah, 17
Meshullam, Hizki, Heber, Ish- 18
merai, Izliah, and Jobab; She- 19
ma's sons were Jakim, Zichri, 20
Zabdi, Elienai, Zillethai, Eliel, 21
Adaiah, Beraiah, and Shimrath.
Shashak's sons were Ishpan, 22
Eber, Eliel, Abdon, Zichri, Ha- 23
nan, Hananĭah, Elam, Antho- 24
thijah, Iphdeiah, and Penûel. 25
Jerêmoth's sons were Sham- 26
sherai, Shehariah, Athalĭah,
Jaareshiah, Elijah, and Zichri. 27
These were family chiefs, by 28
their genealogies, leading men, who lived at Jerusalem.

29 At Gibeon lived the founder
of Gibeon, Jeûel, whose wife
30 was called Maakah; his eldest
son was Abdon, then Zur, Kish,
31 Baal, Ner, Nadab, Gedor, Ahio,
32 Zecher, and Mikloth (the father
of Shimeam). They also lived
at Jerusalem, opposite their fel-
33 low-clansmen. Ner was the fa-
ther of Abner, Kish of Saul, Saul
of Jonathan, Malchishua, Abin-
34 adab, and Eshbaal; Jonathan's
son was Merib-baal, the father
35 of Micah, and Micah's sons
were Pithon, Melek, Tarea, and
36 Ahaz. Ahaz was the father of
Jehoaddah, whose sons were
Alemeth, Azmâveth, and Zimri,
37 Zimri the father of Moza, whose
son was Binea, the father of
Raphah, whose son was Elea-
38 sah, the father of Azel; Azel had
six sons, called Azrikam, Bokru,
Ishmael, Sheariah, Obadiah, and
Hanan. All these were Azel's
39 sons; his brother Eshek was the
father of three, Ulam, Jeûsh,
40 and Eliphelet. Ulam's sons
were mighty warriors, archers;
they had many sons and grand-
sons, a hundred and fifty of
them. All these belonged to the
Benjamites.

9 All Israel was registered in
genealogies; the records lie in
the Book of the Kings of Israel.
Owing to their transgressions,
the Jews were carried off into
exile at Babylon.

2 The first to re-inhabit their
settlements and towns were the
laity of Israel, the priests, the
3 Levites, and the temple-attend-
ants, though some Judahites,
Benjamites, Ephraimites, and
Manassites also resided at Jeru-
4 salem, namely, Uthai the son of
Ammihud (the son of Omri, the
son of Imri, the son of Bani),
belonging to the sons of Pharez
5 the son of Judah, Asaĭah the
oldest member of the Shilonites,
with his sons, Jeûel and his fel- 6
low Zerahites, numbering six
hundred and ninety, and nine 7
hundred and fifty-six registered
Benjamites, including Sallu the
son of Meshullam (the son of
Judah the son of Hasenuah),
Ibneiah the son of Jeroham, 8
Elah the son of Uzzi (the son
of Michri), and Meshullam the
son of Shephatiah (the son of
Reûel, the son of Ibnijah); all 9
these men were chiefs of their
respective families. The priests 10
were Jedaiah, Jehoiarib, Jakin,
and Azarĭah the son of Hilkiah, 11
the son of Meshullam, the son
of Zadok, the son of Meraioth,
the son of Ahitub, the chief au-
thority in the house of God,
with Adaiah the son of Jero- 12
ham, the son of Pashhur, the son
of Malchijah, and Maasai the
son of Adiel, the son of Jah-
zêrah, the son of Meshullam, the
son of Meshillêmith, the son
of Immer, besides their fel- 13
lows, family-chiefs, one thou-
sand seven hundred and sixty
most efficient men for the du-
ties of service in the house of
God. The Levites were Shem- 14
aiah son of Hasshub, the son of
Azrikam, the son of Hashabĭah,
a Merarite, with Bakbakkar, 15
Heresh, Galal, and Mattaniah
son of Mica, the son of Zichri,
the son of Asaph, also Obadiah 16
son of Shemaiah, the son of
Galal, the son of Jeduthun, and
Berechiah the son of Asa, the
son of Elkanah, who resided in
the villages of the Netophath-
ites. The warders were Shal- 17
lum, Akkub, Talmon, Ahiman,
and their kinsmen; Shallum was
their head, stationed till now at 18
the king's gate on the east.
These were the warders of the
sacred camp of the Levites.

19 Shallum son of Korê, the son
of Ebiasaph, the son of Korah,
with his fellow-Korahites of that
family, were in charge of the
service as keepers of the sacred
thresholds, as their fathers had
been keepers of the entrance in
the sacred camp of the Eternal,
20 when Phinehas the son of Elea-
zar ruled them (may the Eternal
21 be with him!); Zecharĭah the son
of Meshelemiah kept the door of
22 the Trysting tent. All these,
selected as warders at the entry,
numbered two hundred and
twelve. They were reckoned by
their genealogies within their
villages, appointed to their re-
sponsible duties by David and
23 Samuel the seer; they and their
sons had charge of the gates of
the house of the Eternal (the
24 Tent-house) as guards, acting as
warders on the east, the west,
the north, and the south sides of
25 it. Their fellows in the villages
had to come in periodically,
every seven days, to join them,
26 since four head warders, who
were Levites, were constantly on
duty, in charge of the chambers
and the treasuries of the house
27 of God, lodging in the vicinity of
the house of God, as they bore
the duty of watching it and
were responsible for opening it
28 every morning. Some of them
had charge of the utensils of the
service, which had to be counted
when they were brought in and
29 taken out. Others looked after
the furniture and all the sacred
utensils, as well as the flour, the
wine, the oil, the incense, and
30 the spices. Others, belonging
to the priests, prepared the
31 spices and cooked them. Mat-
tithiah, a Levite, the eldest son
of Shallum the Korahite, was
responsible for the pastry of
32 flat cakes, and some of the other
Kohathites looked after the
bread of the Presence, preparing
it every sabbath. [[These were 33
the singers, family-chiefs of the
Levites, who lived in the temple-
chambers, exempt from all other
service, since they were on duty
day and night.]] [[These were 34
family chiefs of the Levites,
reckoned by their genealogies,
leading men, who lived at Jeru-
salem.]]

[[At Gibeon lived the founder 35
of Gibeon, Jeiel, whose wife was
called Maakah; his eldest son 36
was Abdon, then Zur, Kish,
Baal, Ner, Nadab, Gedor, Ahio, 37
Zecharĭah, and Mikloth (the fa- 38
ther of Shimeam). They also
lived at Jerusalem, opposite
their fellow-clansmen. Ner was 39
the father of Kish, Kish of Saul,
Saul of Jonathan, Malchishua,
Abinadab, and Eshbaal; Jon- 40
athan's son was Meribbaal, the
father of Micah, and Micah's 41
sons were Pithon, Melek, and
Tahrea. Ahaz was the father 42
of Jarah, Jarah of Alemeth, Az-
mâveth, and Zimri, Zimri the
father of Moza, whose son was 43
Binea, the father of Rephaiah,
the father of Eleasah, whose son
was Azel; Azel had six sons, 44
called Azrikam, Bokru, Ishmael,
Shearĭah, Obadiah, and Hanan;
these were Azel's sons.]]

When the Philistines made 10
their attack on Israel, the men
of Israel fled from the Philistines
and dropped slain upon mount
Gilboa. The Philistines over- 2
took Saul and his sons; they
slew Jonathan, Abinadab, and
Malchishua, Saul's sons. Saul 3
himself was hard pressed in the
fight, the archers got at him, and
he was wounded by the archers.
Then Saul said to his armour- 4
bearer, "Draw your sword and
run me through, lest these uncir-

cumcised creatures come and make sport of me." But his armour-bearer would not; he was terrified. So Saul took his
5 own sword and fell on it. And when his armour-bearer saw that Saul was dead, he also fell
6 on his sword and died. Thus Saul died, and his three sons; his whole household died to-
7 gether. When all the men of Israel in the valley saw the flight and saw that Saul and his sons were dead, they abandoned their towns and took to flight; the Philistines then came and
8 occupied them. Next day, when the Philistines went to strip the slain, they found Saul and his sons lying dead on mount Gil-
9 boa. They stripped him, cut his head off, took his armour, and sent messengers all round the Philistine country to carry the good news to their idols and
10 people; his armour they placed in the temple of their gods, his head they nailed up in the tem-
11 ple of Dagon. But when all the men of Jabesh-gilead heard what the Philistines had done to Saul,
12 all the braves set out and removed the body of Saul and the bodies of his sons to Jabesh, burying their bones under the oak at Jabesh, and fasting for
13 seven days. Thus died Saul, for his faithlessness to the Eternal, because he had not kept the word of the Eternal, and also because he had consulted a me-
14 dium, resorting to a medium and not to the Eternal; for this did the Eternal kill him, turning the kingdom over to David the son of Jesse.

11 Then all Israel gathered round David at Hebron, saying, "Here we are, your own bone and
2 flesh! In bygone days, even when Saul was our king, it was you who led Israel out and in; the Eternal your God said to you, 'You shall shepherd my people Israel, you shall be prince over my people Israel!' " So all 3
the sheikhs of Israel came to the king at Hebron. David made a compact with them at Hebron in presence of the Eternal, and they anointed David king over Israel, as the Eternal had ordered by Samuel. Then David 4
and all Israel went to Jerusalem (that is, Jebus), where the Jebu- 5
sites, natives of the country, told David, "You will never get in here." But David did capture the stronghold of Sion (which is David's burg). David 6
proclaimed, "Whoever is the first to rout the Jebusites shall be commander-in-chief." Joab the son of Zeruĭah was the first to attack them, and he was made commander. David took 7
up his residence in the stronghold (hence it was called "David's burg"), and built a wall 8
round about the town, from the Millo rampart onwards, while Joab repaired the rest of the town. David became greater 9
and greater, for the Lord of hosts was on his side.

These are the leading knights 10
of David, who were his powerful supporters in the kingdom, uniting with all Israel to make him king, in terms of the Eternal's instructions for Israel. This is the number of David's 11
kinghts. There was Ishbaal, the son of a Hachmonite, chief of the Trio, who once wielded his spear against three hundred men, whom he slew all at one time. Next him came Eleazar 12
the son of Dodo, the Ahohite, 13
one of the Trio of knights; he was with David at Pasdammim, in a field full of barley, where

the Philistines had collected; the people had run away from the
14 Philistines, but he held his ground in the field, kept the place, and slew the Philistines; the Eternal saved them by a
19b great victory. Such were the exploits of the Trio of knights.
20 Abishai, the brother of Joab, was at the head of the Thirty, for he once wielded his spear against three hundred men whom he slew, and won a name
21 like that of the Trio. He was the most distinguished of the Thirty and became their captain, but he was not promoted
22 to a place in the Trio. Then there was Benaiah, the son of Jehoiada, from Kabzeêl, a brave fighter, a man of doughty deeds; he killed two lion-cubs in their lair, after he had gone down and killed the lion inside a pit
23 upon a snowy day. He also killed an Egyptian, a very tall man, seven and a half feet high, who carried a spear the size of a weaver's beam; Benaiah attacked him with a club, wrenched the spear from the Egyptian's hand, and killed him
24 with his own spear. Such were the exploits of Benaiah, the son of Jehoiada; he won a name like
25 that of the Trio of knights, and was indeed renowned among the Thirty, but he was not promoted to the Trio. David put him at the head of his bodyguard.
15 Three of the Thirty once made their way down to the crag, to join David at the stronghold of Adullam. The Philistine force was camping in the valley of
16 Rephaim; David was inside the stronghold, and there was a Philistine garrison at Bethlehem. David said longingly,
17 "Oh if someone would only give me a drink of water from the well at Bethlehem, the well
beside the gate!" So the three 18
broke through the Philistine lines, drew some water from the well at Bethlehem, the well beside the gate, and brought it to David. But he would not drink it; he poured it out for the
Eternal, crying, "My God for- 19
bid that I should do it! Am I to drink the blood of these men who went at the risk of their lives? For they have brought this water at the risk of their lives." So he would not drink it.

Now for the heroes of the 26
army: Asahel the brother of Joab, Elhanan the son of Dodo
(from Bethlehem), Shammoth 27
from Harod, Helez the Pelonite,
Ira the son of Ikkesh (from 28
Tekoah), Abiezer from Anâthoth, Sibbechai the Hushath- 29
ite, Ilai the Ahohite, Maharai 30
the Netophathite, Heled the son of Baanah the Netophathite,
Ithai the son of Ribai from 31
Gibeah (belonging to Benjamin), Benaiah the Pirathonite,
Hiddai from the wadies of Ga- 32
ash, Abiel the Arbathite, Az- 33
mâveth from Bahurim, Eliahba
from Shaalbon, the sons of Ha- 34
shem from Gizon, Jonathan the
son of Shagê the Hararite, Ahiam 35
the son of Sakar the Hararite,
Eliphal the son of Ur, Hepher 36
from Mecherath, Eliam the son of Ahithophel the Gilonite,
Hezro from Karmel, Naarai the 37
son of Ezbai, Joel the brother of 38
Nathan, Mibhar the son of
Hagri, Zelek the Ammonite, Na- 39
harai the Beêrothite, armourbearer to Joab the son of Zeruĭah,
Ira the Ithrite, Gareb the Ith- 40
rite, Uriah the Hittite, Zabad 41
the son of Ahlai, Adina the son 42
of Shiza the Reubenite, captain of a Reubenite company of

43 thirty. Hanan the son of Maa-
44 kah, Josaphat the Mithnite, Uz-
zia from Ashtaroth, Shama and
Jehiel (their father was Hotham
45 of Arôer), Jediael the son of
Shimri, and his brother Joha
46 (from Tizi), Eliel the Mahavite,
Jeribai and Joshaviah (sons of
Elnaam), Ithmah the Moabite,
47 Eliel, Obed, and Jaasiêl from
Zobah.

12 Here are the men who joined
David at Ziklag, when, owing
to Saul the son of Kish, he had
no freedom of movement; they
were among the strong men who
2 helped him in the fray, they
plied the bow, they could sling
stones and shoot arrows with
their right hand or their left,
and they belonged to Saul's own
3 clan of Benjamin. First came
Ahiezer, then Joash son of
Shemaiah from Gibeah, Jeziel
and Pelet (sons of Azmâveth),
Berachah, Jehu from Anâthoth,
4 Ishmaiah the Gibeonite (a
mighty member of the Thirty,
whom he commanded), Jere-
miah, Jahaziel, Johanan, Joza-
5 bad from Gedor, Eluzai, Jerî-
moth, Bealiah, Shemariah, and
Shephatiah the Haruphite, with
6 Elkanah, Isshiah, Azarel, Joe-
zer, and Jashoboam, who were
7 Korahites, Joelah and Zebadiah,
the sons of Jeroham from Gedor.
8 At the stronghold in the desert
David was also joined by a num-
ber of Gadite warriors of prow-
ess, soldiers trained for war, who
could manage shield and spear,
fierce-looking as lions and nim-
9 ble as roes on the hill; there
were Ezer, at their head, Oba-
diah the second, Eliab the third,
10 Mishmannah the fourth, Jere-
11 miah the fifth, Attai the sixth,
12 Eliel the seventh, Johanan the
eighth, Elzabad the ninth,
13 Jeremiah the tenth, and Mach-
bannai the eleventh. These were 14
the Gadite captains, the weakest
a match for any hundred men,
the strongest a match for a
thousand. It was these men who 15
in the first month of the year
forded the Jordan when it had
overflowed all its banks, and
routed the folk of the valleys
east and west. Some also came 16
from Benjamin and Judah to
join David at the stronghold;
David went out to meet them, 17
and told them, "If you come to
me in peace to help me, then I
am ready to join you; but if you
come to betray me to my foes,
though I have done no wrong,
then may the God of our fathers
take note of it and punish it!"
Amasa, who was commander-in- 18
chief, was inspired to reply,

> We are your men, David,
> on your side, O son of Jesse!
> Peace, peace to you,
> and to your helpers peace—
> for your God helps you!

Then David admitted them and
made them captains of his band.

Some also deserted to David 19
from Manasseh; it was when he
accompanied the Philistines to
fight against Saul, but gave
them no help, as the Philistine
authorities after deliberating on
the matter sent him away, be-
lieving that he would desert to
Saul and cost them their lives.
David then returned to Ziklag, 20
where some Manassite com-
manders deserted to him, Ad-
nah, Jozabad, Jediael, Michael,
Jozabad, Elihu, and Zillethai;
they helped David against the 21
raiders, for they were all war-
riors of prowess and took com-
mand of his host—a host that 22
grew daily by its recruits, till it
became a large host, a very host
of God.

23 Here are the numbers of the armed divisions that joined David at Hebron, to turn the kingdom of Saul over to him, as the
24 Eternal had declared. The Judahite warriors, armed with shields and spears, were six
25 thousand eight hundred; there were seven thousand one hundred Simeonites, warriors of
26 prowess, four thousand six hun-
27 dred Levites, and three thousand seven hundred Aaronites,
28 led by Jehoiada, along with Zadok a young warrior of prowess, who had twenty-two captains of his father's family.
29 There were three thousand from Benjamin, Saul's own clan, for till now the larger number of them had kept loyal to the house
30 of Saul. There were twenty thousand eight hundred warriors of prowess from Ephraim, famous fighters in their families,
31 and eighteen thousand (whose names were kept) from the half-clan of Manasseh, who came to
32 make David king. There were two hundred leaders from Issachar, men who knew the needs of the time and what exactly Israel ought to do; they had all their clansmen at their com-
33 mand. There were fifty thousand men from Zebulun, fit for active service, taking the field with every weapon of war, a large company with a single
34 purpose. From Naphtali came a thousand captains, with thirty-seven thousand men bearing
35 shields and spears. There were twenty-eight thousand six hundred Danites, ready to take the
36 field, and forty thousand from Asher, ready to take the field,
37 fit for active service. From east of the Jordan, from Reuben, Gad, and the half-clan of Manasseh, came a hundred and twenty thousand men, taking the field with every weapon of war. All these trained soldiers, 38
ready to take the field, came with one purpose to Hebron, to make David king over Israel; and the rest of Israel were all of the same mind, to make David king. They spent three days 39
there with David, eating and drinking what their fellows had provided; and the neighbours, 40
as far as Issachar, Zebulun, and Naphtali, also brought food on asses, camels, mules, and oxen, flour-cakes, fig-cakes, bunches of raisins, wine, oil, oxen, and plenty of sheep; for joy reigned in Israel.

13 Then David consulted the commanders and generals, in-
2 deed all the leaders; David said to the war-council of Israel, "If you agree, and if it is the mind of the Eternal our God, let us send quickly to the rest of our fellows in the land of Israel (since the priests and Levites are with them in their towns
3 that have open lands), that they may join us in bringing back the ark of God; for during the reign of Saul we never enquired about
4 it." The war-council all said that they would, for the proposal seemed right to all the
5 people. So David mustered all Israel from the Wady-el-Arish to the pass of Hamath, in order to convey the ark of God from
6 Kiriath-jeârim; David and all Israel went up to Baalah or Kiriath-jeârim (it belongs to Judah) in order to convey the ark of God, belonging to the Eternal who sits enthroned upon
7 the kherubs; and they carried the ark of God from the house of Abinadab on a new cart. Uzza and Ahio drove the cart,
8 while David and all Israel

danced before God with all their
might, singing and playing on
lyres and lutes and drums and
9 cymbals and bugles. But when
they reached the threshing-floor
of Kidon, Uzza put out his
hand to steady the ark, because
10 the oxen were slipping; then the
anger of the Eternal blazed out
against Uzza, the Eternal struck
him down because he had put
out his hand to the ark, and he
died on the spot before God.
11 David was angry because the
Eternal had broken out upon
Uzza, and he called the spot
Peres-uzza or "Breaking of
Uzza"—as it still is called to
12 this day. David was afraid of
God that day; he said, "How
can I take God's ark home?"
13 So David did not place the ark
in his (David's) burg, but took it
aside to the house of Obed-edom
14 the Gittite; for three months
the ark of God remained with
the household of Obed-edom, at
his house, and the Eternal
blessed the house of Obed-edom
and all that he had.

14 When Hiram king of Tyre
sent messengers to David, with
cedar-logs, masons, and carpen-
2 ters, to build him a palace, Da-
vid realized that the Eternal had
set him to be king over Israel,
for the sake of his people Israel,
since David's kingdom was
highly exalted.

3 At Jerusalem David took more
wives, and more sons and daugh-
4 ters were born to him. The fol-
lowing are the names of those
born to him in Jerusalem: Sham-
mua, Shobab, Nathan, Solomon,
5 Ibhar, Elishua, Elpelet, Nogah,
6 Nepheg, Japhia, Elishama, Beeli-
7 ada, and Eliphelet.

8 When the Philistines heard
that David had been anointed
king over all Israel, all the Phil-
istines marched up in search of
David. But David heard of it
and sallied out to meet them.
Meantime the Philistines had 9
made a foray through the valley
of Rephaim. So David asked 10
God, "Shall I attack the Phil-
istines? And wilt thou put them
into my hands?" The Eternal
said to him, "Attack them, for I
will put them into your hands."
Up came the Philistines as far 11
as Baal-perazim, where David
routed them. "God has broken
my foes by my power," said
David, "like water bursting a
dam!" So the spot was called
Baal-perazim (or "lord of
bursts"). The Philistines left 12
their gods behind them there,
and by David's order they were
burned up. Back came the 13
Philistines on a foray through
the valley. David again asked 14
God, and God said to him,
"You must not march after
them; sweep aside and attack
them in front of the balsam-
trees. Whenever you hear a 15
sound of movement among the
tops of the balsam-trees, then
launch your attack, for God
will have gone in front of you
to rout the Philistine army."
David did as God ordered him, 16
and routed the Philistine army
from Gibeon all the way to
Gezer. So the fame of David 17
spread to all countries, and the
Eternal put the fear of him on
all nations.

He not only built himself 15
houses in David's burg but pre-
pared a site for the ark of God
and pitched a tent for it. Then 2
David ordered that no one
should carry the ark of God
except the Levites, since the
Eternal had chosen them to
carry the ark of God and to
serve him always. So, when 3

David convened all Israel at Jerusalem, to bring the ark of the Eternal up to the place which he had prepared for it,
4 David mustered the Aaronites
5 and the Levites. At the head of the Kohathites was Uriel, with a hundred and twenty of his
6 fellows; at the head of the Merarites was Asaïah, with two hundred and twenty of his fel-
7 lows; at the head of the Gershomites was Joel, with a hundred and thirty of his fellows;
8 at the head of the sons of Elizaphan was Shemaiah, with two
9 hundred of his fellows; at the head of the sons of Hebron was Eliel, with eighty of his fellows;
10 and at the head of the sons of Uzziel was Amminadab, with a hundred and twelve of his fel-
11 lows. Summoning Zadok and Abiathar the priests along with Uriel, Asaïah, Joel, Shemaiah, Eliel, and Amminadab the Le-
12 vites, David said to them, "You are the heads of the Levitical families; purify yourselves, you and your fellows, for bringing the ark of the Eternal, the God of Israel, up to the site I have
13 prepared for it. It was because you did not carry it at first, that the Eternal our God broke out upon us, because we did not go about it in the proper way."
14 So the priests and the Levites purified themselves for bringing up the ark of the Eternal the
15 God of Israel, and the Levites carried the ark of God on their shoulders with poles, as the Eternal had bidden Moses give
16 orders. David also bade the heads of the Levites appoint some of their fellows to the service of song, with musical instruments, lutes, lyres, and cymbals, to beat time and to shout
17 with joy. So the Levites appointed Heman the son of Joel, his fellow-Levite Asaph the son of Berechiah, and, from their
18 fellows the Merarites, Ethan the son of Kushaiah, together with twelve others, Zecharĭah, Bani, Jaaziel, Shemiramoth, Jehiel, Unni, Eliab, Benaiah, Maaseiah, Mattithiah, Eliphlêhu, and Mikneiah, also the warders Obed-
19 edom and Jeiel. Of the singers, Heman, Asaph, and Ethan had to beat time with bronze cym-
20 bals; Zecharĭah, Jaaziel, Shemiramoth, Jehiel, Unni, Eliab, Maaseiah, and Benaiah had to lead the praise with lutes set for soprano voices, while Mat-
21 tithiah, Eliphlêhu, Mikneiah, Obed-edom, Jehiel, and Azarĭah had to use harps set for bass
22 voices. Chenaniah the Levitical leader was in charge of the transport; he gave directions about the transport, as he was an
23 expert. Berechiah and Elkanah acted as warders for the ark,
24 while the priests Shebaniah, Joshaphat, Nethanel, Amasai, Zecharĭah, Benaiah, and Eliezer sounded the bugles in front of
25 the ark of God. So went David and the sheikhs of Israel and the generals joyfully to bring up the ark of the compact of the Eternal from the house of Obed-
26 edom; and after God had helped the Levites who carried the ark of the compact of the Eternal, they sacrificed seven bullocks
27 and seven rams. David and all the Levites who carried the ark, and the singers, and Chenaniah the head of the transport, danced with all their might, David wearing a linen kilt.
28 Thus did all Israel bring up the ark of the compact of the Eternal with shouts, with blasts of bugles and trumpets and cymbals, beating time with lutes and

29 lyres. (As the ark of the compact of the Eternal reached David's burg, Michal the daughter of Saul looked out of the window; and when she saw king David whirling about and sporting, she despised him in her
16 heart.) After bringing in the ark of the compact of the Eternal, they put it in its place, inside the tent pitched for it by David; they sacrificed burnt-offerings and recompense-offer-
2 ings before God, and when David had finished sacrificing the burnt-offerings and recompense-offerings before God, he blessed the people in the name of the
3 Eternal, and distributed to every man and woman in Israel a loaf of bread, a slice of meat, and a bunch of raisins apiece.
4 He appointed certain Levites to serve before the ark of the Eternal, to commemorate and thank and praise the Eternal the God
5 of Israel; of these the leader was Asaph, and next to him Zecharĭah, Jaaziel, Shemiramoth, Jehiel, Mattithiah, Eliab,
6 Benaiah, Obed-edom, and Jeiel, with lutes and lyres, Asaph always beating time with cymbals, Benaiah and Jaaziel the priests with bugles, before the ark of
7 the compact of God. On that day David first commissioned Asaph and his fellows to offer thanks to the Eternal, thus:

8 Give thanks to the Eternal, proclaim his fame,
celebrate among the nations his exploits;
9 sing to him, make music to him,
go over all the wonders he has done;
10 glory in his sacred name,
let worshippers of the Eternal rejoice in heart.
11 Worship the Eternal and his might,
worship his presence evermore,
remember the wonders he has 12
done,
his marvels and his sentences
of doom,
O race of Israel his servant, 13
O sons of Jacob whom he
chose.
The Eternal, he is our God, 14
and his authority is over all
the earth.
Never forget his compact, 15
the pledge he gave for a thou-
sand generations,
the compact he made with Abra- 16
ham,
the oath he swore to Isaac,
confirming it as a decree to Jacob, 17
for Israel as an eternal com-
pact,
that he would give them Canaan's 18
land,
to hold it in their own pos-
session.
Few in numbers were our fathers, 19
few and foreigners,
wandering from one nation to 20
another,
and from realm to realm;
but he would not let a man op- 21
press them,
he would punish kings on their
account,
saying, "Touch not my conse- 22
crated,
do my prophets no harm."
Sing, all the earth, to the Eternal, 23
day after day tell of his victory;
let the heathen hear his glory, 24
let every nation know the won-
ders he has done.
For great is the Eternal, loudly 25
to be praised,
and to be feared above all
gods;
for all gods of the nations are 26
mere idols,
but the Eternal made the
heavens;
grandeur and majesty attend 27
him,
splendour and joy are in his
temple.
Praise the Eternal, O clans of the 28
nations,
praise the Eternal for his glory
and his might!

29 Praise the Eternal for his own
open glory,
enter his presence with an
offering,
kneel before God in sacred vest-
ments;
30 tremble before him, all the
earth;
he has steadied and settled the
world.
Let the skies be glad, let earth
rejoice,
31 proclaim to the nations that the
Eternal is king.
32 Let the sea and all within it
thunder praise,
let the fields and all they hold
exult,
33 let the trees of the forest sing for
joy
at the presence of the Eternal
—for he comes to rule the
earth.
34 Give thanks to the Eternal for
his goodness;
his kindness never fails.
35 And cry, "O God of our salva-
tion, save us,
gather us, free us, from the
heathen,
to give thanks to thy sacred
name,
to triumph in our praise of
thee."
36 Blessed be the Eternal, Israel's
God,
through all eternity!

And all the people added
"Amen," and praised the Eter-
37 nal. David then left Asaph
and his fellows there at the
service of the ark for all time,
as each day's duty required,
38 with Obed-edom, Hosa, and
their sixty-eight comrades to
39 guard the gates, and Zadok with
his fellow-priests to offer the
burnt-sacrifice to the Eternal,
before the tent of the Eternal on
40 the height at Gibeon, upon the
altar of burnt-offerings every
morning and every evening, in
accordance with all the injunc-
tions laid down by the Eternal
in his law for Israel; Heman, 41
Jeduthun, and the others al-
ready mentioned by name,
chosen for this service, were left
to give thanks to the Eternal,
"whose kindness never fails,"
possessing bugles and cymbals 42
for the use of musicians and
other instruments used in sa-
cred song (the sons of Jeduthun
acting as warders). Then the 43
people all went home, and David
went home to greet his family.

After David had taken up 17
residence in his palace, he said
to the prophet Nathan, "Here
am I staying in a house of cedar,
while the ark of the compact of
the Eternal is under the curtains
of a tent!" Nathan said to 2
David, "Do whatever is in your
mind, for God is with you."
But that very night God's word 3
came to Nathan: "Go and give 4
my servant David this message
from the Eternal: 'You are not
to build me a temple to stay in,
for I have never stayed in a 5
temple, from the day that I
brought out the Israelites down
to this day; I have always gone
from tent to tent, with that as
my Dwelling. Wherever I 6
moved with all Israel, did I ever
ask a single one of Israel's lead-
ers, whom I ordered to rule my
people, why they had not built
me a house of cedar?' No, give 7
my servant David this message
from the Lord of hosts: 'I took
you from the pasture land, from
tending sheep, that you should
be prince over my people Israel;
I have been with you wherever 8
you went, to cut off all your
enemies before you; and I
will make you renowned like
the great men upon earth; I 9
will fix a place for my people
Israel and plant them firm in
their place till they are never

unsettled again—violent men
shall no longer harry them as
they have done in bygone days,
10 ever since I had to raise up
champions for my people Israel;
I will subdue all your enemies.'
Also the Eternal tells you that
he will build up a family for you;
11 when all your days are done and
you must go to join your fathers,
'I will raise your offspring, one
of your own sons, and establish
12 his dynasty. (He shall build a
temple for me, and I will estab-
lish his throne for all time.)

13 To him will I be a father,
to me he shall be a son,
nor will I take back my kindness
from him,
as I took it from him who was
before you;
14 I will fix him in my house and
kingdom for all time,
for all time shall his throne be
established.'"

15 Thus did Nathan speak to Da-
vid, in terms of all these words
16 and of all this vision. Then
king David went in and sat
down before the Eternal, saying,
"Who am I, O God the Eternal,
and what is my house, that
thou hast brought me thus far?
17 And thou hast reckoned this a
small favour, O God! Thou
hast actually spoken of thy
servant's house for ages to come,
18 and . . . What more need
David say to thee of this honour
to thy humble servant? Thou
19 knowest thy servant, O Eternal;
it is for thy servant's sake and
out of thine own heart that thou
hast acted in revealing all this
20 great future. O Eternal, there
is none like thee, no god except
thee, that we have ever heard
21 of! And who is like thy people
Israel, a unique nation upon
earth, whom God went to re-
deem to be a people for himself,
to win thyself a name by great
and terrible exploits, driving
out nations before thy people
whom thou didst redeem from
Egypt? For thou hast made 22
thy people Israel to be thine
own people for ever; and thou,
O Eternal, hast become their
God. Now, O Eternal, let thy 23
promise to thy servant and his
house be fixed for ever, and do
as thou hast said, that thy re- 24
nown may be fixed and great
for ever, when men say, 'The
Lord of hosts is the God of
Israel, aye a God to Israel,' and
when thy servant David's house
is fixed and firm before thee.
For, O my God, thy servant has 25
ventured to pray thus to thee
because thou hast revealed to
thy servant that thou wilt build
him up a family. O Eternal, 26
thou art God, thou hast made
this kind promise to thy ser-
vant; thou hast been pleased to 27
bless the family of thy servant,
that it may continue in thy pres-
ence always; thou hast blessed
it, O Eternal, and blessed it is
for ever!"

After this David defeated the 18
Philistines and subdued them;
he took Gath and its townships
from the Philistines. He de- 2
feated Moab, till the Moabites
became subject to David and
brought him tribute. Then 3
David defeated Hadadezer king
of Zobah at Helam, as he went
to set up his trophy of victory
on the Euphrates; from him 4
David captured a thousand
chariots, seven thousand cav-
alry, and twenty thousand in-
fantry; David hamstrung all
the chariot horses, except
enough for a hundred chariots.
When the Aramæans of Damas- 5
cus came to the aid of Hada-
dezer, king of Zobah, David

killed twenty-two thousand Aramæans, and then posted garrisons among the Aramæans of Damascus; this made the Aramæans subject to David, and they brought him tribute. Indeed, wherever David went, the Eternal gave him victory. David took the golden shields worn by Hadadezer's officers and brought them to Jerusalem, and from Tibhath and Kûn, towns belonging to Hadadezer, David took a very large quantity of bronze, which Solomon used to make the tank, the columns, and the articles of bronze. And when Toû king of Hamath heard that David had defeated all the forces of Hadadezer king of Zobah, he sent his son Hadoram to salute king David and congratulate him on fighting and defeating Hadadezer, for Hadadezer had been at war with Toû. Hadoram brought with him all sorts of gold, silver, and bronze ware, which king David dedicated to the Eternal along with the silver and gold which he had carried off from all nations, from Edom, Moab, the Ammonites, the Philistines, and Amâlek. On his way back, David killed eighteen thousand Edomites in the wady of Salt, and posted garrisons throughout Edom, till all the Edomites became subject to David. Wherever David went, the Eternal gave him victory. David reigned over all Israel; he himself administered justice and the law to all his people. Joab the son of Zeruĭah was in command of the army, Jehoshaphat the son of Ahilud was chancellor, Zadok the son of Ahitub and Abimelek the son of Abiathar were his priests, Shavsha was secretary, Benaiah the son of Jehoiada was in command of the foreign bodyguard, and David's sons were his majesty's lieutenants.

It was after this that Nahash king of the Ammonites died, and his son reigned instead of him. David thought, "I will be kind to Hanun the son of Nahash, since his father was kind to me." So David sent envoys to condole with him over his father's death. But when David's officers reached the land of the Ammonites, on their way to condole with Hanun, the Ammonite princes said to Hanun, "Do you imagine David is paying respect to your father in sending you this message of sympathy? Have not his officers come to explore, to overthrow the country by spying it out?" Then Hanun seized David's officers, shaved them, cut their robes in two, as far as their waists, and sent them off. News was brought to David of the plight of his men. He sent to meet them—for they were terribly ashamed. "Stay at Jericho," said the king, "till your beards grow; then come home." When the Ammonites found they had brought themselves into bad odour with David, Hanun and the Ammonites sent four hundred and twelve thousand five hundred pounds in silver to hire chariots and cavalry from Mesopotamia, Aram-maacah, and Zobah; they hired thirty-two thousand chariots, as well as the king of Maakah with his men, who came and camped in front of Medĕba. Meantime the Ammonites mustered from their towns for battle. On hearing this, David despatched Joab and all the army with the veterans. The

Ammonites marched out and formed up at the entrance to the town, while the allied kings posted themselves apart in the
10 open country. Joab, seeing that he was threatened both in front and in the rear, selected all the picked men of Israel and arrayed them against the Ara-
11 mæans; the rest of the troops he put in charge of his brother Abishai, and they deployed
12 against the Ammonites. "If the Aramæans prove too strong for me," he said, "you must help me; but if the Ammonites prove too strong for you, then I will come to your aid! Cour-
13 age! let us play the man for our people and for the towns of our God! And may the Eternal do
14 what he deems right!" Then Joab and his force moved forward to face the Aramæans in fight; they fled before him.
15 Whereupon the Ammonites, seeing that the Aramæans had fled, fled themselves before his brother Abishai and got inside the town. So Joab marched
16 back to Jerusalem. But when the Aramæans saw they had been defeated by Israel, they despatched messengers and brought out the Aramæans from across the Euphrates, headed by Shophach the general of
17 Hadadezer's army. When David was told of this, he mustered all Israel, crossed the Jordan, and came to Helam, where he drew up in battle array
18 against them. There the Aramæans fought, and fled before Israel; David destroyed seven thousand Aramæan chariots and forty thousand of their infantry, and killed Shophach the general of their army.
19 When the folk of Hadadezer saw they were defeated by Israel, they made peace with David and became subject to him; nor would the Aramæans help the Ammonites any more.

20 Next spring, at the time of year when kings start on their campaigns, Joab led out the main force and ravaged the land of the Ammonites; he went and besieged Rabbah, while David remained at Jerusalem. Joab stormed Rabbah and sacked it.
2 When David took the golden crown from the head of their idol Milkom, he found that it weighed about a hundred pounds; it contained a jewel, which was placed on David's head. He also brought away the spoil of the town, a vast
3 amount, and the townsfolk, whom he set to work with saws and iron picks and axes. He did this to all the Ammonite towns. Then David and all the troops returned to Jerusalem.

4 After this a fight started with the Philistines at Gezer, where Sibbechai the Hushathite killed Sippai a descendant of the giant-race, and so the Philistines were
5 subdued. There was another fight with the Philistines, when Elhanan the son of Jair killed Lakmi the brother of Goliath the Gittite, whose spear had a shaft like a weaver's beam.
6 There was another fight at Gath, where a huge man, with six fingers on each hand and six toes on each foot, another descend-
7 ant of the giant-race, defied Israel, but David's nephew Jonathan, the son of Shimea, killed
8 him. These were descendants of the giant-race in Gath, and they fell by the hand of David and his officers.

21 Satan now made a move against Israel; he incited David
2 to number Israel. So David

told Joab and the commanders of the nation to go and number Israel from Beêrsheba to Dan, and bring him word, that he
3 might know the total. Joab said to the king, "May the Eternal make his people a hundred times as large as it is to-day! But is not my lord their king? Are they not all my lord's servants? Why should my lord the king insist on this? Why should
4 he bring guilt on Israel?" Nevertheless the king's orders overbore Joab. So Joab retired; he went all over Israel and then
5 came back to Jerusalem. Joab reported to David the total number of the people who had been registered; all in Israel amounted to one million one hundred thousand men-at-arms, while Judah numbered four hundred and seventy thousand
6 men-at-arms. (Joab had not counted Levi and Benjamin among them, for the king's order
7 was detestable to him.) Now God was displeased at this action; so he struck Israel.
8 Then said David to God, "I have sinned greatly in doing this; pray take away the sin of thy servant, for I have done a
9 senseless deed!" The Eternal
10 said to Gad, David's seer, "Go and tell David that this is what the Eternal says: 'I put three things before you; choose one of
11 them to befall you.'" So Gad went and told David that the Eternal said, "Take what you
12 please: three years of famine, three months of defeat at the hand of your foes, while they chase you and cut you down, or three days of the Eternal's own sword, pestilence in the land and the angel of the Eternal dealing death all over Israel. Consider," said Gad, "what answer I am to take to him who sent me." "I am in a terrible 13
difficulty," said David to Gad; "however, let me fall into the hands of the Eternal (for his mercies are many), not into the hands of men." So the Eternal 14
sent a pestilence upon Israel, and Israel lost seventy thousand men. God even sent an 15
angel to destroy Jerusalem; but, as he was on the point of destroying it, the Eternal looked and changed his mind about the punishment; he said to the destroying angel, "Enough! hold your hand!" The angel of the Eternal was standing beside the threshing-floor of Ornan the Jebusite, and when David raised 16
his eyes he saw the angel of the Eternal in mid-air, holding a drawn sword over Jerusalem. Then David and the sheikhs, clothed in sackcloth, dropped on their faces, and David said to 17
God, "Was it not I who ordered the people to be numbered? It was I who sinned, I who acted so wickedly! But these poor creatures, what have they done? Let thine hand, O Eternal my God, be against me and against my father's house, not against my people to plague them." Then the angel of the Eternal 18
ordered Gad to tell David to go up and erect an altar to the Eternal at the threshing-floor of Ornan the Jebusite. At the 19
bidding of Gad, who spoke in the name of the Eternal, David did go up. When Ornan turned 20
round, he saw the angel, and his four sons who were with him hid themselves. Ornan was threshing wheat; and, as David 21
approached him, Ornan looked out, and when he saw David he went outside the threshing-floor and bowed to the king with his

22 face to the ground. Then said
David to Ornan, "Let me have
the site of this threshing-floor
in order to build an altar to the
Eternal, that the plague may be
averted from the people. You
must take the full price for it."
23 "Take it as your own," said
Ornan; "let my lord the king do
whatever he pleases. Here I
give you the oxen for burnt-
offerings; and the threshing-
sledges for wood, and the wheat
for the cereal-offering: I give
24 you them all." "No, indeed,"
said king David to Ornan; "I
will buy it for its full price; I
will not take what belongs to
you for the Eternal, nor offer a
burnt-offering that has cost me
25 nothing." So David gave Or-
nan a thousand golden guineas
26 for the site; and there David
built an altar for the Eternal,
and offered burnt-offerings and
recompense-offerings, worship-
ping the Eternal, who answered
him from heaven with fire upon
27 the altar of burnt-offering. Then
at the bidding of the Eternal the
angel sheathed his sword again.
28 It was then, as David saw that
the Eternal had answered his
sacrifice at the threshing-floor of
29 Ornan the Jebusite (for although
the tent of the Eternal, made by
Moses in the desert, and the
altar of burnt-offering were
then on the height at Gibeon,
30 David could not approach them
to consult God there, he was so
terrified of the sword of the
angel of the Eternal), that Da-
22 vid declared, "This is to be the
house of God the Eternal, this
is to be the altar of burnt-offer-
2 ing for Israel!" So David had
all the aliens in the land of
Israel collected, and he set ma-
sons to hew cut stones for build-
3 ing the house of God; David pre-
pared plenty of iron to make
nails for the doors of the gates,
and clamps; also plenty of
bronze, without weighing it, and 4
innumerable cedar-trees—for the
Sidonians and Tyrians brought
plenty of cedar-trees to David.
David reflected, "As Solomon 5
my son is young, and inexpe-
rienced, and as the house which
is to be built for the Eternal
must be incomparably magnifi-
cent, far-famed and glorious
throughout all lands, I must
make preparations for it." So
David made ample preparations
before he died. Then he sum- 6
moned Solomon his son and
charged him to build a house
for the Eternal the God of
Israel, saying to Solomon, "My 7
son, I myself intended to build a
temple for the Eternal my God.
But the word of the Eternal 8
came to me, 'You have shed
much blood, you have waged
great wars; you shall not build
me a temple, because you have
shed so much blood on earth
under my eyes. No, a son shall 9
be born to you who shall be a
man of peace; I will grant him
solace from all his enemies
round about, for his name shall
be "Solomon," and during his
reign I will grant Israel solace
and quiet; he shall build me a 10
temple; he shall be a son to me
and I will be a father to him and
establish his royal throne over
Israel for all time.' Now, my 11
son, may the Eternal be with
you, that you may succeed in
building the temple of the Eter-
nal your God, as he has directed
you! Only may the Eternal 12
grant you discretion and insight,
as you are put in charge of Is-
rael, that so you may obey the
law of the Eternal your God.
If you are mindful to carry out 13

the rules and regulations laid down for Israel by Moses at the bidding of the Eternal, you will succeed. Be firm and brave; never be daunted or dismayed.
14 Here have I prepared, with great pains, nine million six hundred thousand pounds' weight of gold, ninety-six million pounds' weight of silver, and bronze and iron past all weighing for their amount; timber and stones I have also supplied, and you may add to
15 them. Besides, you have plenty of workmen, masons, carpenters, and all manner of skilled trades-
16 men. There is no end of gold, silver, bronze, and iron. Set to work, and may the Eternal be
17 with you!" David also ordered all the authorities of Israel to
18 help Solomon his son. "Is not the Eternal your God with you?" he asked. "Has he not granted you peace on every side? He has put the nations into my power, till the country lies subdued before the Eternal and his
19 people. Make up your minds to revere the Eternal your God. Set about building the sanctuary of God the Eternal, that you may bring the ark of the compact of the Eternal and the sacred vessels of God into the temple that is to be built for the Eternal."

23 When David grew old, after a full life, he made Solomon his
2 son king over Israel, and summoned all the authorities of Israel, with the priests and the
3 Levites. The Levites were registered from thirty years and upwards, and the total number of their males was thirty-eight
4 thousand, twenty-four thousand having to superintend the work of building the temple of the Eternal, six thousand acting as sheriffs and judges, four 5
thousand as warders, and four thousand praising the Eternal on "the musical instruments which I have made," said David, "for the service of praise." David arranged them 6
in divisions, after Gershom, Kohath, and Merari, the sons of Levi. The Gershomites were 7
Ladan and Shimei; Ladan's 8
three sons were Jehiel, the eldest, Zetham, and Joel, while 9
Shimei's three sons were Shelômoth, Haziel, and Haran; Shelô- 10
moth had four sons, Jahath, Ziza, Jeûsh, and Beriah; Jahath 11
was the eldest, Ziza the second son, but as Jeûsh and Beriah had not many sons they were counted together as a single family. The Kohathites were 12
four in number, Amram, Izhar, Hebron, and Uzziel. Amram's 13
sons were Aaron and Moses; Aaron was set apart for a specially sacred consecration, that he and his sons should for all time burn incense before the Eternal, serving him, and in his name pronouncing the blessing for all time. As for Moses the 14
man of God, his sons were reckoned among the clan of Levi. The sons of Moses were Ger- 15
shom and Eliezer; Gershom's 16
eldest son was Shubael, and 17
Eliezer's son was Rehabiah (a headman); Eliezer had no other sons, but Rehabiah had a large number. Izhar's son was Shelô- 18
mith (a headman); Hebron's 19
sons were Jeriah, the eldest, Amariah the second, Jahaziel the third, and Jekamean the fourth; Uzziel's sons were Micah 20
the eldest and Isshiah the second. The Merarites were Mahli 21
and Mushi; Mahli's sons were Eleazar and Kish; Eleazar died, 22
leaving no sons, only daughters,

who were married to their cousins the sons of Kish.
23 Mushi's three sons were Mahli,
24 Eder, and Jerêmoth. Such were the Levites by families, the headmen among those who were registered individually, who worked in the service of the temple of the Eternal, from twenty years and upwards.
25 (For David said, "The Eternal the God of Israel has granted peace to his people, and he now dwells in Jerusalem for all time;
26 the Levites no longer require to carry the tent or any of the articles needed for its service.")
27 For by the last orders of David the Levites were registered from twenty years and upwards.
28 Their duty was to attend the sons of Aaron in the service of the temple of the Eternal, looking after the courts and the chambers and the cleansing of all that was sacred, also, in the
29 service of the temple of God, caring for the bread of the Presence, the flour for cereal-offerings, either unleavened wafers or cakes baked on the griddle or pastry, and looking after all the weights and measures,
30 standing every morning and evening to thank and praise the
31 Eternal, and presiding before the Eternal for all time at every burnt-offering to the Eternal as prescribed in due number on the sabbaths, at the new moon, and
32 on the standing festivals; they had charge of the Trysting tent, of the sacred ritual, and of all that their fellows the sons of Aaron required to have done in the service of the temple of the Eternal.

24 As for the divisions of the sons of Aaron—the sons of Aaron were Nadab, Abihu, Eleazar,
2 and Ithamar. Nadab and Abihu died before their father, leaving no children; so Eleazar and Ithamar discharged the priestly office. David, assisted 3
by Zadok, a son of Eleazar, and Abimelek, a son of Ithamar, divided the Aaronites by the following arrangement. As it 4
was found that there were more headmen belonging to the sons of Eleazar than to the sons of Ithamar, the sons of Eleazar were assigned sixteen divisions and the sons of Ithamar eight;
they were classified equally by 5
lot, for authorities of the sanctuary and authorities of God were drawn from both the sons of Eleazar and the sons of Ithamar; Shemaiah the son of Ne- 6
thanel the scribe (he was a Levite) wrote down their names in presence of the king, the authorities, Zadok the priest, Abimelek the son of Abiathar, and the headmen of the families of priests and Levites, a family being drawn alternately for the sons of Eleazar and for the sons of Ithamar. The first lot fell to 7
Jehoiarib, the second to Jedaiah,
the third to Harim, the fourth to 8
Seôrim, the fifth to Malchijah, the 9
sixth to Mijâmin, the seventh to 10
Hakkoz, the eighth to Abijah,
the ninth to Jeshua, the tenth to 11
Shecaniah, the eleventh to Elia- 12
shib, the twelfth to Jakim, the 13
thirteenth to Huppah, the four-
teenth to Jeshebeab, the fif- 14
teenth to Bilgah, the sixteenth
to Immer, the seventeenth to 15
Hezir, the eighteenth to Hap-
pizzez, the nineteenth to Petha- 16
hiah, the twentieth to Jehezkel,
the twenty-first to Jachin, the 17
twenty-second to Gamul, the 18
twenty-third to Delaiah, and
the twenty-fourth to Maaziah.
Such was their order for coming 19
on duty in the temple of the

Eternal to serve as prescribed by their ancestor Aaron, in terms of what the Eternal the God of Israel had commanded him.

20 The rest of the Levites were: Shubael a son of Amram, Jeh-
21 deiah a son of Shubael, Isshiah (the headman) a son of Rehabiah, Shelômoth an Izharite,
22 and Jahath a son of Shelômoth;
23 Jeriah the eldest, Amariah the second, Jahaziel the third, and Jekameam the fourth, sons of
24 Hebron; Micah a son of Uzziel,
25 Shamir a son of Micah, Isshiah the brother of Micah, and Zech-
26 arĭah a son of Isshiah; Mahli and Mushi and the family of
27 Uzziah, Merarites, the family of Uzziah being Bani, Shoham,
28 Zakkur, and Ibri, Mahli's sons being Eleazar (who left no sons)
29 and Kish (the father of Jerah-
30 meêl), and Mushi's sons being Mahli, Eder, and Jerîmoth. These were the Levites by their
31 families. They too, like their fellows the Aaronites, cast lots in presence of David the king, Zadok, Abimelek, and the headmen of the priests of the Levites, the eldest and head of the house casting lots like his younger brother.

25 David and the authorities of the temple service also set apart some of the sons of Asaph, Heman, and Jeduthun, to prophesy on lyres, lutes, and cymbals. The number of those who performed this duty in the musical service was as follows.
2 Of the Asaphites, Zakkur, Joseph, Nethaniah, and Asarêlah, as directed by Asaph, who prophesied at the bidding of the
3 king; of the sons of Jeduthun, Gedaliah, Izri, Jeshaiah, Hashabĭah, Shimei, and Mattithiah, these six as directed by their father Jeduthun, who prophesied on the lyre, thanking and praising the Eternal thus:

Be gracious to me, Lord, be gracious to me, 4*b*
thou art my God whom I exalt and extol;
thou art my help in hardship,
O grant me many a vision of thyself!

Of the Hemanites, Bukkiah, 4*a*
Mattaniah, Uzziel, Shubael, and
Jerîmoth, all sons of Heman the 5
king's seer in matters spiritual
(God gave Heman fourteen sons
and three daughters). All these 6
were under the directions of
their fathers for the service of
praise in the temple of the Eternal, playing cymbals, lutes, and
lyres in the service of God's
temple, while Asaph, Jeduthun,
and Heman themselves were at
the bidding of the king. Their 7
total number, including all
their fellows who were specially
trained singers for the Eternal,
amounted to two hundred and
eighty-eight. They cast lots for 8
their duties, all equally, young
and old, trained and untrained.
The first lot fell to Joseph, an 9
Asaphite, the second to Gedaliah (he and his fellows and his
sons numbering twelve), the 10
third to Zakkur with his sons
and his fellows (twelve in all),
the fourth to Izri with his sons 11
and his fellows (twelve in all),
the fifth to Nethaniah with his 12
sons and his fellows (twelve in
all), the sixth to Bukkiah with 13
his sons and his fellows (twelve
in all), the seventh to Asarêlah 14
with his sons and his fellows
(twelve in all), the eighth to 15
Jeshaiah with his sons and his
fellows (twelve in all), the ninth 16
to Mattaniah with his sons and
his fellows (twelve in all), the 17
tenth to Shimei with his sons

18 and his fellows (twelve in all),
the eleventh to Uzziel with his
sons and his fellows (twelve in
19 all), the twelfth to Hashabĭah
with his sons and his fellows
20 (twelve in all), the thirteenth
to Shubael with his sons and
21 his fellows (twelve in all), the
fourteenth to Mattithiah with
his sons and his fellows (twelve
22 in all), the fifteenth to Jerîmoth
with his sons and his fellows
23 (twelve in all), the sixteenth to
Hananĭah with his sons and his
24 fellows (twelve in all), the seven-
teenth to Joshbekashah, with
his sons and his fellows (twelve
25 in all), the eighteenth to Hanani
with his sons and his fellows
26 (twelve in all), the nineteenth
to Mallothi with his sons and his
27 fellows (twelve in all), the
twentieth to Eliathah with his
sons and his fellows (twelve in
28 all), the twenty-first to Hothir
with his sons and his fellows
29 (twelve in all), the twenty-
second to Giddalti with his sons
and his fellows (twelve in all),
30 the twenty-third to Mahazîoth
with his sons and his fellows
31 (twelve in all), and the twenty-
fourth to Romamti-ezer with his
sons and his fellows (twelve in
all).

26 The divisions of warders were
as follows. Of the Korahites,
Meshelemiah the son of Korê,
2 the son of Ebiasaph; Meshele-
miah's sons were Zecharĭah the
eldest, Jediael the second, Ze-
badiah the third, Jathniel the
3 fourth, Elam the fifth, Jehoha-
nan the sixth, and Elichoênai
4 the seventh. Obed-edom's sons
(for God blessed him with sons)
were Shemaiah the eldest, Jeho-
zabad the second, Joab the
third, Sakar the fourth, Ne-
5 thanel the fifth, Ammiel the
sixth, Issachar the seventh,
and Peûllethai the eighth; She- 6
maiah his son was also the
father of sons who ruled their
ancestral family, for they were
sturdy men—Othni, Rephael, 7
Obed, Elzabad and his two
brothers Elihu and Semachiah,
men of might; all these belonged 8
to Obed-edom's family, they
and their sons and their fellows
from Obed-edom amounting to
sixty-two members of the ser-
vice, stout, competent men. 9
(Meshelemiah had eighteen sons
and fellows, sturdy men.) Hosa 10
the Merarite had also sons,
Shimri being headman (for his
father made him headman,
though he was not the eldest),
Hilkiah the second, Tebaliah 11
the third, and Zecharĭah the
fourth, Hosa's sons and fellows
numbering thirteen. These pro- 12
vided the divisions of the war-
ders, headmen who had the
same duties as their fellows in
the service of the temple of the
Eternal. They cast lots, young 13
and old alike, by their families,
for each gate. The lot for the 14
east gate fell to Meshelemiah;
then lots were cast for his son
Zecharĭah, a shrewd councillor,
and to him fell the north gate,
to Obed-edom the south gate 15
(his sons being assigned the
storehouse), and to Hosa the 16
west gate (beside the entry at
the ascent) with its wards. Six 17
Levites were on duty daily east-
ward, four northward, four
southward, two at each door of
the storehouse, and at the 18
western colonnade of the An-
nexe, four at the causeway and
two at the colonnade itself.
Such were the divisions of the 19
warders, Korahites and Mera-
rites. As for their fellow-Levites 20
who supervised the stores of the
temple of God and the stores of

21 votive offerings—Jehiel, and his
brothers Zetham and Joel, head-
men of the Ladanite family,
22 descendants of the Gershonites
through Ladan, supervised the
stores of the temple of the Eter-
23 nal. Of the Amramites, Izha-
rites, Hebronites, and Uzziel-
24 ites, Shubael son of Gershom,
son of Moses, managed the
25 storehouses; his kinsmen were
Eliezer's sons Rehabiah, Je-
shaiah, Joram, Zichri, and Shelô-
26 moth. This Shelômoth and his
brothers were in charge of all
the store of votive offerings
made by David the king and the
headmen, the generals, com-
manders, and army captains;
anything thus dedicated was in
charge of Shelômoth and his
27 brothers. Part of the plunder
taken in battle had been dedi-
cated for the upkeep of the
28 temple of the Eternal; and all
that had been dedicated by Sam-
uel the seer, by Saul the son of
Kish, by Abner the son of Ner,
and by Joab the son of Zeruĭah,
everything thus dedicated was
in charge of Shelômoth and his
29 brothers. Of the Izharites,
Chenaniah and his sons acted
as sheriffs and judges, manag-
ing the external affairs of Israel.
30 Of the Hebronites, Hashabĭah
and his fellows, one thousand
seven hundred braves, were in
charge of Israel west of the
Jordan, attending to all the
interests of the Eternal and
31 the service of the king. The
Hebronites were led by Jerijah;
32 he and his fellows amounted to
two thousand seven hundred
braves, headmen whom David
had appointed over the Reu-
benites, the Gadites, and the
half-clan of Manasseh, to look
after all the affairs of God and
31 the business of the king. (The
various families of the Hebron-
ites were picked out in the
fortieth year of David's reign,
when brave warriors in their
number were found at Jazer in
Gilead.)

27 The Israelites, that is, the
headmen, generals, command-
ers, and all officers in the king's
service throughout all the divi-
sions of the army, who served
month by month throughout the
year, amounted to twenty-four
2 thousand. The first division
was commanded during the first
month by Ishbaal the son of
Zabdiel, who led twenty-four
3 thousand men; he was a de-
scendant of Perez and com-
mander-in-chief for the first
month. The division for the
4 second month was led by Elea-
zar the son of Dodai the Aho-
hite, over twenty-four thousand
5 men. The third general during
the third month was Benaiah
the son of Jehoiada, a priest
who led twenty-four thousand
6 men. (He was the Benaiah who
was the hero of the Thirty and
in command of the Thirty, and
his son Ammizadab belonged
7 to his division. The fourth
general during the fourth month
was Asahel the brother of Joab
(who was succeeded by his son
Zebadiah), over twenty-four
8 thousand men. The fifth gen-
eral during the fifth month was
Shamhuth the Zerahite, over
9 twenty-four thousand men. The
sixth general during the sixth
month was Ira the son of Ikkesh
the Tekoite, over twenty-four
10 thousand men. The seventh
general during the seventh
month was Helez the Pelonite,
from Ephraim; his division
numbered twenty-four thousand
11 men. The eighth general during
the eighth month was Sibbechai

the Hushathite, a descendant of Zerah; his division numbered twenty-four thousand men.
12 The ninth general during the ninth month was Abiezer, a Benjamite from Anâthoth; his division numbered twenty-four
13 thousand men. The tenth general during the tenth month was Maharai the Netophathite, a descendant of Zerah; his division numbered twenty-four thousand
14 men. The eleventh general during the eleventh month was Benaiah the Pirathonite, from Ephraim; his division numbered twenty-four thousand men.
15 The twelfth general during the twelfth month was Heled the Netophathite, a descendant of Othniel; his division numbered twenty-four thousand men.
16 In command of the clans of Israel were Eliezer son of Zichri, who ruled the Reubenites, the Simeonites being ruled by She-
17 phatiah son of Maakah, the Levites by Hashabĭah son of Kemuel, the Aaronites by Za-
18 dok, the Judahites by Elihu a brother of David, the Issacharites by Omri son of Michael,
19 the Zebulunites by Ishmaiah son of Obadiah, the Naphtalites
20 by Jerîmoth son of Azriel, the Ephraimites by Hoshea son of
21 Azaziah, the half-clan of Manasseh by Joel son of Pedaiah, the half-clan of Manasseh in Gilead by Iddo son of Zecharĭah, the Benjamites by Jaasiel son of
22 Abner, and the Danites by Azarel son of Jeroham. These were in command of the clans of
23 Israel. David never took a census of them under twenty years of age, since the Eternal had promised to make Israel as numerous as the stars in the sky.
24 Joab the son of Zeruĭah did begin a census, but he never finished it; his attempt drew God's wrath on Israel, and the census was never entered in the records of king David's reign.

Azmâveth son of Adiel was 25
in charge of the king's stores; Jonathan son of Uzziah was in charge of the stores in the country, in towns, villages, and castles; Ezri son of Chelub was 26
in charge of those engaged on field-work as tillers of the soil; Shimei the Ramathite looked 27
after the vineyards, and Zabdi the Shiphmite took charge of the produce of the vineyards for the wine-cellars; Baal-hanan 28
the Gederite looked after the olives and sycomores in the lowlands, and Joash managed the cellars of oil; Shitrai the Sha- 29
ronite looked after the herds that grazed in Sharon; Shaphat son of Adlai looked after the herds in the valleys; Obil the 30
Ishmaelite managed the camels; Jehdeiah the Meronothite managed the asses; and Jaziz the Hagrite looked after the flocks. All these were responsible for 31
king David's possessions.

Jonathan, David's nephew, 32
was a councillor, an able and learned man; Jehiel, the son of a Hachmonite, was tutor to the king's sons; Ahithophel was the 33
king's counsellor, and Hushai the Archite was the king's confidential adviser (Ahithophel was succeeded by Jehoiada son of Benaiah, and by Abiathar); the commander-in-chief was Joab.

David assembled at Jerusa- 28
lem all the authorities of Israel, the chieftains of the clans, the officers who served the king in their divisions, the generals and commanders, the men in charge of all the royal property and possessions, together with the

eunuchs and the heroes, all the
2 leading warriors. Then David
rose to his feet and said: "Lis-
ten, my brothers, my people, I
myself intended to build a
temple for the ark of the com-
pact of the Eternal to rest in, as
a footstool for our God; I had
made preparations to build it,
3 but God said to me, 'You shall
not build a temple for me, for
you are a man of war and you
4 have shed blood.' However,
the Eternal, the God of Israel,
chose me out of all my family to
be king over Israel for all time;
for he chose Judah to be the
leading clan, and from Judah
my father's family, and from
my father's sons, he favoured
me by making me king over all
5 Israel. Now of all my sons (for
the Eternal has given me many)
he has chosen Solomon my son
to sit on the throne of the Eter-
6 nal's dominion over Israel, and
he has told me, 'Solomon your
son shall build my temple and
my courts, for I have chosen
him to be a son to me, and I will
7 be a father to him; I will estab-
lish his kingdom for all time, if
he loyally obeys my orders and
regulations, as is done to-day.'
8 Now then, in face of all Israel,
the community of the Eternal,
and in hearing of our God, I bid
you keep and bethink yourselves
of all the orders of the Eternal
your God, that you may hold
this fine land as your own, and
leave it as an inheritance to
your children after you for all
9 time. As for you, Solomon my
son, care for the God of your
father, serve him with an undi-
vided heart and a willing mind;
for the Eternal searches all
hearts, he knows all that passes
in the mind. If you seek him,
he will be found by you; but if
you forsake him, he will aban-
don you for ever. Take heed to 10
yourself; the Eternal has chosen
you to build a temple as his
sanctuary; be strong and do it."
David then handed to Solomon 11
his son the plans of the porch,
the various rooms, the side-
chambers, the upper chambers,
the inner chambers, and the
shrine for the mercy-seat; also 12
the plans he had in mind for the
courts of the temple of the Eter-
nal, and for all the chambers on
the outside (store-houses for the
temple of God and for the votive
offerings, rooms for the orders 13
of priests and Levites, for any
work connected with the service
of the temple of the Eternal, and
for all the vessels used in the
service of the temple of the
Eternal); and also the weight 14
of gold for all the various golden
vessels of the sacred service;
with the weight of silver for all
the various silver vessels of the
sacred service. He also fixed 15
the weight of the golden lamp-
stands and their lamps, respec-
tively, and the weight of the
silver lampstands and their
lamps, respectively, as befitted
each lampstand; fixed the weight 16
of gold for each table of the
Presence bread, and of silver
for the silver tables, of pure 17
gold for the forks, basins, and
jars; of gold for each golden
tankard and of silver for each
silver tankard, of refined gold 18
for the altar of incense, and of
gold for the plan of the chariot
—the kherubs with outstretched
wings covering the ark of the
compact of the Eternal. "All 19
this," said David, "all these
plans have I been inspired to
write down by the Eternal, who
has instructed me." Then Da- 20
vid said to Solomon his son,

"Be strong, take heart, and do it; never be daunted or dismayed, for the Eternal your God, even my God, is with you; he will never fail you nor forsake you before all the work needed for the temple of the Eternal is
21 finished. Here are the divisions of the priests and the Levites, ready for all the service of the temple of God! And at every turn you will be supported by every willing, expert workman in every department; besides, the authorities and the whole of the nation will be entirely at your command."

29 Then David the king addressed all the assembly. "Solomon, my son, whom alone God has chosen," he said, "is still young and inexperienced; and the work is great, for the palace is for God the Eternal, not for
2 man. I have prepared with all my might for the temple of my God, gold for the golden objects, silver for the silver, bronze for the bronze, iron for the iron, and wood for the wooden, with jewels of beryl, jewels for setting, jewels for inlaid work, jewels of all colours, with gems of all sorts, and plenty of mar-
3 ble. Furthermore, in my devotion to the temple of my God, as I possess a private treasure of gold and silver, I give it to the temple of my God over and above what I have prepared
4 for the sacred temple—namely, two hundred and eighty-eight thousand pounds' weight of gold from Ophir and six hundred and seventy-two thousand pounds' weight of refined silver, to overlay the walls of the various buildings and to supply
5 gold for the golden objects and silver for the silver, to be used by the craftsmen for all such purposes. Now who will make a freewill offering to-day in devotion to the Eternal?" Then 6
the heads of the various families and of the clans of Israel, the generals, the commanders, and those in charge of the king's business, made freewill offerings; they gave to the service of the 7
temple of God in gold four hundred and eighty thousand pounds' weight, with ten thousand guineas in Persian dariks, in silver nine hundred and sixty thousand pounds' weight, besides one million seven hundred and twenty-eight thousand pounds of bronze, and nine million six hundred thousand pounds of iron; those in pos- 8
session of jewels also contributed them to the treasure of the temple of the Eternal, in charge of Jehiel the Gershonite. The 9
people rejoiced at this, at this freewill offering, contributed without grudging to the Eternal, and David the king was so overjoyed that he blessed the Eternal before all the assembly. "Blessed be thou, O Eternal, 10
God of our father Israel," he cried, "for ever and for ever. Thine, O Eternal, is the great- 11
ness and the power and the glory and the pre-eminence and the majesty, for all in heaven and earth is thine; thine is the dominion, O Eternal, and thine the supreme authority! Riches 12
and honour come from thee, who reignest over all; in thy hand lie power and might, and in thy hand it lies to make all great and strong. Hence, O our God, 13
we ever thank thee and praise thy glorious name. Yet who 14
am I, what is my people, that we should be able to offer such freewill offerings? All gifts come from thee, and we only give

15 thee what is thine. For we but
come and go before thee upon
earth, mere passing waifs, as all
our fathers were; our days on
earth flit like a shadow, without
16 hope. O thou Eternal, our God,
all these stores which we have
prepared to build thee a temple
for thy sacred majesty, come
from thine own hand and are
17 all thine own. My God, who
dost test the heart and delight-
est in honesty (I know), here in
all honesty of heart have I
offered all these gifts willingly,
and watched with joy my peo-
ple here offering to thee will-
18 ingly. O thou Eternal, God of
Abraham, Isaac, and Israel, our
fathers, keep the mind and pur-
pose of thy people ever in this
spirit; direct their hearts to
19 thyself, and grant that Solomon
my son may ungrudgingly obey
thine orders, thine injunctions,
and thy rules, carrying them all
out and building the palace for
which I have made provision."
20 Then David added to the assem-
bly, "Now bless the Eternal
your God." So the whole
assembly blessed the Eternal
the God of their fathers, bending
their heads and doing homage
21 before God and the king; next
day they offered up sacrifices
to the Eternal and made burnt-
offerings to the Eternal, a thou-
sand bullocks, a thousand rams,
and a thousand lambs, with the
usual libations and thank-offer-
ings in abundance for all Israel,
eating and drinking before the 22
Eternal that day with great
gladness. Then they made Sol-
omon David's son king a second
time, consecrating him to be the
prince of the Eternal, with
Zadok as priest. So Solomon 23
took his seat on the throne of
the Eternal as king, instead of
his father David; he prospered,
and all Israel obeyed him. All 24
the authorities and warriors and
all the other sons of king David
submitted to king Solomon.
And the Eternal exalted Solo- 25
mon high in the sight of all Is-
rael, investing him with a royal
majesty such as no king before
him in Israel had enjoyed.

Such was David's reign over 26
all Israel. He reigned over Is- 27
rael for forty years, reigning
seven years in Hebron and
thirty-three years in Jerusalem.
He died in a ripe old age, having 28
had life and riches and honour
to the full, and Solomon his son
reigned instead of him. As for 29
the deeds of David the king,
from first to last, they are de-
scribed already in the History
of Samuel the seer, the History
of Nathan the prophet, and the
History of Gad the seer, which 30
describe the whole of his reign,
his exploits, and the changes that
befell both him and Israel and all
the realms of the other countries.

1 Now Solomon the son of David established himself in his kingdom; the Eternal his God was with him and made him
2 very great. Solomon issued orders to all Israel, to the generals and commanders, the judges, and all the authorities, to every one of the headmen in Israel;
3a then, accompanied by the whole community, Solomon went to the sacred height at Gibeon.
4 God's ark had been brought by David from Kirjath-jeârim to the place prepared for it by David at Jerusalem, where he
3b had pitched a tent for it. But at Gibeon stood God's Trysting tent, which Moses the servant of the Eternal had made in the
5 desert, and there stood also the bronze altar, made by Bezalêl the son of Uri (the son of Hur), in front of the tent of the Eternal. So Solomon and the community resorted to the Eternal
6 there; Solomon sacrificed there, on the bronze altar in front of the Trysting tent, before the Eternal, a thousand victims by
7 burning. The following night God appeared to Solomon and said to him, "Ask what I am to
8 give you." Solomon said to God, "Thou hast proved thyself most generous to my father David, and thou hast made me succeed
9 him as king. Now, O God Eternal, let thy promise to my father David be completed; as thou hast made me king over a people whose numbers are like the dust
10 of the earth, so give me wisdom and intelligence that I may manage all the affairs of this people. For who can govern this people
11 of thine, that is so great?" God answered Solomon, "Since this is your mind, since you have asked neither riches, nor wealth, nor honour, nor the lives of your adversaries, nor even long life for yourself, but wisdom and intelligence for yourself to govern my people over whom I have made you king, wisdom and 12
intelligence I give you, and I will add riches, wealth, and honour such as no king before you ever had, and no king after you will ever have." Solomon 13
then returned to Jerusalem.

He reigned over Israel. He 14
amassed chariots and cavalry; he had one thousand four hundred chariots and twelve thousand cavalry, which he kept in the chariot-towns or at Jerusalem beside the king. Solomon's 16
horses were imported from Muzri and from Kuê; the royal dealers used to bring a troop of horses from Kuê, paying cash for them; a chariot brought in 17
from Muzri cost seventy-five pounds in silver, and a horse cost about twenty pounds in silver (the dealers supplied all the kings of the Hittites and the Aramæans at the same rate). The king made silver and gold as 15
common in Jerusalem as stones, and cedar wood as plentiful as sycomore-trees in the lowlands.

Now Solomon resolved to build 2
a temple for the Eternal and a royal palace for himself. So 2
Solomon told off seventy thousand men as labourers and eighty thousand woodcutters in the hills, with three thousand six hundred foremen. Solomon 3
also sent this message to Huram king of Tyre: "Deal with me as you dealt with my father David, when you sent him cedars to

4 build him a palace. I am building a temple in honour of the Eternal my God, dedicating it to him, for burning incense of fragrant spices before him, for presenting the bread of the Presence perpetually, and for burnt-offerings every morning and evening, on the sabbaths and at the new moon and on the set festivals of the Eternal our God—these being binding upon
5 Israel. It is a great temple I am building, for great is our
6 God above all gods. No one could build him a temple to house him, since heaven and even the highest heaven cannot contain him. I am merely building him a temple, to have incense burned before him, and who am I even to accomplish
7 this? Send me, then, some craftsman who is an adept in working gold, silver, bronze, and iron, in handling purple, crimson, and blue dyes, some one to assist my own adepts in Judah and Jerusalem, whom my father
8 David has collected. Also send me cedars, firs, and cypress logs from Lebânon; for I know your servants are skilled at felling
9 timber in Lebânon. My servants will join your servants in getting plenty of timber ready, for the temple I am building is
10 to be a marvel in size. I will give your people the woodcutters two hundred thousand bushels of grain for food, two hundred thousand bushels of barley, a hundred and eighty thousand gallons of wine, and a hundred and eighty thousand
11 gallons of oil." Huram king of Tyre sent this written answer to Solomon: "Because the Eternal loves his people, he has made
12 you their king. Blessed be the Eternal the God of Israel," Huram continued, "who made heaven and earth, and who has given king David a wise son, endowed with prudence and intelligence, to build a temple and a royal palace for himself. I 13
send you an adept workman, endued with intelligence, a trusty adviser of mine called Huram, the son of a Danite woman and 14
of a Tyrian sire, an expert in handling gold, silver, bronze, iron, stone, and wood, in treating purple, blue, fine linen, and crimson dyes, also in carving and engraving of all kinds; let him be allotted a place among your own adept workmen and those of my lord David your father. As for the grain, the 15
barley, the oil, and the wine, of which my lord speaks, let these be sent to the servants; we will 16
fell as much timber as you want from Lebânon and forward it in floats by sea to Joppa, whence you can transport it up to Jerusalem." So Solomon registered 17
all the aliens in the land of Israel, according to the census taken by his father David; they proved to be a hundred and fifty-three thousand six hundred in number. Seventy thousand 18
of them he made labourers, eighty thousand were to work as woodcutters up in the hills, and three thousand six hundred were to act as foremen and to see that the men did their work.

3 Then Solomon began the building of the temple of the Eternal at Jerusalem, on mount Moriah where the Eternal had appeared to his father David, on the very spot fixed by David at the threshing-floor of Ornan the Jebusite; he began to build on 2
the second day of the second month in the fourth year of his reign. Here is the ground-plan 3

drawn up by Solomon for building the temple of God. Its length (measured by the older scale of cubits) was ninety feet, its breadth was thirty feet.
4 The length of the front porch, corresponding to the breadth of the temple, was thirty feet, and its height was a hundred and eighty feet, the interior being
5 garnished with pure gold. The large hall he wainscotted with fir, garnishing it with fine gold and carving palms and garlands
6 on the walls. The shrine he adorned with exquisite jewels, and the gold came from Par-
7 vaim; he had the whole of the shrine, the beams, the walls, and the doors garnished with gold, carving kherubs on the walls.
8 He made the most sacred interior thirty feet long, corresponding to the breadth of the temple, and it was thirty feet broad; he garnished it with over
9 twenty-five tons of fine gold, the nails of gold each weighing two pounds. The upper rooms he
10 also garnished with gold. Inside the most sacred interior he made two kherubs in woodwork,
11 covering them with gold; their wings extended for thirty feet,
12 one wing of each kherub stretching for seven and a half feet to the wall of the shrine and the other wing stretching for seven and a half feet to the wing of the
13 other kherub. These kherubs, with wings stretching across thirty feet, stood on their feet,
14 facing inwards. He also had the curtain made of fine linen, in blue, purple, and crimson, with
15 kherubs worked on it. In front of the temple he erected two columns, about fifty feet high, with a capital of seven and a half feet in height on the top of
16 each; he put garlands like necklaces round the tops of the pillars, stringing upon them a hundred pomegranates which he had
17 carved. The columns he set up in front of the temple, one on the right hand and one on the left; the one on the right he called Jachin, the one on the
4 left he called Boaz. He also made a bronze altar, thirty feet long, thirty feet broad, and
2 fifteen feet high. He made a metal sea or tank fifteen feet in diameter, seven and a half feet high, and forty-five feet round.
3 Under it all round were gourd-like rosettes, encircling the tank, ten to every foot and a quarter; these gourd-like rosettes were in two rows, and they were cast in one piece with the tank itself,
4 which rested on twelve bulls, three facing the north, three facing the west, three facing the south, and three facing the east; the tank was placed on their backs, their haunches being
5 turned inwards. It was about three inches thick, the brim curling like the brim of a cup, like the petals of a lily, and it held over twenty-four thousand gallons. He also made ten pots,
6 placing five on the right hand and five on the left, for washing those parts of the victims which were sacrificed in burnt-offerings; the priests washed themselves in the tank. He made the
7 ten lampstands of gold, as prescribed, and placed them inside the temple, five on the right side and five on the left. He also
8 made ten tables, and placed them inside the temple, five to the right and five to the left, as well as a hundred bowls of gold.
9 He made the court of the priests and the large court, with doors which he covered with bronze.
10 The tank was placed on the

right of the temple, facing south-
11 east. Huram made the pots,
the shovels, and the bowls. So
Huram completed the work he
did for king Solomon in building
12 the temple of God, the two
columns, the two rounded cap-
itals on the top of the columns,
the two nets of trellis-work to
cover the two rounded capitals
13 on the top of the columns, the
four hundred pomegranates for
each trellis-work, each network
having two rows of pomegran-
ates, to cover the two rounded
capitals on the top of the col-
14 umns. He also made trolleys
for the pots, and the pots on the
15 trolleys, the tank and its twelve
16 bulls underneath; the pots, the
shovels, the forks, and all the
utensils of the temple were made
by the trusty Huram for king
Solomon, to build the temple of
17 God. This bright bronze work
was cast by the king in the clay
soil of the Jordan valley between
18 Sukkoth and Zeredah. Solomon
made enormous quantities of
these utensils, for the weight of
the bronze was past counting.
19 Solomon himself made of pure
gold all the utensils within the
temple of God, with the golden
altar, the tables for the bread
20 of Presence, the lampstands
with lamps to burn in front of
the inner shrine, as prescribed,
21 the ornamental flowers, the
lamps, and the tongs being of
22 solid gold; the snuffers, bowls,
saucers, and fire-pans, and even
the entrances, the doors of the
inner shrine, and the doors of the
5 temple, were made of gold. So
all the work done by Solomon on
the temple of the Eternal was
finished; Solomon then brought
in the votive offerings of his
father David, the silver and
the gold and all the other ar-
ticles, placing them in the
store-chambers of the temple of
God.

Then Solomon called together 2
at Jerusalem the sheikhs of Is-
rael and all the chiefs of the
clans, the heads of the various
families, to bring the ark of the
Eternal's compact up from Da-
vid's burg or Sion. The Israel- 3
ites all gathered round the king
at the festival in the seventh
month. The sheikhs of Israel 4
all went with the Levites and 5
carried up the ark, the Trysting
tent, and all the sacred articles
inside the tent; these were car-
ried by the priests or Levites,
while king Solomon and all the 6
community of Israel which had
gathered round him walked in
front of the ark, sacrificing sheep
and oxen past all counting and
numbering. Then the priests 7
placed the ark of the Eternal's
compact in its place within the
inner shrine, the most sacred
Place, under the wings of the
kherubs; for the wings of the 8
kherubs stretched over the place
for the ark, covering the ark and
its poles, though the poles were 9
so long that their projecting tips
could be seen, not outside, but
from the sacred hall in front of
the shrine—the position they oc-
cupy to this very day. Inside 10
the ark there was nothing ex-
cept the two tablets which
Moses had placed there at
Horeb, the tablets of the com-
pact which the Eternal made
with the Israelites when they
left Egypt. When the priests 11
came out of the inner shrine (for
all the priests present had con-
secrated themselves, not merely
those whose turn it was to serve;
all the Levites who were singers, 12
Asaph, Heman, and Jeduthun,
with their sons and clansmen,

stood at the east end of the altar, robed in fine linen, and holding cymbals, lutes, and lyres; beside them stood a hundred and twenty priests who
13 blew trumpets. The trumpeters and singers joined in one loud song of praise and thanksgiving to the Eternal, and to the accompaniment of trumpets, cymbals, and other instruments of music, they sang this praise aloud to the Eternal, chanting,

For he is good,
his kindness never fails.),

a cloud filled the temple, the
14 temple of the Eternal, so densely that the priests could not stand to serve; the Eternal's splendour of glory filled the temple of God.

6 Then said Solomon:

The sun has the Eternal set in heaven,
but chosen himself to dwell in darkness;
2 so I have built this mansion great for thee,
for thee to dwell in, to eternity.

3 Then the king turned round and blessed all the gathering of
4 Israel as they stood. He said, "Blessed be the Eternal the God of Israel, who spoke directly to my father David and
5 has done all he promised! He said, 'Ever since I brought my people out of the land of Egypt, I chose no city out of any clan of Israel to build a temple for my presence, nor did I choose any man to rule my people
6 Israel, none but Jerusalem as my seat and David as lord over
7 my people Israel.' My father David did have it in mind to build a temple in honour of the
8 Eternal the God of Israel; but the Eternal said to my father David, 'You had it in your mind to build a temple in my honour; you did well to have that in mind. Yet you are not to build 9 the temple; it is your son, born of your body, who shall build the temple in my honour.' The 10 Eternal has done what he promised; for I have risen to succeed my father David and to sit upon the throne of Israel, as the Eternal promised, and I have built the temple in honour of the Eternal the God of Israel; in it 11 I have placed the ark containing the compact which the Eternal made with the Israelites."

Then he stood in front of the 12 altar of the Eternal, in presence of all the community of Israel, and stretched out his hands. Solomon had made a bronze 13 platform, seven and a half feet long, seven and a half feet wide, and about four feet high, which he placed in the middle of the court; taking up his position on this, he knelt down in the presence of all the community of Israel and stretching out his hands to heaven he cried: "O 14 Eternal, God of Israel, there is no god like thee in heaven or earth, who keepest thy compact and showest kindness to thy servants as they live under thine eye with all their heart. Thou 15 hast kept thy word to thy servant David my father; thou didst make him thine own promise and thou hast done it, as it is this day. Now then, O Eter- 16 nal, God of Israel, keep this thy promise to thy servant David my father: 'You shall never lack a descendant in my sight to sit upon the throne of Israel, if only your children watch their lives, careful to follow my directions as you have done.' O 17 Eternal, God of Israel, pray let this promise be fulfilled which thou didst make to thy servant David!

18 But can God really live among
men on earth? The very heaven,
the height of heaven itself, can-
not contain thee; and how much
19 less this temple I have built! So
do thou turn, O Eternal my God,
to thy servant in his prayers
and supplications, listening to
the cry of prayer which thy ser-
20 vant lifts to thee, that thine eyes
may be open, day and night, to
this temple, to the place where
thou hast promised thy pres-
ence, listening to the prayer thy
servant offers, when he turns to
21 this place. Listen to the sup-
plications of thy servant and of
thy people Israel, when they turn
in prayer toward this place; yea,
hear us up in thy home, in
heaven, and as thou hearest for-
give us.
22 When a man sins against his
neighbour and is adjured to
swear an oath, when he comes
and swears his oath before thine
23 altar in this temple, then do
thou listen up in heaven, take
action and decide between thy
servants, punishing the guilty
by making him suffer for his
misdeeds, and vindicating the
innocent by rewarding him for
his innocence.
24 When thy people Israel fall
before the foe, because they
have sinned against thee, if they
repent and own thee openly and
pray with supplications to thee
25 in this temple, then do thou
listen up in heaven and forgive
the sin of thy people Israel, let-
ting them remain within the
land which thou gavest to them
26 and to their fathers. When the
skies are shut and no rain falls,
because they have sinned against
thee, if they turn in prayer
toward this place and own thee
openly and give up their sin un-
27 der thy chastisement, then do
thou listen in heaven and forgive
the sin of thy servant and thy
people Israel, as thou teachest
them the good path for their
life; send rain upon thy land,
which thou hast given thy peo-
ple as their heritage. When 28
there is famine in the land, or
pestilence, blasting or mildew,
locusts or caterpillars, when
their enemies besiege them in
any of their towns, whatever be
the plague or trouble—whatever 29
prayer and supplication is of-
fered by any man of them,
knowing well what plagues and
vexes himself, and stretching
out his hands toward this tem-
ple, then do thou listen up in
thy home, in heaven, and forgive 30
them, dealing with every man as
he has lived, O thou who know-
est his heart (for thou, thou
only, knowest the heart of all
men), that in awe of thee they 31
may live as thou livest, so long
as they are in the land thou
gavest to our fathers. As for 32
the alien, who does not belong
to thy people Israel but who
came from a distant land, drawn
by thy great fame for sheer
strength and main force, when
they come and turn in prayer
toward this temple, then do 33
thou listen up in thy home, in
heaven, and do all that the alien
asks of thee, so that the nations
in the world may know what
thou art, learning to stand in
awe of thee like thy people Is-
rael, and learning that thou hast
taken this temple which I built
to be thine own. When thy 34
people march out to fight against
their enemies, in any way of
thine appointing, and pray to
thee, turning toward this city
thou hast chosen and this tem-
ple I have built in honour of
thee, then do thou listen up in 35

heaven to their prayer and supplication and uphold their cause.
36 When they sin against thee (for there is no man who does not sin) and thou in thine anger leavest them to their enemies, to be carried prisoners to some
37 land far-off or near, yet if they take thought in the land of their captivity and repent and offer supplications to thee in the land of their captivity, crying, 'We have sinned, we have gone
38 wrong, we have done evil,' if they repent, heart and soul, in the land of their captivity, where they have been carried off as prisoners, and turn in prayer toward the land thou gavest to their fathers, toward the city thou hast chosen, toward the temple I have built in honour
39 of thee: then do thou listen up in thy home, in heaven, to their prayers and supplications, and uphold their cause; forgive thy people who have sinned against thee.
40 And now, O my God, pray let thine eyes be open and thine ears attentive to prayer offered in this place.

41 Move up, O Eternal, to thy resting-place, thou and thy mighty ark!—
thy priests, O Eternal, in triumphant array,
thy worshippers rejoicing in prosperity!
42 O Eternal, disregard not thine own king,
remember thy kind promises to thy servant David.

7 When Solomon had finished his prayer, fire fell from heaven and burned up the sacrificial
2 victims. The splendour of the Eternal's glory filled the temple, so that the priests could not enter the temple of the Eternal, as the Eternal's splendour filled
3 the Eternal's temple. All Israel looked on when the fire fell and the splendour of the Eternal was upon the temple; they bowed down with their faces on the pavement in worship, giving thanks to the Eternal and chanting,

> For he is good,
> his kindness never fails.

4 Then the king and all the people offered sacrifices before the
5 Eternal; king Solomon offered a sacrifice of twenty-two thousand oxen and a hundred and twenty thousand sheep. In this way the king and all the people dedi-
6 cated the temple of God. The priests stood in their proper positions, the Levites had the musical instruments for praising the Eternal, which king David had made for the thanksgiving service (the chant to the Eternal being, "for his kindness never fails") when he used them in the service of praise; the priests in front blew trumpets, and all Is-
7 rael stood up. Solomon also consecrated the middle part of the court in front of the temple of the Eternal; for it was there that he sacrificed the victims for the burnt-offering, and the fat slices from the victims of the recompense-offerings, the bronze altar made by Solomon being unable to hold the burnt-offering, the cereal-offering, and the fat slices. Such was the festival
8 held for seven days by Solomon and all Isreal—a very vast host, drawn from all parts, from the Pass of Hamath down to the Wady-el-Arish. On the eighth
9 day they held a closing celebration for seven days, after the seven days devoted to the dedication of the altar. Then on the
10 twenty-third day of the seventh

month he dismissed the people to their homes, rejoicing with glad hearts at all the goodness of the Eternal to David, to Solomon, and to his people Israel.

11 Thus did Solomon finish the temple of the Eternal and the royal palace; he carried out successfully all he had in mind to construct in the temple of the Eternal and in his own palace.
12 Then the Eternal appeared to Solomon by night and said to him: "I have listened to your prayer and chosen this place as
13 my temple for sacrifice. If I shut up the sky till no rain falls, or if I bid locusts devour the land, or if I send pestilence
14 among my people, then, if my people, who belong to me, humble themselves and pray and seek my presence, turning from their evil ways, I will listen up in heaven and forgive their sins
15 and heal my land. My eyes shall be open and my ears attentive to prayer offered in this
16 place; for I have now chosen and consecrated this temple as my seat for ever, and my eyes and my heart shall constantly be
17 there. As for yourself, if you will live under my eye like your father David, doing exactly as I have ordered you, and follow my
18 rules and regulations, then I will make your royal throne sure, as I agreed with your father David when I promised that he would never be without
19 a descendant to rule Israel. But if you turn away, giving up the rules and commands I have set before you, if you go to serve foreign gods and worship them,
20 then I will uproot Israel out of the land I gave them; and this temple which I have consecrated for myself I will cast out of my sight, making it a proverb and byword among all nations.
21 This temple so grand!—why, any passer-by shall be amazed, and ask, 'Why has the Eternal dealt thus with this land and
22 temple?' The answer will be, 'Because the people forsook the Eternal the God of their fathers, who brought them out of the land of Egypt; because they took up with foreign gods, worshipping and serving them; that is why the Eternal brought all this ruin upon them.' "

8 At the end of twenty years, in the course of which Solomon had
2 built the temple of the Eternal and his own palace, Solomon fortified the towns presented to him by Huram, and settled Israelites in them.

3 Solomon attacked Hamath-
4 Zobah and conquered it. He built Tadmor in the desert and also all his store-towns in Ha-
5 math; he built Beth-horon the upper and Beth-horon the lower, both fortified towns with walls,
6 gates, and bars, also Baalath, all the store-towns, the towns for his chariots, the towns for his cavalry, and whatever he was pleased to build in Jerusalem, at Lebânon, and anywhere throughout his realm.

7 Solomon raised a forced levy of labourers, as is done to this day, from the descendants of the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites, none of whom belonged to
8 Israel—survivors in the land whom the Israelites had not de-
9 stroyed. Solomon never forced Israelites to slave at his work; they were his soldiers and generals, chariot-leaders and cav-
10 alry-leaders. The following two hundred and fifty men were king Solomon's officials, who superintended all the workmen . . .

11 Solomon brought the Pharaoh's daughter up from David's burg to the palace he had built for her; "No wife of mine," said he, "shall live in the residence of David king of Israel, for any spot where the ark of the Eternal has rested is sacred."

12 Then Solomon burned victims as sacrifices to the Eternal on the altar of the Eternal which he had built in front of the vesti-
13 bule, sacrificing at the daily rate as laid down by Moses, on the sabbaths, at the new moon, and at the fixed festivals (three times a year, the festival of unleavened bread, the festival of Weeks,
14 and the festival of booths). He fixed, as appointed by his father David, the divisions of priests for their service, fixed the stations for the Levites to sing praise and attend the priests, as the day's duty required, and also arranged the warders in divisions at each gate (for David the man of God had left these
15 orders). The king's orders for the priests and Levites were carried out faithfully in every detail, including the treasures.
16 In this way Solomon's work was completed, from the day when the foundations of the temple of the Eternal were laid to the completion of the temple.

17 Then Solomon went to Ezîongeber and Eloth on the seacoast, in the land of Edom.
18 Huram had ships sent to him, and also expert seamen in his service, who accompanied Solomon's men to Ophir and brought
9 back to king Solomon over nineteen tons of gold. The amount
13 of gold that came to Solomon in one year was nearly twenty-nine
14 tons, in addition to what was derived in taxes from traders and as tribute from Arabian emirs and from vassal-princes.
15 King Solomon made two hundred shields of beaten gold; twenty-five pounds of gold went
16 to each shield. He also made three hundred targes of beaten gold; twelve pounds of gold went to each of them; the king hung these in the "Forest of
17 Lebânon" hall. The king also made a large ivory throne, which
18 he overlaid with pure gold; the throne had six steps and a footstool of gold, fixed to the throne, with arms on each side of the seat, flanked by two lions, while
19 twelve lions stood on each side of the six steps. No such throne was ever made in any kingdom.
20 King Solomon's drinking service was all made of gold, and all the articles in the "Forest of Lebânon" hall were made of pure gold; silver was thought nothing
21 of in Solomon's day. For the king had ships that sailed to Tartessus along with Huram's seamen; once every three years the Tartessus fleet came home with gold and silver, ivory, apes, and peacocks.

22 So in wealth and in wisdom king Solomon excelled all kings
23 on earth. All kings on earth came to visit Solomon, to listen to the wisdom which God had
24 put into his mind, and everyone brought his present, silver articles, gold articles, robes, weapons, and spices, horses and mules, so much year by year.
25 King Solomon had four thousand stalls for horses and chariots, and twelve thousand cavalry, stationed in the chariot towns or at Jerusalem beside the
26 king. He ruled over all the kings from the Euphrates to the land of the Philistines and as far
27 as the frontier of Egypt. The king made silver as common in

Jerusalem as stones, and cedar-
wood as plentiful as sycomore-
28 trees in the low-lands. Horses
were brought to Solomon from
Egypt and from every country.
10 Huram's sailors and Solomon's
sailors, who brought gold from
Ophir, also brought sandal-wood
11 and jewels. Out of the sandal-
wood the king made balustrades
for the temple of the Eternal
and for the royal palace, as
well as lyres and lutes for the
singers; none such had ever been
seen before in Judah.

1 When the queen of Sheba
heard about the fame of Solo-
mon, she came to test him with
puzzling questions at Jerusalem,
accompanied by a very large
retinue, with camels bearing
spices, ample gold, and jewels.
As soon as she reached Solomon,
she opened out all that was on
2 her mind; and Solomon an-
swered all her questions, there
was not a single thing hidden
from Solomon which he could
3 not explain to her. When the
queen of Sheba realized all this
wisdom of Solomon, when she
4 saw the palace he had built, the
food at his table, the way his
courtiers were arranged and his
servants waited, and their dress,
and the cupbearers and their
dress, and the burnt-offerings he
used to offer in the temple of
the Eternal, she was quite over-
5 whelmed; she said to the king,
"That was a true tale I heard in
my own country, of your words
6 and wisdom! But I did not
believe what they said till I
came and saw for myself. And
now I see not half was told me
about your vast wisdom; you are
far more than all the reports I
7 heard. Happy are your wives!
Happy men, these courtiers who
are always waiting on you and
hearing your wisdom! Blessed 8
be the Eternal your God, who
delighted in you and set you on
the throne of Israel, to rule for
the Eternal your God! It is be-
cause your God loved Israel,
meaning to establish them for all
time, that he made you king
over them, to govern and ad-
minister justice."

She presented the king with 9
six hundred and ninety-three
thousand pounds in gold, a
wealth of spices, and jewels;
never was any such supply of
spices seen as the queen of Sheba
gave to king Solomon. King 12
Solomon in turn presented the
queen of Sheba with whatever
she desired, with anything she
asked, besides returning the
value of her own present. Then
she returned to her own land,
she and her retinue.

As for the rest of the acts of 29
Solomon, from first to last, are
they not described in the His-
tory of the prophet Nathan and
in the "Prophecies" of Ahijah
from Shilo, and in the "Visions"
of Iddo the seer regarding Jero-
boam the son of Nebat? Solo- 30
mon reigned in Jerusalem over
all Israel for forty years. Then 31
Solomon slept with his fathers,
and was buried in the city of
David his father. His son Reho-
boam reigned instead of him.

Rehoboam went to Shechem, 10
for all Israel had gone to elect
him king at Shechem. But as 2
soon as Jeroboam the son of
Nebat heard the news (he was in
Egypt, whither he had fled to
escape from king Solomon), Jero-
boam came back from Egypt;
he was sent for and summoned. 3
Then Jeroboam and all Israel
went and said to Rehoboam, 4
"Your father's rule was heavy;
lighten the heavy rule he im-

posed upon us and his crushing
service, and we will serve you."
5 He said to them, "Come back
6 after three days." When the
people went away, king Reho-
boam consulted the old coun-
cillors who had served his father
Solomon. He asked them what
answer they would advise him
7 to return to the people. They
8 said, "If you will be kind to this
people and please them and
speak favourable words to them,
they will be your servants for
8 all time." But he set aside this
advice given him by the old
councillors, and consulted the
juniors of his own age in his
9 retinue. He asked them what
answer they would advise him
to return to the demand of
the people that Solomon's rule
10 should be lightened. These
juniors of his own age replied,
"This people cries to you, 'Your
father's rule was heavy, make
you it lighter for us?' Well,
tell them this: 'My little finger is
thicker than my father's thighs.
11 If my father's rule pressed hard
on you, I will press harder still;
my father lashed you with
scourges, but I will lash you
12 with scorpions.' " On the third
day Jeroboam and all the people
came back to Rehoboam, as the
13 king had told them. The king
gave them a harsh answer.
King Rehoboam set aside the
advice of the senior councillors,
14 and spoke to the people as the
juniors had advised: "My fa-
ther's rule pressed hard on you,
but I will press harder still; my
father lashed you with scourges,
but I will lash you with scor-
15 pions." So the king refused to
heed the people. (This was a
turn of things brought about
by God, that the Eternal might
carry out the word which he had
sent by Ahijah of Shilo to Jero-
boam the son of Nebat.) When 16
all Israel saw that the king
refused to heed them, the people
retorted to the king,

What part have we in David?
We're done with Jesse's son!
Look to your own house, David,
now!
Home, Israel, to your homes!

Then all Israel went home. 18
When king Rehoboam sent them
Hadoram, who was in charge of
the labour-gangs, the Israelites
stoned him to death; whereupon
king Rehoboam mounted his
chariot in a hurry to escape to
Jerusalem. So Israel rebelled 19
against the dynasty of David,
as it still does. However, Reho- 17
boam reigned over the Israelites
who lived in the towns of Judah.

On reaching Jerusalem, Reho- 11
boam mustered the men of Ben-
jamin and Judah, a hundred and
eighty thousand picked men-at-
arms, to attack Israel and re-
cover the kingdom for Reho-
boam. But this message came 2
from the Eternal to Shemaiah, a
man of God: "Give this message 3
from the Eternal to Rehoboam
the son of Solomon, king of
Judah, and to all the Israelites
in Judah and Benjamin: 'You 4
are not to march or fight against
your fellows. Back home, every
man of you! What has hap-
pened, I have caused to hap-
pen.' " They listened to what
the Eternal said, and gave up
their march against Jeroboam.

Rehoboam lived in Jerusalem. 5
He built towns of defence
throughout Judah, fortifying
Bethlehem, Etam, Tekoa, Beth- 6
zur, Soko, Adullam, Gath, Ma- 7
rêshah, Ziph, Adoraim, Lakhish, 8
Azekah, and Zorah, with Aijalon 9
and Hebron (which belong to 10

11 Judah and Benjamin). He
strengthened these fortresses,
putting commanders in them,
with stores of provisions, oil
12 and wine; and in each town he
stored shields and spears. He
made them very strong, so that
he held Judah and Benjamin.
13 The priests and the Levites all
over Israel went over to him
14 from every quarter; the Levites
left their open lands and settle-
ments, flocking into Judah and
Jerusalem (since Jeroboam and
his successors had deposed them
from officiating as priests to the
15 Eternal and had appointed
priests for the high places and
the satyrs and the calves which
16 Jeroboam had made). They
were followed, from all the clans
of Israel, by those who had
made up their minds to worship
the Eternal the God of Israel,
and who came to Jerusalem in
order to sacrifice to the Eternal
17 the God of their fathers. These
proved a strength to the king-
dom of Judah, and made Reho-
boam son of Solomon powerful
for three years, as they lived by
the traditions of David and Sol-
18 omon for three years. Reho-
boam married Mahalath the
daughter of Jerîmoth, a son of
David, and of Abîhaîl the
daughter of Eliab, a son of Jesse;
19 she bore him three sons, Jeûsh,
20 Shemariah, and Zaham. After
her he married Maakah, a
granddaughter of Absalom, who
bore him Abijah, Attai, Ziza,
21 and Shelômith. Of all his wives
and mistresses (for he had eigh-
teen wives and sixty mistresses,
who bore him twenty-eight sons
and sixty daughters), Rehoboam
loved Maakah the grand-
22 daughter of Absalom best; he
made her son Abijah the crown
prince, over his brothers, intend-
ing to make him king, and he 23
was wise enough to distribute
his other sons all over the coun-
try of Judah and Benjamin,
placing them in all the fortified
towns, giving them plenty of
provisions, and arranging many
marriages for them.

It was after Rehoboam's king- 12
dom was established, after he
became powerful, that he and all
Israel along with him forsook
the law of the Eternal. As they 2
had broken faith with the Eter-
nal, in the fifth year of Reho-
boam's reign Shishak king of
Egypt marched against Jerusa-
lem with twelve hundred chari- 3
ots and sixty thousand cavalry
and an innumerable army from
Egypt, Libyans, Troglodytes,
and Ethiopians. He captured 4
the fortified towns belonging to
Judah, and then reached Jeru-
salem. Rehoboam and the no- 5
bility of Judah had gathered at
Jerusalem, on account of Shi-
shak; and to them the prophet
Shemaiah brought this message
from the Eternal: "As you have
forsaken me, I have abandoned
you to Shishak." The nobility 6
and the king humbled them-
selves, crying, "The Eternal is
just!" So when the Eternal saw 7
that they had humbled them-
selves, the Eternal sent this
message to Shemaiah: "They
have humbled themselves, I will
not destroy them; in a little
while I will grant them deliver-
ance. My wrath shall not be
vented on Jerusalem by Shi-
shak; yet they must be his 8
servants, to let them know the
difference between my service
and the service of foreign lands."
So Shishak king of Egypt at- 9
tacked Jerusalem and carried off
the treasures of the temple of
the Eternal and the treasures of

the royal palace: he carried off everything, even the golden
10 shields made by Solomon. (Rehoboam made bronze shields instead, which he entrusted to the officers of the guard who guarded the entry to the royal
11 palace; whenever the king entered the temple of the Eternal, the guards carried the shields, and then brought them back to
12 the guard-room.) But as Rehoboam humbled himself, the Eternal's wrath was averted, so that he was not utterly destroyed. Besides, there was some good left still in Judah.
13 King Rehoboam then regained his royal power at Jerusalem; Rehoboam was forty-one years old when he began to reign, and he reigned for seventeen years in Jerusalem, the city chosen by the Eternal out of all the clans of Israel to belong to himself. His mother's name was Naamah
14 the Ammonitess. He did evil, for he had no mind to worship
15 the Eternal. The acts of Rehoboam, from first to last, are they not described in the histories of Shemaiah the prophet and of Iddo the seer? Rehoboam and Jeroboam were always fighting.
16 Rehoboam slept with his fathers and was buried in David's burg; Abijah his son reigned instead of him.

13 It was in the eighteenth year of king Jeroboam that Abijah
2 began to reign over Judah. For three years he reigned in Jerusalem; his mother's name was Maakah the daughter of Uriel of Gibeah. War broke out between Abijah and Jeroboam.
3 Abijah took the field with an army of gallant soldiers, four hundred thousand picked men; Jeroboam arrayed against him eight hundred thousand picked men, who were gallant fighters.
4 Abijah took his stand on mount Zemaraim, in the highlands of Ephraim, and shouted: "Listen to me, Jeroboam, and all Israel!
5 Surely you know that the Eternal the God of Israel gave the monarchy of Israel to David for all time, to David and his descendants by an irrevocable
6 pledge? Yet Jeroboam the son of Nebat, a servant of Solomon the son of David, rose in rebel-
7 lion against his lord. He was joined by some crafty creatures, low scoundrels, who asserted themselves against Rehoboam the son of Solomon, when Rehoboam was inexperienced and too
8 weak to resist them. And now you think of resisting the kingdom of the Eternal under the son of David! You are a mighty host; you have with you the golden calves which Jeroboam
9 made as gods for you. Have you not expelled the priests of the Eternal, Aaron's sons, and the Levites? Have you not made priests for yourselves as foreigners do, till anybody who comes forward to consecrate himself with a young bullock and seven rams can become a
10 priest of your no-gods? But as for us, the Eternal is our God; we have not forsaken him; we have the sons of Aaron serving the Eternal as priests, and the
11 Levites at their posts, burning every morning and evening to the Eternal sacrifices and fragrant incense, arranging the bread of Presence on the sacred table, and lighting the golden lampstand with its lamps every evening. We do our duty to the Eternal our God; you have for-
12 saken him. Here is God with us, at our head; his priests have the bugles of alarum, to sound

the alarum against you. Men of Israel, fight not against the Eternal the God of your fathers, for
13 you will never succeed!" However, Jeroboam laid an ambush in their rear; Judah had his army in front of them and his
14 ambush in the rear, so that, on turning to attack, there was the foe arrayed in front and behind! They cried to the Eternal, the priests blew a trumpet blast,
15 and the Judahites raised their war-cry. Now, as the Judahites raised their war-cry, God routed Jeroboam and all Israel before
16 Abijah and Judah; the men of Israel fled before Judah, and God put them into the hands of
17 Judah; Abijah and his army massacred them, till five hundred thousand picked men of
18 Israel fell dead. So the Israelites were crushed at that time, while the men of Judah won, because they relied on the Eternal the God of their fathers.
19 Abijah chased Jeroboam, and captured from him the towns of Bethel, with its villages, Jeshana, with its villages, and
20 Ephron, with its villages. Indeed, Jeroboam never recovered himself during the reign of Abijah; the Eternal struck him
21 dead. But Abijah grew powerful; he married fourteen wives and had twenty-two sons and
22 sixteen daughters. The rest of the acts of Abijah, his deeds and his sayings, are described in the Midrash of the prophet Iddo.
14 Abijah slept with his fathers, and was buried in David's burg; Asa his son reigned instead of him.

During his reign the country
2 had peace for ten years. Asa did what was good and right in the eyes of the Eternal his God;
3 he removed the foreign altars and shrines, he demolished the obelisks, and cut down the sacred poles, ordering Judah to 4
worship the Eternal, the God of their fathers, and to obey his law and orders. He also re- 5
moved from all the towns in Judah the shrines and sun-pillars. Under him the realm lay quiet. He built fortified 6
towns in Judah, for the land was at peace and he had no wars during these years; the Eternal had granted him rest. "Let us build these towns," he 7
said to Judah, "putting up walls and towers and gates and bars, while the country lies undisturbed since we have worshipped the Eternal our God; we have worshipped him, and he has granted us rest on every side." So they built and prospered. Asa had an army of Judahites 8
carrying shields and spears, three hundred thousand of them, and two hundred and eighty thousand Benjamites arrayed with targes and bows—all of them gallant fighters. They 9
were once attacked by Zerah the Ethiopian at the head of a million men, with three hundred chariots. Zerah reached Marê- 10
shah, and Asa marched against him, the battle being joined at Marêshah in the valley of Zephathah. Asa cried to the Eternal 11
his God, "O Eternal, thou art the only one to help the weak against the mighty. Help us, O Eternal our God, for on thee we rely, and trusting in thee do we encounter this host. O Eternal, thou art our God; let not mortal man prevail against thee." So 12
the Eternal routed the Ethiopians before Asa and Judah. The Ethiopians fled, pursued by 13
Asa and his men as far as Gerar; so many Ethiopians were killed

that not one remained alive; they were broken before the Eternal and his army. The Judahites bore off rich booty;
14 they captured all the towns round Gerar, as a panic from the Eternal overcame these towns; they plundered every town (for there was rich plunder in them),
15 they also captured the Bedawin tents and bore off plenty of sheep and camels; then they
15 came back to Jerusalem. Then the spirit of God inspired Aza-
2 ríah the son of Oded to go out and meet Asa with this message: "Listen to me, Asa, and all you men of Judah and Benjamin! The Eternal was on your side because you were on his side; if you seek him, he will be found by you; but, if you forsake him,
3 he will forsake you. For a long while Israel was without the true God, without any priest who taught religion, without
4 God's law; but when they turned in their trouble to the Eternal the God of Israel and sought him, he was found by
5 them. During those years there was no peace for anyone; sore woes disturbed everyone in every
6 district; clan dashed against clan, and town against town, for God punished them with all
7 kinds of disorder. But be you strong, relax not your efforts, for your work will be rewarded."
8 When Asa heard this, he was brave enough to remove the detestable idols from all the land of Judah and Benjamin and from all the towns he had captured in the highlands of Ephraim. He also repaired the altar of the Eternal in front of
9 the porch of the Eternal. Then he summoned all Judah and Benjamin and the settlers from Ephraim, Manasseh, and Simeon, who had come over to him in large numbers from Israel when they saw that the Eternal his God was with him. Gather- 10
ing at Jerusalem in the third month of the fifteenth year of Asa's reign, they sacrificed that 11
day to the Eternal, from the booty they had captured, seven hundred oxen and seven thousand sheep. They renewed their 12
compact to worship the Eternal the God of their fathers with all their heart and soul, resolving that anyone, young or 13
old, man or woman, who would not worship the Eternal, the God of Israel, should be put to death. They pledged their oath 14
to the Eternal aloud, with shouts and with blasts on the trumpets and the bugles. And 15
all Judah rejoiced over the oath, for they had sworn it with all their heart and sought him with all their desire; the Eternal was found by them, and he gave them peace on every side. King Asa also deposed his 16
mother Maakah from the position of queen-mother, because she had made an obscene object for Astartê; Asa demolished this object of an image, reduced it to dust, and burned it in the Kidron ravine. The shrines 17
were not removed from Israel; still, Asa's mind was undivided all his life.

Down to the thirty-fifth year 19
of Asa's reign there was no further war. But in the thirty- 16
sixth year of Asa's reign Baasha king of Israel attacked Judah, fortifying Ramah in order to prevent anyone passing to or
from Asa king of Judah. So Asa 2
took silver and gold from the treasures of the temple of the Eternal and the royal palace, and sent this message to Benha-

dad the king of Aram at Damas-
3 cus: "There is an alliance between myself and you, as there was between my father and your father. Here is a present of silver and gold; come, break your alliance with Baasha the king of Israel, and force him to
4 let me alone." Benhadad agreed to king Asa's request; he sent his generals to attack the towns of Israel, and they stormed Ijon, Dan, and Abel-maim, as well as all the store-towns of
5 Naphtali. When Baasha heard this, he stopped fortifying Ramah and abandoned his enter-
6 prise. Then king Asa took all the men of Judah, and they carried away the stones and timber with which Baasha had been fortifying Ramah; Asa used them to fortify Geba and Miz-
7 pah. Then Hanani the seer came and told Asa king of Judah, "You have lost a victory over the Aramæan army, by relying on the king of Aram instead of relying on the Eternal your
8 God. Were not the Ethiopians and the Libyans a huge host, with an enormous number of chariots and cavalry? Yet the Eternal put them into your power, because you relied on
9 him. For the Eternal's eyes dart here and there over the whole world, as he exerts his power on behalf of those who are devoted to him. This is a foolish deed of yours; after this
10 you will have to fight." Asa, angry at the seer, clapped him into the stocks, for he was in a rage with him for what he said. It was at this time also that Asa tortured some of the people.
11 Now the acts of Asa, from first to last, are described in the History of the Kings of Judah
12 and Israel. In the thirty-ninth year of his reign Asa's feet became diseased; the disease was very painful, and Asa had recourse to his physicians, not to
13 the Eternal. Asa slept with his fathers, dying in the forty-first
14 year of his reign; he was buried in a tomb of his own, which he had cut out for himself in David's burg, and was laid out in a resting-place filled with fragrant perfumes and all kinds of spices prepared by the perfumers' art; a large bonfire was lit in his honour.

17 Jehoshaphat his son reigned instead of him, and established
2 his power against Israel. He posted armed forces in every fortified town of Judah, setting military posts throughout the country of Judah and in the towns of Ephraim captured by
3 his father Asa. The Eternal was with Jehoshaphat, because he took the line taken at first by
4 his father; he resorted not to the Baals but to his father's God, living by his commands, instead of doing as Israel did.
5 Therefore did the Eternal establish the kingdom under his rule; all Judah brought presents to Jehoshaphat, and he had abun-
6 dant wealth and honour. He made it his ambition to live on the lines of the Eternal, and proceeded to remove the shrines and sacred poles from Judah.
7 In the third year of his reign he sent some of his leading men, Benhaîl, Obadiah, Zecharĭah, Nethanel, and Micaiah, to give religious instruction throughout
8 the towns of Judah, accompanied by some Levites, Shemaiah, Nethaniah, Zebadiah, Asahel, Shemiramoth, Jehonathan, Adonijah, Tobijah, and Tobadonijah, also by Elishama and Jehoram, who were priests.

9 Taking the law-book of the
Eternal, they gave instructions
throughout Judah; they went to
10 every town in Judah, instructing
the people. The Eternal also
put such a dread upon all the
realms round Judah that they
made no war upon Jehoshaphat.
11 Indeed, some of the Philistines
brought tribute to Jehoshaphat,
a vast quantity of silver, while
the Arabians brought him flocks,
seven thousand seven hundred
rams and seven thousand seven
12 hundred he-goats. Jehoshaphat
became more and more power-
ful. He built castles and towns
for storing provisions through-
13 out Judah; he had large military
stores in the towns of Judah,
and soldiers, gallant fighters, in
14 Jerusalem. This was their regis-
ter, by families: Judah's gen-
erals were Adnah, in command
of three hundred thousand gal-
15 lant fighters, next to him Jeho-
hanan, in command of two hun-
16 dred and eighty thousand, and
next to him Amasiah the son of
Zichri, who volunteered for the
service of the Eternal, in com-
mand of two hundred thousand
17 gallant fighters; Benjamin's gen-
erals were Elĭada, a gallant sol-
dier, in command of two hun-
dred thousand men armed with
18 bow and targe, and next to him
Jehozabad, in command of a
hundred and eighty thousand
men all ready for the fray.
19 These were at the king's dis-
posal, besides the troops posted
by the king in the fortified towns
all over Judah.

18 Jehoshaphat had abundant
wealth and honour. He allied
himself in marriage to Ahab.
2 Some years later he visited Ahab
at Samaria; Ahab killed large
numbers of sheep and oxen for
him and his company, and
pressed him to join him in an
attack on Ramoth-gilead. Said 3
Ahab king of Israel to Jehosh-
aphat king of Judah, "Will you
accompany me against Ramoth-
gilead?" He replied, "I am one
with you, my men are one with
your men; we will join you in
the war. But first of all," 4
added Jehoshaphat, "pray find
out what the Eternal has to
say." So the king of Israel, 5
gathering the prophets together,
four hundred of them, asked
them, "Shall we march to at-
tack Ramoth-gilead, or shall I
give it up?" "March," they
answered, "God will put it into
the hands of the king." Jehosh- 6
aphat asked, "Is there not some
other prophet of the Eternal
whom we might consult?" The 7
king of Israel said to Jehosh-
aphat, "There is another man
through whom we may consult
the Eternal, but I hate him, for
he never will prophesy any good
for me, he always prophesies
some evil; it is Micaiah the son
of Imlah." "Let not the king
say so," replied Jehoshaphat.
So the king of Israel called an 8
officer and told him to bring
Micaiah the son of Imlah
quickly. Now the king of 9
Israel and Jehoshaphat the king
of Judah were seated each upon
his throne, in full armour, seated
at the entry to the gate of
Samaria; all the prophets were
prophesying in front of them.
Zedekiah the son of Kĕnaănah 10
had made iron horns and given
this message from the Eternal,
"With these you shall push the
Aramæans till they perish." So 11
said all the prophets, shouting,
"March to Ramoth-gilead and
win; for the Eternal will put it
into the hands of the king."
The messenger who went for 12

Micaiah told him that the prophets with one consent were predicting good for the king; "Pray let your message be like any one of theirs, say a good
13 word." "As the Eternal lives," said Micaiah, "whatever my
14 God tells me I will say." When he came to the king, the king asked him, "Micaiah, shall we march to attack Ramoth-gilead or give it up?" "Oh march away and win," said Micaiah, "for it is sure to fall into your
15 hands!" The king retorted, "How often have I to adjure you to tell me the plain truth
16 as from the Eternal?" "Well," said Micaiah, "I had a vision: I saw all Israel scattered over the hills like sheep without a shepherd; and the Eternal said, 'These folk have no master; better let each of them go home
17 in peace!'" So the king of Israel said to Jehoshaphat, "Did I not tell you that he would not prophesy any good for me,
18 but only evil?" "No," cried Micaiah, "listen to this from the Eternal. I had a vision of the Eternal seated on his throne, with all the heavenly host stand-
19 ing right and left of him. When the Eternal asked, 'Who will delude Ahab into marching to his death at Ramoth-gilead?,' one said this, another said that,
20 till one spirit came forward and, standing before the Eternal, offered to delude Ahab. 'How?'
21 said the Eternal. The spirit answered, 'By passing as a lying spirit into the mouth of all his prophets?' 'You shall delude him,' said the Eternal, 'you shall succeed in that; pass out and do
22 it!' So the Eternal has put a lying spirit into the mouth of your prophets here; the Eternal has resolved on evil for you."
23 At this, Zedekiah the son of Kenaănah stepped forward and struck Micaiah on the cheek, saying, "Where is the spirit of the Eternal that speaks through
24 you?" "You will find that out," said Micaiah, "on the day when you have to take refuge
25 in an inner chamber!" Then the king of Israel said, "Take Micaiah away back to Amon the governor of the town and to
26 prince Joash, with orders from the king that the fellow is to be clapped into prison and fed on bread and water to keep him miserable, till I come home vic-
27 torious." "If ever you come home victorious," said Micaiah, "then the Eternal has not spoken by me." Then the king of
28 Israel and Jehoshaphat the king of Judah marched on Ramoth-
29 gilead. "I will go into the fray disguised," said the king of Israel to Jehoshaphat, "but you can put on your own robes." So the king of Israel disguised himself before they entered the
30 fray. Now the king of Aram had ordered the captains of his chariots to fight with no one, young or old, except the king of
31 Israel; so, on seeing Jehoshaphat the chariot-captains thought he was the king of Israel and surrounded him. Jehoshaphat gave a shout, and the Eternal helped him; God moved them to leave
32 him alone. Seeing that he was not the king of Israel, the chariot-captains stopped pursuing him.
33 But a certain archer, drawing his bow at a venture, struck the king of Israel between the joints of his armour. "Wheel round," cried the king to the driver of his chariot, "get me out of the battle, for I am badly wounded."
34 However, as the fight grew fiercer that day, the king re-

mained to face the Aramæans till night fell; about sunset he died.

19 Jehoshaphat king of Judah returned safe home to Jerusa-
2 lem. He was met by Jehu the son of Hanani the seer, who came out and said to king Jehoshaphat, "Should one help bad men, and be a friend to those who hate the Eternal? This has drawn down on you
3 anger from the Eternal. Still, there is some good in you; you have removed the sacred poles from the land and made up your mind to worship God."

4 Jehoshaphat resided at Jerusalem; once more he went over the nation from Beêrsheba to the highlands of Ephraim and brought them back to the Eternal the God of their fathers.
5 He also appointed judges all over the land, in each one of the
6 fortified towns of Judah, charging them to be careful how they acted. "For," said he, "you act as judges not on behalf of man but of the Eternal, who is beside you as you give your decisions.
7 So let awe for the Eternal control you; be careful to act in that spirit, for the Eternal our God knows nothing of injustice nor of favouritism nor of bribi-
8 ing." At Jerusalem Jehoshaphat also established a court of Levites and priests and headmen in Israel for religious cases and disputes among the citizens of
9 Jerusalem. He gave the judges this charge: "In awe of the Eternal, with loyal heart and single
10 mind, you shall act. Whenever a case comes before you from your fellows in any town, and you have to decide between manslaughter and murder, or to decide what law or command, what rule or regulation applies, warn the parties against incurring guilt before the Eternal, and so bringing wrath on yourselves and on your fellows. You must do this, not to incur guilt.
Amariah the high-priest pre- 11
sides over you in all religious cases, and Zebadiah the son of Ishmael, the clan-chief of Judah, in all civil cases; the Levites execute your decisions. Get to work, then, with courage, and may the Eternal be with each honest man."

It was after this that the 20
Moabites and Ammonites, with some of the Meûnim, made war
on Jehoshaphat. Word came to 2
Jehoshaphat that a huge host was moving against him from Edom, over the Dead Sea, and that they were already at Hazazon-tamar (or Engedi). Jehos- 3
haphat was afraid; he resolved to have recourse to the Eternal, and proclaimed a fast all over Judah. So Judah assembled to 4
seek help from the Eternal; people came from every town in Judah to worship the Eternal.
And Jehoshaphat rose in the 5
assembly of Judah and Jerusalem, before the new court, in the temple of the Eternal, and 6
prayed thus: "O Eternal, the God of our fathers, art not thou God in heaven, and ruler of all realms on earth? Such power and might is thine that no one
can resist thee. O our God, 7
didst not thou evict the natives of this land before thy people Israel, giving the land to the offspring of Abraham thy friend
for all time? And they settled 8
in it, they have built a sanctuary in it to thine honour, thinking
that if evil befell them, the 9
sword in judgment, or pestilence, or famine, they would stand in front of this temple and

before thee (for in this temple is thy presence) and cry to thee in their distress, till thou didst
10 hear and save them. Now here are the Ammonites and Moabites and folk from mount Seir, whom thou didst not allow Israel to invade, when Israel came out of the land of Egypt—no, Israel turned away from them and did not destroy them!
11 Look how they reward us, coming to eject us from thy very own country which thou hast
12 given us to be ours. O our God, wilt thou not deal with them? We are helpless against this mighty host that is attacking us; we know not what to do, but
13 we look to thee." All the men of Judah stood before the Eternal, with their infants, their
14 wives, and their children. Then Jehaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite descended from Asaph, was inspired by the spirit of the Eternal in the midst of the
15 gathering to cry, "Listen, all ye men of Judah, ye citizens of Jerusalem, and you, O king Jehoshaphat; the Eternal's message to you is this, 'Fear not, falter not before this vast army; it is for God, not for you, to fight
16 them. March down against them to-morrow; they are coming up by the ascent of Haziz, and you will come upon them at the end of the ravine in front
17 of the desert of Jeruel. You will not need to do any fighting; take up your position, stand still, and watch the victory of the Eternal, who is on your side, O Judah and Jerusalem. Fear not, falter not. Move out against them to-morrow, for the Eternal is on your side.'"
18 Jehoshaphat bent his head, face to the ground, and all the men of Judah and the citizens of Jerusalem fell down before the Eternal, worshipping the Eternal,
19 while the Levites (Korahites belonging to the Kohath family) stood up to praise the Eternal the God of Israel at the pitch
20 of their voices. Next morning they rose and moved into the open country round Tekoa. As they advanced, Jehoshaphat stood and said, "Listen, men of Judah and citizens of Jerusalem! Take hold of the Eternal your God and you will keep hold of life; hold by his prophets, and you will prosper." After
21 this counsel to the nation, he appointed the Eternal's singers to praise him in sacred vestments, marching in front of the army and chanting,

> Give thanks to the Eternal,
> for his kindness never fails.

22 As they began to sing and praise him, the Eternal set men in ambush against the Ammonites, the Moabites, and the folk from mount Seir, who had attacked Judah, and they were routed.
23 The Ammonites and the Moabites turned on the natives of mount Seir, determined to wipe them out; and then, after destroying the natives of Seir, they all helped to kill one another.
24 So when the men of Judah reached their post of attack looking over the open country, they saw the host were so many corpses stretched upon the ground; not a man had escaped.
25 When Jehoshaphat and his people came to plunder them, they found plenty of cattle, goods, garments, and valuables, which they carried off for their own use—more, indeed, than they could bear away; the booty was

so enormous that it took them
26 three days to remove it. On
the fourth day they mustered
in the valley of Berâkah (Bless-
vale), where they blessed the
Eternal; hence to this day it is
27 called Blessvale. Then all the
men of Judah and Jerusalem,
headed by Jehoshaphat, returned
home to Jerusalem, rejoicing,
since the Eternal had given
them joy over their enemies;
28 they went to the temple of the
Eternal at Jerusalem with lutes
29 and lyres and trumpets. And
when the foreign countries heard
that the Eternal had fought
against the enemies of Israel,
the dread of God fell on them all.
30 So the realm of Jehoshaphat
was undisturbed, for his God
granted him rest on every side.
31 Jehoshaphat reigned over Ju-
dah. He was thirty-five years
old when he began to reign, and
he reigned in Jerusalem for
twenty-five years. His mother's
name was Azubah the daughter
32 of Shilhi. He followed the path
of his father Asa, never swerving
from it, doing what was right in
33 the eyes of the Eternal. Still
the shrines were not removed,
nor had the nation as yet turned
34 to the God of their fathers. The
rest of the acts of Jehoshaphat,
from first to last, are described
in the History of Jehu the son of
Hanani, which is inserted in the
Book of the Kings of Israel.
35 Later on, Jehoshaphat king
of Judah allied himself to Aha-
ziah king of Israel, an iniquitous
36 monarch; he joined him in build-
ing ships to sail to Tartessus.
They built the ships at Ezîon-
37 geber. Whereupon Eliezer the
son of Dodavahu of Marêshah
uttered a prophecy against Je-
hoshaphat. "Because you have
joined Ahaziah," he said, "the
Eternal has wrecked your enter-
prise." And the ships were
wrecked; they were never able
to sail to Tartessus.

Jehoshaphat slept with his 21
fathers and was buried with his
fathers in David's burg. Jeho-
ram his son reigned instead of
him. He had several kinsmen, 2
sons of Jehoshaphat, Azarĭah,
Jehiel, Zecharĭah, Michael, and
Shephatiah; all of these were
sons of Jehoshaphat king of
Israel, and their father had pre- 3
sented them with rich gifts of
silver, gold, and valuables as
well as with fortified towns in
Judah, but he gave the kingdom
to Jehoram, since he was the
eldest son. When Jehoram as- 4
cended his father's throne he
put all his brothers to death,
along with a number of the no-
bility in Israel. Jehoram was 5
thirty-two years old when he
began to reign, and he reigned
in Jerusalem for eight years. He 6
lived on the lines of the kings of
Israel, following the dynasty of
Ahab—for he was married to
Ahab's daughter. He did what
was evil in the eyes of the Eter-
nal, but the Eternal would not 7
destroy the dynasty of David,
for the sake of the compact he
had made with David, and as he
had promised David and his
descendants a dynasty for all
time. During his reign Edom 8
revolted from Judah and set up
a king for itself. Whereupon 9
Jehoram invaded them with
his officers and all his chariots;
he attacked them by night, de-
feating the Edomites who sur-
rounded him and the officers of
his chariots. Edom to this day 10
is in rebellion against Judah.
Libnah at the same time re-
volted from Jehoram, because
he had forsaken the Eternal

11 the God of his fathers. He actually set up shrines on the hills of Judah and seduced the citizens of Jerusalem into idolatry; he made Judah unfaithful.
12 So a letter reached him from the prophet Elijah, which ran thus: "The Eternal the God of your father David declares that as you have not lived on the lines of your father Jehoshaphat or
13 of Asa king of Judah, but on the lines of the kings of Israel, as you have seduced Judah and the citizens of Jerusalem into idolatry like that of the dynasty of Ahab, as you have murdered your own brothers, better men
14 than yourself, the Eternal will strike heavily at your nation, your children, your wives, and
15 all you possess; and you shall suffer cruelly from a disease in your bowels, till your bowels drop out with disease year after
16 year." So the Eternal roused up against Jehoram the Philistines and the Arabians who
17 adjoin the Ethiopians; they attacked Judah, broke into the country, and carried off all the possessions to be found in the royal household, along with the king's sons and wives, till not a soul was left him except Jehoa-
18 haz, the youngest son. After that the Eternal punished him with an incurable disease of the
19 bowels. In due time, at the end of two years, his bowels dropped out, owing to the disease, and he died in sharp pain. His people lit no bonfire
20 for him as for his fathers. He was thirty-two years old when he began to reign, and he reigned for eight years in Jerusalem; he died with no one to regret him, and he was buried in David's burg, though not in the tombs of the kings.

22 The citizens of Jerusalem made his youngest son Ahaziah king instead of him, for all the older sons had been murdered by the horde that accompanied the Arabians to the camp. So Ahaziah the son of Jehoram king of Judah was king. Aha- 2
ziah was forty-two years old when he began to reign, and he reigned in Jerusalem for one year. His mother's name was Athaliah, a granddaughter of Omri. He too lived on the lines 3
of the dynasty of Ahab, for his mother was an evil counsellor to him; he did evil in the eyes of 4
the Eternal, like the dynasty of Ahab; they were his counsellors after his father died, and they were the ruin of him. He fol- 5
lowed their advice, accompanying Jehoram the son of Ahab king of Israel to attack Hazael king of Aram at Ramoth-gilead; the Aramæans wounded Jeho-
ram, who returned to Jezreêl to 6
recover from the wounds he had received at Ramah in attacking Hazael king of Aram; and Ahaziah the son of Jehoram king of Judah went down to Jezreêl to visit Jehoram the son of Ahab, as he was ill. Now this visit of 7
Ahaziah to Jehoram proved, under God, his downfall. For, on arriving, he went with Jehoram on an expedition against Jehu the son of Nimshi, whom the Eternal had anointed for the purpose of destroying the dynasty of Ahab. As Jehu exe- 8
cuted doom on the dynasty of Ahab, he came across the nobles of Judah and the kinsmen of Ahaziah serving under Ahaziah, and killed them; he hunted for 9
Ahaziah himself, who was caught hiding in Samaria, brought before Jehu, and killed. They allowed him to

be buried, however, reflecting that he was the son of Jehoshaphat, who had been a whole-hearted worshipper of the Eternal.

As none of Ahaziah's family could hold the reigns of power,
0 Athaliah his mother, finding that her son was dead, went and murdered all the male survivors
11 of the royal house of Judah. But Jehoshabeath, a daughter of the king, caught up Joash the son of Ahaziah from the king's sons who were being murdered, and hid him and his nurse in a bedroom. In this way Jehoshabeath, the daughter of king Jehoram, and the wife of Jehoiada the priest—she was a sister of Ahaziah—hid the boy in safety, so that Athaliah did not kill
12 him. For six years the boy lay concealed with the princess and his nurse inside the temple of God, while Athaliah ruled the
23 land. In the seventh year Jehoiada took action. Making a compact with the army officers, Azariah son of Jehoram, Ishmael son of Jehohanan, Azariah son of Obed, Maaseiah son of Adaiah, and Elishaphat son of Zich-
2 ri, he and they went through Judah, gathering the Levites from every town in Judah and also the head men of Israel.
3 They came to Jerusalem, where all the gathering made a compact with the king inside the temple of God. "The king's son must reign," said Jehoiada, "as the Eternal promised that the descendants of David should
4 reign. This is what you must do; a third of you priests and Levites who come on duty on sabbath must guard the door,
5 a third of you must be at the palace, and a third of you must be at the Horse gate. The people will be all in the court of the temple of the Eternal, but 6
no one is to enter the temple of the Eternal except the priests and the Levites on service: they may enter, for they are consecrated, but all the people must observe the injunction of the Eternal. The Levites must sur- 7
round the king, every man carrying his weapons; anyone who enters the temple is to be slain. Keep close to the king at every turn." The Levites and all the 8
men of Judah carried out all the orders of Jehoiada the priest. They mustered all their men, those coming on duty and those going off duty on the sabbath (for Jehoiada the priest did not dismiss the divisions). Jehoiada 9
the priest also handed to the officers the spears, the targes, and the shields belonging to king David which had lain in the temple of God; he posted all the 10
men, each carrying his weapons, from the south side of the temple to the north side of the temple, facing the altar and the temple. Then, bringing out the 11
king's son, he put the crown and the royal bracelets on him. They proclaimed him king and anointed him, shouting, "God save the king!" [[When Atha- 12
liah heard the cheers of the men running about and praising the king, she came out to them in the temple of the Eternal. When she looked, there she saw 13
the king standing on the platform at the entrance, with the captains and the trumpeters beside him, and all the people of the land rejoicing and blowing trumpets, the singers playing music on their instruments and leading the praise. "Treason! Treason!" shouted Athaliah, tearing her robes. But 14

Jehoiada the priest led out the captains and the army commanders, telling them, "Bring her out between the ranks, and slay whoever follows her" (the priest would not let her be killed inside the temple of the Eter-
15 nal). So they caught hold of her; she went to the horses' entry of the royal palace, and
16 there they killed her. Jehoiada then made a compact for himself and all the people and the king that they were to be the
17 Eternal's people. All the people went to the temple of Baal and demolished it, smashing his altars and images, and killing Mattan the priest of Baal in
18 front of the altars.]] Jehoiada appointed guards for the temple of the Eternal, under authority of the priests and Levites whom David had arranged in the temple of the Eternal to offer the burnt-offerings of the Eternal as prescribed in the law of Moses, with rejoicing and with singing, as ordered by David.
19 He put the warders at the gates of the temple of the Eternal, that no one who was in any way unclean might enter.
20 Then, taking the captains, the nobles, the governors of the people, and all the people of the land, he had the king brought down from the temple of the Eternal; they went by the upper gate to the royal palace and seated the king upon the royal
21 throne. The people of the land all rejoiced; the town was quiet; and Athaliah they cut down.

24 Joash was seven years old when he began to reign, and he reigned in Jerusalem for forty years. His mother's name was
2 Zibiah of Beêrsheba. Joash did what was right in the eyes of the Eternal all the days of Jehoiada the priest; Jehoiada pro- 3
vided him with two wives, and he had sons and daughters. Af- 4
terwards Joash planned to repair the temple of the Eternal. So he summoned the priests and 5
Levites, ordering them to go to the towns of Judah and collect from all Israel money enough to keep the temple of their God in repair year by year. "See that you make haste with your work," he added. But the Levites did not make haste. So 6
the king summoned Jehoiada the priest and asked him why he had not insisted upon the Levites collecting for the Tent of the Presence, from Judah and Jerusalem, the tax fixed by Moses the servant of the Eternal, and by the community of Israel. For that iniquitous 7
woman Athaliah and her priests had plundered the temple of the Eternal and bestowed on the Baals all the votive offerings in the temple of the Eternal. By 8
order of the king a box was then made and placed outside the entrance to the temple of the Eternal, and proclamation was 9
made throughout Judah and Jerusalem that the tax levied on Israel in the desert by Moses the servant of God was to be paid in to the Eternal. The 10
nobles and the nation all rejoiced; they paid the tax, throwing the money into the box till it was full. Whenever the Le- 11
vites brought the box for the royal inspection, and it was found there was a large sum of money in it, the king's secretary and the high-priest's inspector emptied the box and had it replaced as before. This was done day after day; and plenty of money was gathered, which the king and Jehoiada 12

handed over to those who had charge of the Eternal's temple; masons and joiners were hired to restore the temple of the Eternal, and also iron-workers and brass founders to repair the
13 temple of the Eternal. The workmen toiled till the repairs were completed, till they had restored the temple of God to its former condition and stability.
14 When they had finished, the rest of the money was laid before the king and Jehoiada, who used it to make utensils for the temple of the Eternal, utensils for the service, pestles, saucers, and articles of gold and silver.

All the days of Jehoiada there were burnt-offerings sacrificed constantly in the temple of the
15 Eternal. But Jehoiada became old and worn out; he died, and died at the age of a hundred and
16 thirty. They buried him among the kings in David's burg, because he had done good service in Israel, good service to God
17 and to his temple. Then, after the death of Jehoiada, the nobles of Judah went with a pe-
18 tition to the king, by whose permission they abandoned the temple of the Eternal the God of their fathers and worshipped sacred poles and idols. God's anger fell on Judah and Jerusalem for this guilt of theirs.
19 He sent them prophets to bring them back to the Eternal, prophets who warned them; but they would not listen to the
20 prophets. Zecharĭah the son of Jehoiada the priest was inspired to stand above the people and deliver them this message from God: "Why break the commands of the Eternal? Why defeat yourselves? Because you have abandoned the Eternal, he
21 has abandoned you." But they conspired against him and, by order of the king, stoned him to death in the court of the temple of the Eternal; king Joash forgot 22
the kindness done him by Jehoiada, and murdered Jehoiada's son, who cried out as he died, "May the Eternal note this and punish it!" A year later the 23
Aramæan army attacked Joash; advancing on Judah and Jerusalem, they cut off all the nobles and sent their goods as plunder to the king of Damascus. The 24
Aramæans brought only a small force, and the Eternal put a large army into their hands, because they had abandoned the Eternal the God of their fathers. So did the Aramæans inflict punishment upon Joash. When 25
they left—and they left him seriously wounded—his own officers conspired against him for having murdered the son of Jehoiada the priest; they killed him in bed, and he died and was buried in David's burg, though not in the tombs of the kings. (The conspirators were Zabad 26
the son of Shimeath the Ammonitess and Jehozabad the son of Shimrith the Moabitess.) All 27
about his sons and the grave warnings of the prophets to him, and his restoration of the temple of God, will be found in the Midrash of the Book of the Kings.

Amazĭah his son reigned instead of him. Amazĭah was 25
twenty-five years old when he began to reign, and he reigned in Jerusalem for twenty-nine years. His mother's name was Jehoaddan of Jerusalem. He 2
did what was right in the eyes of the Eternal, but not with an undivided mind. When he had 3
secured his kingdom, he killed the officers who had murdered

4 the king his father, but he did
not kill their children; he fol-
lowed the injunction of the
Eternal as written in the law-
book of Moses that fathers are
not to die on account of their
children, nor children on ac-
count of their fathers, but that
everyone must die for his own
5 sin. Amazĭah also mustered the
men of Judah, placing them by
families under generals and com-
manders; he took a census of all
the men of Judah and of Benja-
min, from twenty years and
upwards, and found that they
numbered three hundred thou-
sand picked men, fit for active
service, able to handle spears
6 and shield. He further hired
from Israel, for forty-one thou-
sand two hundred and fifty
pounds, a hundred thousand
7 gallant soldiers. But a man of
God came and said to him, "O
king, do not take the force of
Israelites, for the Eternal is not
with Israel (that is, with any of
8 the Ephraimites). Go by your-
self, strike your own blow, be
brave in battle; God will not let
you fall before the foe, for God
has power to help and to hurl
9 down." Amazĭah said to the
man of God, "But what shall
we do about the forty-one thou-
sand two hundred and fifty
pounds which I have paid to the
troops of Israel?" The man of
God replied, "The Eternal is
able to give you far more than
10 that." Then Amazĭah detached
the troops which had joined
him from Ephraim; he sent them
home. This enraged them
against Judah, and they re-
11 turned home furious. Amazĭah
took heart and led out his men
to the wady of Salt, where he
killed ten thousand of the men
12 of Seir, while the men of Judah
carried off other ten thousand
alive, and taking them to the
top of the Rock flung them
down, till they were all dashed
to pieces. Meantime the troops 13
which Amazĭah had sent home,
refusing to take them into bat-
tle, fell upon the towns of Judah,
from Samaria as far as to Beth-
horon, killing three thousand
men and capturing large booty.
It was after his return from the 14
massacre of the Edomites that
Amazĭah brought the gods of
the men of Seir and set them up
to be his gods, bowing in homage
before them and burning incense 15
to them. At this the Eternal's
anger blazed against Amazĭah;
he sent him a prophet who asked
him, "Why have you resorted
to foreign gods, to gods who
could not save their own people
from you?" As they talked, the 16
king said, "Did we appoint you
to be a counsellor of the king?
Give over; why should you lose
your life?" So the prophet
stopped, saying, "Well, I know
God's counsel; he means to de-
stroy you, because you have
done this, and refused to listen
to my warning."

Then Amazĭah king of Judah 17
let himself be counselled to send
a message to Joash son of Jehoa-
haz, the son of Jehu, king of Is-
rael, challenging him to an
encounter. Joash king of Israel 18
sent this answer to Amazĭah
king of Judah: "The thistle at
Lebânon sent word to the cedar
at Lebânon saying, 'Give your
daughter to my son in marriage
—' when a wild animal at Lebâ-
non trampled down the thistle
as it passed! You have defeated 19
Edom (you say to yourself),
and you are proud of it. Stay
at home; why provoke trouble
to the ruin of yourself and Judah

20 with you?" But Amazĭah
would not listen to him—which
was God's doing, in order to
give Judah over to their foes,
for having had recourse to the
21 gods of Edom. So Joash king of
Israel sallied out; he and Ama-
zĭah king of Judah had an en-
counter at Bethshemesh, which
22 belongs to Judah; Judah was
overthrown by Israel, and every
23 man scurried home. At Beth-
shemesh Joash king of Israel
captured Amazĭah king of
Judah, the son of Joash, the
grandson of Ahaziah; he took
him down to Jerusalem, de-
molished the wall of Jerusalem
for two hundred yards, from the
gate of Ephraim to the Corner
24 gate, seized all the gold and
silver and all the articles to be
found in the temple of God and
all the treasures in the royal
palace, carried off the household
of Obed-edom and other hos-
tages, and then returned to
25 Samaria. Amazĭah the son of
Joash, king of Judah, lived for
fifteen years after the death of
Joash son of Jehoahaz, king of
26 Israel. As for the rest of the
acts of Amazĭah, from first to
last, are they not described in
the Book of the Kings of Judah
27 and Israel? No sooner did
Amazĭah cease to follow the
Eternal than a conspiracy was
formed against him in Jerusa-
lem; he fled to Lakhish, but the
conspirators sent men after him
and murdered him at Lakhish;
28 he was then brought back on
horses and buried with his
fathers in the capital of Judah.

26 The people of Judah all took
Uzzĭah, who was sixteen, and
made him king instead of his
2 father Amazĭah. (It was he
who rebuilt Eloth and restored
it to Judah, after king Amazĭah
slept with his fathers.) Uzzĭah 3
was sixteen years old when he
began to reign, and he reigned
in Jerusalem for fifty-two years.
His mother's name was Jekolĭah
of Jerusalem. He did what was 4
right in the eyes of the Eternal,
exactly as his father Amazĭah
had done. He steadily wor- 5
shipped God during the lifetime
of Zecharĭah, who gave instruc-
tion in religion, and as long as
he worshipped the Eternal, God
gave him success. He sallied 6
out to fight the Philistines, de-
molishing the walls of Gath and
Jabneh and Ashdod, and build-
ing towns in the land of the
Philistines; God helped him 7
against the Philistines, against
the Arabians who lived at Gur-
baal, and against the Meûnim;
the Ammonites paid tribute to 8
Uzzĭah, and his fame spread far,
as far as to Egypt, so powerful
did he become.

Uzzĭah also built towers in 9
Jerusalem over the Corner gate
and the Gaĭ gate and at the
angles of the walls, making
them strong posts. He built 10
peel-towers in the open country
and dug many a reservoir, for
he had large herds, both in the
lowlands and on the tableland;
he had also farmers and vine-
dressers on the hills and in the
fruitful fields, for he was a lover
of agriculture. And Uzzĭah had 11
an army of fighting men who
served in detachments, accord-
ing to the number of their levies
as drawn up by Jeiel the secre-
tary and Maaseiah the comp-
troller, under Hananĭah one of
the royal generals. The total 12
number of headmen, of the gal-
lant leaders, was two thousand
six hundred, who were in com- 13
mand of a trained army of three
hundred and seven thousand

five hundred men, sturdy fighters on the side of the king
14 against his enemies. For these men, for the whole army, Uzzĭah provided shields, lances, helmets, cuirasses, and bows,
15 with stones for the slingers. On the towers and at the angles of the walls in Jerusalem he had machines placed, which a clever engineer had invented, for shooting arrows and for hurling large stones. His fame spread far, for he was wonderfully
16 helped in attaining power. But when he attained power, he became haughty, and that ruined him. He broke faith with the Eternal his God by entering the temple of the Eternal in order to burn incense on the
17 altar of incense. Azarĭah the priest followed him in, along with eighty brave priests of the
18 Eternal, who opposed king Uzzĭah, telling him, "It is not your business, Uzzĭah, to burn incense to the Eternal; it is the business of the priests, the sons of Aaron, who have been consecrated to burn incense. Leave the sanctuary; you have committed a sin; this will only take from you, before God the Eter-
19 nal." Uzzĭah was furious. He was holding a censer to burn incense, and there, beside the altar of incense, as he raged at the priests, leprosy broke out on his forehead before the priests in the temple of the Eternal!
20 Azarĭah the high-priest and all the priests were looking at him, and there he was with leprosy on his forehead! They pushed him quickly outside; indeed, he hurried out of his own accord, since
21 the Eternal had struck him. To the day of his death king Uzzĭah remained a leper, and as a leper he lived apart, excluded from the temple of the Eternal. His son Jotham managed the royal household and ruled the nation.
22 The rest of the acts of Uzzĭah, from first to last, were written by the prophet Isaiah the son of
23 Amoz. Uzzĭah slept with his fathers and was buried with his fathers—but only in the burial-field belonging to the kings, for men said to themselves, "He was a leper."

27 Jotham his son reigned instead of him. Now Jotham was twenty-five years old when he began to reign, and he reigned in Jerusalem for sixteen years. His mother's name was Jerusha, the daughter of Zadok. He did 2 what was right in the eyes of the Eternal, exactly as his father Uzzĭah had done, except that he did not make his way into the temple of the Eternal. (The nation still went wrong.) He 3 built the upper gate of the temple of the Eternal, and built largely on the Ophel wall; he 4 also built towns in the highlands of Judah, with castles and peel-towers in the forests. He fought 5 the king of the Ammonites and won; that year the Ammonites gave him tribute to the amount of forty-one thousand two hundred and fifty pounds in silver, a hundred thousand bushels of wheat, and a hundred thousand bushels of barley; all this was paid over to him that year by the Ammonites, the same next year, and the same the year after. So Jotham became pow- 6 erful because he lived steadily before the Eternal his God. The 7 rest of the acts of Jotham, all his wars and his career, are described in the Book of the Kings of Israel and Judah. He was 8 twenty-five years old when he began to reign, and he reigned

in Jerusalem for sixteen years.
9 Then Jotham slept with his
fathers and was buried in Da-
vid's burg. Ahaz his son reigned
instead of him.

28 Ahaz was twenty years old
when he began to reign, and he
reigned in Jerusalem for six-
teen years. He did not do what
was right in the eyes of the
Eternal, as his ancestor David
2 had done; he lived on the lines
of the kings of Israel, making
3 metal images for the Baals; he
also burned incense in the valley
of Ben-Hinnom, and burned his
children in the flames, following
the abominable practice of the
pagans whom the Eternal had
dispossessed to make room for
4 Israel; he sacrificed and burnt
incense at the shrines on the hill-
tops, and under every spreading
tree.

5 So the Eternal his God let
him fall into the hands of the
king of Aram; the Aramæans
defeated him and carried off a
vast number of his people as
prisoners, taking them away to
Damascus. He also fell into
the hands of the king of Israel,
who defeated him in a crushing
6 disaster; in a single day Pekah
the son of Remaliah killed a
hundred and twenty thousand
men in Judah, all of them brave
soldiers, because they had aban-
doned the Eternal the God of
7 their fathers; Zichri, an Eph-
raimite hero, killed prince Maa-
seiah, Azrikam the royal treas-
urer, and Elkanah the vizier;
8 and the Israelites made prison-
ers of two hundred thousand
of their kinsfolk, women, boys,
and girls, besides carrying off
rich plunder, which they took to
9 Samaria. But a prophet of the
Eternal was there, called Oded.
He went out to meet the army
on its return to Samaria, and
said to them, "It was because
the Eternal the God of your
fathers was angry with Judah,
that he has put them into your
power, and you have massacred
them with a fury that has re-
sounded high as heaven itself.
And now you intend to hold 10
these folk of Judah and Jerusa-
lem as your slaves, male and
female? Have not you, even
you, sins of your own against
the Eternal your God? Listen; 11
send back the prisoners you
have captured from your kins-
folk, for the fierce anger of the
Eternal rests upon you." Some 12
chiefs of Ephraim, Azarĭah the
son of Johanan, Berechiah the
son of Meshillêmoth, Jehizkiah
the son of Shallum, and Amasa
the son of Hadlai, also protested
against the soldiers who had
returned from the war; "You 13
must not bring in the prisoners
here," they declared, "for what
you mean to do will make us
incur fresh guilt before the
Eternal, in addition to our sins
and guilt—for great is our guilt,
and God's fierce wrath is against
Israel." So the armed men left 14
the prisoners and the plunder
in front of the nobles and all
the community; whereupon the 15
men already mentioned rose
and took the plunder to clothe
the naked prisoners, arrayed
them in dress and sandals, giv-
ing them food and drink, and
anointing them; after which
they mounted all the feeble
prisoners on asses and took them
back to their kinsmen at Jericho,
the town of palm-trees; then
they went back to Samaria.

It was then that king Ahaz 16
sent for help to the king of
Assyria; for the Edomites had 17
once more defeated Judah and

18 carried off prisoners, while the
Philistines had raided the towns
in the lowlands and the Negeb
of Judah, capturing Beth-she-
mesh, Aijalon, Gedêroth, Soko,
Timnah, and Gimzo, with their
townships, and settling there.
19 For the Eternal had brought
Judah low on account of king
Ahaz, who had behaved wan-
tonly in Judah and broken faith
20 badly with the Eternal. Til-
gath-pilneser king of Assyria
did come to him, but he proved
a burden to him, instead of a
21 strength. For Ahaz rifled
treasure from the temple of the
Eternal and from the royal pal-
ace and from the nobles, to
make a present for the king of
Assyria; but it was of no avail.
22 In his hour of trouble he sinned
still worse against the Eternal,
23 did this king Ahaz; for he sacri-
ficed to the gods of Damascus
who had defeated him, thinking
that as the Aramæan gods helped
the Aramæan kings, he would
sacrifice to them to gain their
help. But they proved the ruin
24 of him and of all Israel. Ahaz
further collected all the articles
belonging to the temple of God,
broke them to pieces, and closed
the doors of the temple of the
Eternal. He put up altars
in every corner of Jerusalem,
25 erected shrines in each and
every town of Judah for burning
incense to foreign gods, and
vexed the Eternal the God of his
26 fathers. The rest of his acts,
and his whole career, from first
to last, are described in the Book
of the Kings of Judah and Israel.
27 Then Ahaz slept with his fathers
and was buried inside Jerusa-
lem; they would not take him
to the tomb of the kings. Heze-
kiah his son reigned instead of
him.

29 Hezekiah began to reign at
the age of five and twenty, and
he reigned in Jerusalem for
twenty-nine years. His moth-
er's name was Abijah the daugh-
2 ter of Zecharĭah. He did
what was right in the eyes of
the Eternal, exactly as David
3 his ancestor had done. In the
first month of the first year
of his reign he opened the doors
of the temple of the Eternal and
4 repaired them. He also sum-
moned the priests and Levites,
assembling them in the open
5 space east of the temple, and
saying to them, "Listen, O
Levites; purify yourselves and
purify the temple of the Eternal
the God of your fathers, re-
moving the filth from the
6 sacred shrine. For our fathers
have sinned and done wrong in
the sight of the Eternal our
God, they have abandoned him,
they have ignored the dwelling-
place of the Eternal and turned
7 their backs upon him; they
have shut up the doors in the
porch and put out the lamps,
they have not burned incense
nor sacrificed burnt-offerings in
8 the sacred shrine to the God of
Israel. Therefore the Eternal's
anger has rested on Judah and
Jerusalem; he has left them to
be an awful example, at which
men shudder and hiss—as you
9 can see for yourselves. For
this has led to our fathers being
cut down, and our boys and
girls and wives being made
10 prisoners. Now I mean to
make a compact with the
Eternal the God of Israel, so
11 that his fierce anger may turn
from us. My children, be not
indifferent; for the Eternal has
chosen you for his service, to
wait on him, that you should be
his attendants and burn in-

12 cense." Then up rose the Levites, Mahath the son of Amasai, and Joel the son of Azarĭah, who were Kohathites, Kish the son of Abdi, and Azarĭah the son of Jehallelêl, who were Merarites, Joah the son of Zimmah, and Eden the son of Joah, who were Gershonites,
13 Shimri and Jehiel, who were descendants of Elizaphan, Zecharĭah and Mattaniah, who were Asaphites, Jehuel and
14 Shimei, who were Hemanites, and Shemaiah and Uzziel, who were descendants of Jeduthun;
15 they mustered their fellows, purified themselves, and entered, by order of the king under authority of the Eternal, to cleanse the temple of the
16 Eternal. The priests went inside the interior of the temple of the Eternal to cleanse it, and brought out all the filth they found inside the temple of the Eternal to the court of the temple of the Eternal, whence the Levites carried it off to the
17 Kidron-ravine. They began this purifying on the first day of the first month, and on the eighth day they reached the porch of the Eternal; then they purified the temple of the Eternal in eight days, finishing everything on the sixteenth day
18 of the first month, when they went to king Hezekiah in the palace and reported that they had cleansed all the temple of the Eternal, the altar of burnt-offering with all its utensils, and the table for the Presence-
19 bread with all its utensils, besides mending, purifying, and placing before the altar of the Eternal all the utensils which had been flung aside during the reign of king Ahaz, when he
20 committed sacrilege. Then king Hezekiah rose early, summoned the authorities of the city, and went up to the temple of the Eternal. Seven bullocks, 21
seven rams, seven lambs, and seven he-goats were brought as a sin-offering for the kingdom and for the sanctuary and for Judah, and he ordered the priests, the sons of Aaron, to sacrifice them on the altar of the Eternal. So they killed 22
the bullocks; the priests received the blood and splashed it on the altar. They killed the rams, and splashed their blood upon the altar. They also killed the lambs, and splashed their blood upon the altar. The he-goats for the 23
sin-offering were led before the king and the gathering, who laid their hands upon them; then the priests killed them 24
and made a sin-offering with their blood upon the altar, as an expiation for all Israel (for the king gave orders that the burnt-offering and the sin-offering were to be sacrificed for all Israel). The Levites he placed 25
in the temple of the Eternal with cymbals, lutes, and lyres, in accordance with the regulations of David, of Gad the royal seer, and of Nathan the prophet (for the Eternal had transmitted the order by means of his prophets).
The Levites stood with the 26
Davidic instruments, the priests with the trumpets. Hezekiah 27
ordered the burnt-offering to be sacrificed on the altar. And as the sacrifice began, the song to the Eternal began also, with trumpet-blasts, led by the musical instruments of David king of Israel. The congrega- 28
tion all worshipped, the singers sang, and the trumpeters blew blasts, all together, until the

29 sacrifice was over. Then, at the close of the sacrifice, the king and all who were present
30 bowed low in worship. (King Hezekiah and his nobles had ordered the Levites to sing praise to the Eternal from the psalms of David and of Asaph the seer. They sang psalms gladly, then bowed their heads
31 in worship.) Then Hezekiah addressed the gathering. "Now that you have consecrated yourselves to the Eternal," he said, "draw near and bring to the temple of the Eternal sacrifices by way of thank-offerings." So they came forward with sacrifices of thank-offering, and all who cared brought burnt-offer-
32 ings of their own accord. The burnt-offerings brought by the gathering amounted to seventy bullocks, a hundred rams, and two hundred lambs, all of which were given as a burnt-
33 offering to the Eternal. The thank-offerings amounted to six hundred oxen and three
34 thousand sheep. There were too few priests to flay all the victims for the burnt-offering; so the priests were helped by their fellows, the Levites, till the work was done—till all the priests had purified themselves (for the Levites had been more strict about purifying them-
35 selves than the priests). Besides, there was a large quantity of burnt-offerings to be disposed of, with fat slices from the victims of the recompense-offerings and libations from every burnt-offering. In this way the service of the Eternal's temple was inaugurated.
36 Hezekiah and the whole nation rejoiced that God had provided thus for the worship of the people; for the thing had come as a sudden surprise.

Hezekiah then sent word to 30
all Israel and Judah, writing letters to Ephraim and Manasseh, bidding them attend the temple of the Eternal in Jerusalem in order to hold the passover in honour of the Eternal the God of Israel. The 2
king and his nobles and all the community in Jerusalem had agreed to hold the passover in the second month of the year; they could not hold it in the 3
first month, as too few priests had purified themselves, and also as the people had not gathered to Jerusalem. The plan 4
had commended itself to the king and all the community. So they passed a decree to make 5
a proclamation through the whole of Israel, from Beêrsheba to Dan, bidding the people come and hold the passover at Jerusalem in honour of the Eternal the God of Israel. For only a few had held it hitherto as by law appointed. Couriers car- 6
ried the letters from the king and his nobles all over Israel and Judah, by order of the king. The message was: "Men of Israel, turn to the Eternal the God of Abraham, Isaac, and Israel, that he may himself turn to those of you who have survived and escaped the kings of Assyria. Be not like your 7
fathers and fellows who sinned against the Eternal the God of their fathers, till he abandoned them for men to shudder at, as you see for yourselves. Do 8
not be stubborn like your fathers; pledge yourselves to the Eternal and come inside his sanctuary, which he has consecrated for all time; worship the Eternal your God, that his

fierce anger may turn from you.
9 For if you turn to the Eternal,
your kinsfolk and children shall
be pitied by their captors and
allowed to return to this land;
the Eternal your God is kind
and compassionate, he will not
disregard you if you come back
10 to him." The couriers passed
from town to town through the
land of Ephraim and Manasseh,
as far as to Zebulun, but the
people derided them and scoffed
11 at them. Some, however, from
Asher and Manasseh and Zeb-
ulun did humble themselves
12 and come to Jerusalem. As for
Judah, God moved them to be
of one mind in obeying the
orders of the king and his nobles
as inspired by the Eternal.
13 There was a large gathering at
Jerusalem to hold the festival
of unleavened bread in the sec-
ond month, a great assembly.
14 They started to remove the
altars from Jerusalem; they re-
moved these altars of incense
and flung them into the Kidron-
15 ravine. Then they killed the
passover lamb on the fourteenth
day of the second month; the
priests and the Levites with
shame purified themselves and
brought burnt-offerings into the
16 temple of the Eternal, taking
up their due positions as laid
down by Moses the man of God;
the priests splashed the blood
which was handed to them by
17 the Levites. (For, as a large
number in the assembly had
not purified themselves, the Le-
vites had the duty of killing the
passover lamb for anyone who
was unpurified, in order to
purify them for the Eternal.)
18 A host of people, numbers from
Ephraim, Manasseh, Issachar,
and Zebulun, had not purified
themselves, and yet ate the
passover lamb irregularly; for
Hezekiah had prayed on their
behalf, "May the kind Eternal
pardon anyone who seriously 19
resolves to worship God, even
the Eternal the God of his
fathers, although he may not
ritually be pure!" The Eternal 20
listened to Hezekiah's prayer
and did pardon the people. For 21
seven days the Israelites present
at Jerusalem held the festival of
unleavened bread with great de-
light; the Levites and the priests
sang praise to the Eternal day
by day with all their might; and 22
Hezekiah encouraged all the
Levites who were most skilful
in the musical service of the
Eternal. For seven days the
people ate the offerings at the
festival, as they made their
recompense-offerings, rendering
thanks to the Eternal the God
of their fathers. Indeed, the 23
assembly all decided to celebrate
the festival for seven days more,
and for seven days more they
held it with delight; for Heze- 24
kiah king of Judah had pre-
sented the assembly with a
thousand bullocks and seven
thousand sheep to offer, the no-
bles gave the assembly a thou-
sand bullocks and ten thousand
sheep, and a large number of
priests purified themselves.

All the assembly of Judah, 25
with the priests and the Levites
and all the gathering from Is-
rael and the foreigners who came
from the land of Israel or who
lived in Judah, rejoiced; there 26
was loud joy in Jerusalem, for
never since the days of Solomon
the son of David, king of Israel,
had there been a festival like
this in Jerusalem. The Leviti- 27
cal priests pronounced the bene-
diction over the people, so
loudly that their voices re-

sounded to heaven, God's sacred dwelling.

31 After all this was over, all Israel who had been present marched off to the towns of Judah, demolishing the obelisks, cutting down the sacred poles, and destroying the shrines and altars all over Judah and Benjamin, as well as in Ephraim and Manasseh, till they had made an end of them all. Whereupon the men of Israel all went back to their towns, every man to his own home.

2 Hezekiah re-established the divisions of the priests and Levites, each in his due position, for burnt-offerings, for recompense-offerings, for the service of thanks and praise, and for guarding the gates at the camp
3 of the Eternal. He also fixed the amount to be contributed to the king for the burnt-offerings, the morning and evening burnt-offerings, as well as the burnt-offerings for the sabbaths, the new moon festivals, and the regular festivals, as laid down in
4 the law of the Eternal. He ordered the citizens of Jerusalem to provide the supplies for the priests and the Levites, that they might devote themselves
5 to the law of the Eternal. When these orders were issued, the Israelites contributed richly the firstfruits of corn, wine, oil, honey, and all their crops; they also brought in a full tithe of
6 everything. The men of Israel and Judah who lived in the towns of Judah also brought in a tithe of oxen and sheep, and votive offerings consecrated to the Eternal their God, which
7 they piled up; they laid the foundation of the piles in the third month and finished them
8 in the seventh month. When Hezekiah and the nobles came and saw the piles, they blessed the Eternal and his people Israel. Hezekiah asked the 9
priests and the Levites about the piles, and Azarĭah the high 10
priest, who was a Zadokite, replied, "Ever since the people began to bring their offerings into the temple of the Eternal, we have had enough to eat and have plenty left over. The Eternal has blessed his people, and we have this great heap of stores left." Then Hezekiah 11
ordered rooms to be got ready in the temple of the Eternal; the rooms were got ready, and 12
they duly carried in the offerings, the tithes, and the votive gifts. Their inspector was Conaniah the Levite, assisted by his brother Shimei; Jehiel, Aza- 13
ziah, Nahath, Asahel, Jerîmoth Jozabad, Eliel, Ismakjahu, Mahath, and Benaiah were the foremen, under Conaniah and his brother Shimei, by order of king Hezekiah and of Azaziah who superintended the temple of God. Korê the son of Imnah 14
the Levite, who was warder at the east gate, looked after the freewill offerings to God, distributing what was reserved for the Eternal and also the sacred portions. Under him Eden, 15
Miniâmin, Jeshua, Shemaiah, Amariah, and Shekaniah officiated in the towns of the Levites, distributing faithfully to their fellows, division by division, to old and young alike (except, that is, to any males 16
registered from three years old and upwards, who were on duty in the temple of the Eternal as each day might require them, to serve in their respective offices, by divisions). The list of priests 17
was prepared in order of their

families; the Levites were registered from twenty years and upwards by their divisions for
18 service. This was for the purpose of registering all their children, their wives and boys and girls, throughout the community. They duly devoted themselves to the sacred task.
19 And in every town there were officials specially named to look after the Aaronite priests who lived in the country districts of the towns, to distribute supplies to all males among the priests and all entered on the
20 register of the Levites. This was Hezekiah's policy all over Judah. His actions were good and right and loyal before the Eternal his God; whatever he undertook in the interests of
21 the temple of God, the law, and the commands of God, by way of worshipping his God, he did it with all his heart and prospered.

32 It was after this, after all this loyal service, that Sanchêrib king of Assyria invaded Judah, besieging the fortified towns and meaning to seize them.
2 When Hezekiah saw that Sanchêrib had come determined to
3 attack Jerusalem, he and his nobles and his chiefs agreed to stop the water of the fountains
4 outside the town. He was helped by them; indeed, a crowd collected and stopped up all the fountains as well as the torrent that gushed through the country, crying, "Why should Assyrian kings find plenty of water when
5 they come?" Hezekiah, taking heart, built up any part of the wall that had been broken, built towers on the wall, and ran another wall outside; he strengthened the Millo in David's burg and provided ample missiles and shields.

Then appointing officers over 6
the citizens, he gathered them in the open space at the gate of the city, and encouraged them; "Be firm," he said, "be brave, 7
be not daunted nor dismayed for the king of Assyria or for all his host; we have with us One greater than all he has; he has 8
a mortal force, but we have with us the Eternal our God to help us and to fight our battles." The people put reliance on what Hezekiah king of Judah said. After this, as Sanchêrib 9
king of Assyria and all his forces lay near Lakhish, he sent some of his officers to Jerusalem, with this message for Hezekiah king of Judah and all the men of Judah at Jerusalem: "Sanchê- 10
rib king of Assyria asks you what you are relying on, to stand a siege in Jerusalem. Surely Hezekiah is beguiling 11
you; he means to leave you to perish by famine and thirst, by telling you that the Eternal your God will save you from the king of Assyria. Has not this 12
very Hezekiah removed the Eternal's shrines and altars, and ordered Judah and Jerusalem to worship and to burn incense at a single altar? Do you not 13
know what I and my fathers have done to all nations elsewhere in the world? Have the gods of these nations been able at all to save their lands from me? What god of any nation 14
exterminated by my fathers was ever able to save his people from me? And is your God able to save you from me? Come, do 15
not let Hezekiah delude you or beguile you like this; do not believe him. No god of any nation or realm has been able to save his people from me or from my fathers; much less shall

your gods." His officers said even worse things against God the Eternal and his servant Hezekiah. (Sanchêrib also wrote letters, insulting the Eternal the God of Israel and attacking him thus: "As the gods of the nations elsewhere in the world have failed to save their folk from me, so shall Hezekiah's God fail to save his folk.") The officers shouted aloud in Hebrew to the citizens of Jerusalem on the walls to terrify them and scare them, that they might capture the city. They talked about the God of Jerusalem as one of the gods of the nations on earth, mere handmade idols! King Hezekiah and the prophet Isaiah the son of Amoz prayed over this and cried to heaven; then the Eternal sent an angel who swept off all the gallant fighters, the leaders and captains, in the camp of the king of Assyria, till he had to go home in disgrace. He went into the temple of his god, and there his own offspring murdered him with their swords. So the Eternal rescued Hezekiah and the citizens of Jerusalem from Sanchêrib the king of Assyria as well as from all other foes, protecting them on every side. Indeed, many folk brought presents to the Eternal in Jerusalem and rare gifts to Hezekiah king of Judah, till he was of high repute among all nations from now onwards.

Then it was that Hezekiah fell dangerously ill; he prayed to the Eternal, who answered him and let him have a miraculous token of recovery. But Hezekiah made no return for the benefit thus bestowed on him; he proved haughty, and this brought wrath on himself and upon Judah and Jerusalem. However, Hezekiah humbled himself in penitence for his haughty pride, both he and the citizens of Jerusalem, so that during the reign of Hezekiah the wrath of the Eternal did not fall upon them. Hezekiah had enormous wealth and honour; he supplied himself with treasuries to hold silver, gold, jewels, spices, rarities, and all kinds of handsome articles, also stores for the influx of grain, wine, and oil, barns for all kinds of cattle, and pens for sheep; he acquired enormous numbers of flocks and herds, for God gave him rich possessions. It was Hezekiah who stopped the spring that fed the Gihon water, and directed the water down westward to David's burg: Hezekiah succeeded in all that he undertook. (In the case of the ambassadors who had been sent by the princes of Babylon to ask him about the miraculous token which had happened in his land, God tested him by leaving him to himself, that He might find out all that was in his mind.) The rest of the acts of Hezekiah and his pious deeds are described in the Vision of the prophet Isaiah the son of Amoz and in the Book of the Kings of Judah and Israel. Hezekiah slept with his fathers and was buried in the upper part of the tombs of the sons of David; all Judah and the citizens of Jerusalem paid him honour when he died. Manasseh his son reigned instead of him.

33 Manasseh was twelve years old when he began to reign, and he reigned in Jerusalem for fifty-five years. He did what was evil in the eyes of the Eter-

nal, following the abominable practices of the pagans whom the Eternal had dispossessed
3 before the Israelites; he rebuilt the shrines which his father Hezekiah had demolished, he erected altars to Baals, made images of Astartê, and worshipped all the stars and did
4 homage to them. He even built altars in the temple of the Eternal, though the Eternal had said, "I will set my Presence here for all time, in Jerusalem";
5 he built altars for all the stars in the two courtyards of the
6 temple of the Eternal. He burned his children in the valley of Ben-Hinnom, he practised augury, socery, and witchcraft, he instructed mediums and wizards; he did ample evil in the sight of the Eternal, to
7 vex him. He put a carved image of an idol he had made, in the temple of God, though God had said to David and his son Solomon, "Within this temple, at Jerusalem, which I have chosen out of all the clans of Israel, I will grant my Presence
8 for all time; never will I send Israel wandering out of the land I have given to their fathers, if only they will be mindful to obey exactly all my commands, the laws and rules and regulations laid down for them by
9 Moses." Manasseh made Judah and the citizens of Jerusalem go wrong, till they did worse than the very pagans whom the Eternal had destroyed before the Israelites.
10 The Eternal warned Manasseh and his people, but they
11 paid no heed. So the Eternal brought the generals of the king of Assyria against them, who caught and chained Manasseh, shackling him in fetters and carrying him off to Babylon. When he was in trouble, he 12
besought the Eternal his God, humbling himself low before the God of his fathers; he prayed 13
to him, and the Eternal listened to him, answered his entreaty, and brought him back to his kingdom at Jerusalem. Then Manasseh realized that the Eternal was God. After this 14
he ran a wall outside David's burg, west of Gihon in the valley, up to the entry of the Fish gate, encircling Ophel; he made the wall very high. He placed army officers in all the fortified towns of Judah. And he re- 15
moved the foreign gods and the idols from the temple of the Eternal, as well as all the altars he had built on the hill of the temple of the Eternal and throughout Jerusalem; he flung them outside the city. He re- 16
built the altar of the Eternal, offering on it sacrifices of recompense-offerings and thank-offerings, and he ordered Judah to worship the Eternal the God of Israel. The people continued 17
to sacrifice at their shrines, but only to the Eternal their God. The rest of the acts of Manas- 18
seh, his prayer to his God and the words spoken to him by the seers in the name of the Eternal the God of Israel, are described in the Book of the Kings of Israel. [[The story of his prayer, 19
of how God answered his entreaty, of all his sin and trespass, and of the places where he built shrines and erected sacred poles and metal idols, before he humbled himself—it is all written in the History of the Seers.]] So Manasseh slept with 20
his fathers, and was buried in the garden of his own palace. Amon his son reigned instead of him.

21 Amon was twenty-two years
old when he began to reign, and
he reigned in Jerusalem for two
22 years. He did what was evil
in the eyes of the Eternal, like
his father Manasseh; Amon
sacrificed to all the carved idols
made by his father Manasseh
23 and worshipped them. He did
not humble himself before the
Eternal, as his father Manasseh
had done; this Amon became
24 worse and worse. His officers
conspired against him and mur-
25 dered him in his palace; but the
nation killed all the conspirators
and elected Amon's son Josiah
to reign instead of him.

34 Josiah was eight years old
when he began to reign, and he
reigned in Jerusalem for thirty-
2 one years. He did what was
right in the eyes of the Eternal,
and followed the lines of his an-
cestor David, turning neither
to the right hand nor to the
3 left. In the eighth year of his
reign, when he was still a boy,
he began to revere the God of
his ancestor David, and in the
twelfth year he began to purge
Judah and Jerusalem of the
shrines, the sacred poles, the
carved idols, and the metal
4 gods. Under his eyes they
demolished the altars of the
Baals; he cut down the sun-
pillars high over them, and as
for the sacred poles, the carved
idols, and the metal gods, he
broke them in pieces, ground
them to dust, and scattered the
dust over the graves of those
who had sacrificed to them.
5 He burned the bones of the
priests upon their altars, as he
purged Judah and Jerusalem,
6 and destroyed their houses in
the towns of Manasseh, Eph-
raim, and Simeon, as far as
7 Naphtali; he demolished altars,
crushed sacred poles, and carved
idols to powder, and cut down
all the sun-pillars throughout
all the land of Israel; after
which he returned to Jerusalem.

8 In the eighteenth year of his
reign, after he had purged the
country and the temple, he sent
Shaphan the son of Azaliah,
Maaseiah the provost of the
city, and Joah the son of Joahaz
the chancellor, to repair the
temple of the Eternal his God.
9 They went to Hilkiah the high
priest and handed over the
money brought into the temple
of God, which had been collected
by the Levites or warders from
Manasseh, Ephraim, and all
the survivors of Israel, as well
as from Judah and Benjamin
and the citizens of Jerusalem.
10 This money was put into the
hands of the foremen who had
charge of the temple of the
Eternal, and these men, at work
on the temple of the Eternal,
spent it on the repairs and
reconstruction of the temple,
11 paying joiners and builders to
buy dressed stones, and timber
for couplings and for beams in
the buildings destroyed by the
12 kings of Judah. The men did
their work honestly, supervised
by Jahath and Obadiah, Mera-
rite Levites, and by Zechariah
and Meshullam, who were Ko-
hathites, appointed to direct
the work. Levites, every man
13 of them a skilled musician, also
supervised the labourers and
directed all the workmen in
every department; the clerks,
the stewards, and the warders
were also taken from the Le-
vites.

14 It was as they took out the
money which had been depos-
ited in the temple of the Eternal
that Hilkiah the priest found

the law-book of the Eternal
15 written by Moses. Hilkiah told
Shaphan the secretary that he
had found the law-book in the
temple of the Eternal, and he
handed it over to Shaphan,
16 who took the law-book to the
king, as he gave in his report
to the king. He reported,
"Your servants are doing all
that was entrusted to them.
17 The money found in the temple
of the Eternal has been paid out
to the foremen and to the work-
18 men." Shaphan the secretary
also told the king that Hilkiah
the priest had handed him a
book. Shaphan read out of the
19 book to the king; and when the
king heard the words of the law,
20 he tore his clothes, and ordered
Hilkiah, Ahikam the son of Sha-
phan, Abdon the son of Micah,
Shaphan the secretary, and
21 Asaïah a royal official, to "go
and consult the Eternal for me
and for those left in Israel and
Judah, about the terms of this
book that has been found; for
the Eternal vents his anger upon
us, because our fathers have not
obeyed the word of the Eternal,
to carry out all the injunctions
22 written in this book." So Hil-
kiah and the others went, as the
king ordered, and told Huldah
the prophetess, the wife of Shal-
lum the son of Tikvah (the
grandson of Harhas), keeper of
the robes (she lived in the sec-
23 ond ward of Jerusalem). She
gave them this message from the
24 Eternal the God of Israel: "Tell
the man who sent you to me
that this is the Eternal's decree:
'I will bring upon this place and
its inhabitants all the dread
curses described in the book
25 read to the king of Judah, be-
cause the people have aban-
doned me, burning incense to
other gods, to vex me with all
their evil practices. There-
fore my wrath is vented on
this place, and it shall blaze
without quenching.' However, 26
tell this to the king of Judah
who sent you to consult the
Eternal: 'The Eternal the God
of Israel declares, since you 27
have listened to my words, since
your heart was penitent, and
you humbled yourself before
God when you heard his threats
against this place and its inhabi-
tants, since you tore your
clothes and wept before me, I
have heard you, says the Eter-
nal; I will gather you to your 28
fathers, you shall be gathered
to your grave in peace, and your
eyes shall not see all the disas-
ters I am bringing on this place
and its inhabitants.'" They
took back this answer to the
king, and the king summoned 29
all the sheikhs of Judah and
Jerusalem; he went up to the 30
temple of the Eternal, accom-
panied by all the men of Judah
and the citizens of Jerusalem,
the priests, the Levites, and
all the people, young and old.
He then read aloud to them all
the words of the book of the
compact which had been found
in the temple of the Eternal,
and, standing on the platform, 31
the king made a compact, in
presence of the Eternal, to fol-
low the Eternal, to obey his
orders and his warnings and his
rules, heart and soul, carrying
out the terms of the compact
laid down in this book. He 32
made everyone in Jerusalem
and Benjamin adhere to it. The
citizens of Jerusalem carried
out this compact with God, the
God of their fathers; Josiah 33
removed all the abominable
idols from every district belong

ing to Israel, and made everyone within Israel offer worship to the Eternal their God; during all his reign they never gave up their devotion to the Eternal the God of their fathers.

35 Josiah held a passover in honour of the Eternal at Jerusalem; the passover lamb was killed on the fourteenth day of
2 the first month. He assigned the priests their duties and encouraged them to serve in the
3 temple of the Eternal. And he addressed the Levites, men sacred to the Eternal, who gave religious instruction to all Israel. "Since the sacred ark," said he, "was placed inside the temple built by Solomon the son of David, king of Israel, and you have no longer to carry it on your shoulders, see to the worship of the Eternal your God and of his people Is-
4 rael. Arrange yourselves by your families in your divisions, as prescribed by David king of Israel and by his son Solomon;
5 stand in the sacred place with some of each Levitical family to serve each group of families among your kinsmen the laity;
6 kill the passover lamb, then purify yourselves and prepare the passover, that your kinsmen may celebrate according to the Eternal's instructions given by
7 Moses." Josiah gave all the people present lambs and kids from his flocks, all as victims for the passover sacrifices, amounting to thirty thousand, with three thousand bullocks; these came out of the king's
8 property. His nobles also made a freewill offering to the people, the priests, and the Levites. Hilkiah, Zecharĭah, and Jehiel, who were in charge of the temple of God, gave the priests two thousand six hundred lambs and three hundred oxen for the passover sacrifices, while Cona- 9
niah, with Shemaiah and Nethanel his brothers, and Hashabĭah, Jeiel, and Jozabad, who were heads of the Levites, gave the Levites five thousand lambs and five hundred oxen for the passover sacrifices. So the 10
service was arranged; the priests stood in their positions, and the Levites in their divisions, as the king ordered. The passover 11
lambs were killed, and the priests splashed their blood on the altar, as they received it from the Levites who were flaying the victims. Parts of 12
the victims of the burnt-offering were removed, to be given to the various groups of families among the laity to sacrifice to the Eternal, as enjoined in the law-book of Moses. So too with the oxen. They duly 13
roasted the passover lamb in the fire, and boiled the sacrificial flesh of the oxen in pots, cauldrons, and pans, carrying the meat quickly among the laity. Then they prepared flesh for 14
themselves and for the priests; as the Aaronite priests were occupied till night in sacrificing the burnt-offerings and the fat slices, the Levites had to make their preparation for themselves and for the Aaronite priests. The Asaphite singers were ar- 15
rayed as David, Asaph, Heman, and Jeduthun (the king's seer) had prescribed, and the warders were at each gate; they did not require to leave their posts, as their fellows the Levites got the meat all ready for them. In 16
this way the whole service of holding the passover in honour of the Eternal and of sacrificing burnt-offerings on the altar of

the Eternal was carried out that day, as king Josiah ordered.
17 The Israelites present held their passover and also, for seven days, the festival of unleavened
18 bread. Never since the days of the prophet Samuel had there ever been a passover like it in Israel; never had any king of Israel celebrated such a passover as was held by Josiah, by the priests and the Levites, by all Judah and Israel who were present, and by the citizens of
19 Jerusalem. This passover was held in the eighteenth year of Josiah's reign.
20 After all this, when Josiah had arranged the temple, Necho king of Egypt marched north to fight at Karkhĕmish on the Euphrates. Josiah sallied out
21 to attack him, but Necho sent ambassadors to him with this message: "What have you to do with me, O king of Judah? I am out against your ancient foe, not against you; and God has ordered me to be quick about it. Stop interfering with God, who is on my side, lest he
22 destroy you." But Josiah would not leave him alone; he presumed to attack him, paying no heed to what Necho had been inspired to tell him. The fight opened in the valley of Megiddo.
23 The archers aimed at king Josiah, till Josiah cried to his men, "Take me away, I am badly
24 wounded." So his men lifted him out of the chariot and put him into his reserve chariot, driving him to Jerusalem, where he died and was buried in the tombs of his fathers. All Judah and Jerusalem mourned for
25 Josiah. Jeremiah composed an elegy over Josiah, and the singers, both men and women, all uttered a lament over Josiah —as indeed they do to this day, for they made it a regular custom in Israel. The laments are written in the Book of Elegies.
26 The rest of the acts of Josiah and his brave deeds, in obedience to the instructions of the
27 law of the Eternal, his acts from first to last, are written in the Book of the Kings of Israel and Judah.

36 Then the nation took Jehoa-
2 haz the son of Josiah and made him king in Jerusalem instead of his father. Joahaz was twenty-three years old when he began to reign, and he reigned in Jerusalem for three
3 months. The king of Egypt deposed him at Jerusalem, and fined the country forty-two thousand pounds in silver and six
4 thousand pounds in gold; the king of Egypt made Elĭakim his brother king over Judah and Jerusalem, changing his name to Jehoiakim; Necho bore off his brother Joahaz to Egypt.
5 Jehoiakim was twenty-five years old when he began to reign; he reigned in Jerusalem for eleven years, and did what was evil in the eyes of the Eternal his God. Nebuchadnezzar
6 king of Babylon marched against him and shackled him in chains, to carry him off to Baby-
7 lon. Nebuchadnezzar also bore off some vessels from the temple of the Eternal and put them inside his palace at Babylon.
8 As for the rest of the acts of Jehoiakim, his abominable deeds, and all his career, they are described in the Book of the Kings of Israel and Judah. His
9 son Jehoiakin reigned instead of him.

Jehoiakin was eighteen years old when he began to reign, and he reigned in Jerusalem for three

months. He did what was evil
10 in the eyes of the Eternal. The
following spring king Nebuchad-
nezzar sent and brought him to
Babylon, with the costly vessels
of the temple of the Eternal,
making his kinsman Zedekiah
king instead of him over Judah
11 and Jerusalem. Zedekiah was
twenty-one years old when he
began to reign, and he reigned
in Jerusalem for eleven years.
12 He did what was evil in the
eyes of the Eternal his God. He
would not humble himself be-
fore the prophet Jeremiah, who
had the authority of the Eternal,
13 and he rebelled against king
Nebuchadnezzar, who had made
him swear to be loyal; he
hardened his heart and obsti-
nately refused to turn to the
14 Eternal the God of Israel. Also
the leading priests and the
people all sinned heavily by
copying the abominable prac-
tices of the pagans, defiling the
temple of the Eternal which he
had hallowed in Jerusalem.
15 The Eternal the God of their
fathers sent warning to them
by his messengers, eagerly and
earnestly, because he had pity
upon his people and his dwell-
16 ing-place; but they mocked
God's messengers, despised his
words, and derided his prophets,
until the wrath of the Eternal
burst upon his people past all
17 remedy. He brought down on
them the king of the Chaldæans,
who killed their soldiers inside
the house of their sanctuary,
and spared neither youths nor
maidens, neither old men nor
seniors—all were handed over
to them by God. Also all the 18
vessels of the temple of God,
large and small, the treasures of
the temple of the Eternal, and
the treasures belonging to the
king and to his nobles, all these
the Chaldæan king took away
to Babylon, burning down the 19
temple of God, pulling down
the wall of Jerusalem, burning
all its buildings, and destroying
all the costly vessels. He car- 20
ried off the survivors to Baby-
lon, where they were slaves to
him and to his sons until the
Persian empire rose. All this, in 21
fulfilment of what the Eternal
had predicted by Jeremiah, that
the land was to enjoy her
sabbatical years, keeping her
sabbaths all the time she lay
desolate, for the full seventy
years.

[[In the first year of Cyrus 22
king of Persia, that the predic-
tion of the Eternal announced
by Jeremiah might be carried
out, the Eternal moved Cyrus
king of Persia to issue a proc-
lamation throughout all his
realm and to put it in writing.
"By order of Cyrus king of 23
Persia: the Eternal the God of
Israel has given me all the
kingdoms of the earth, and he
has commissioned me to build
him a temple at Jerusalem
which is in Judah. Whosoever
among you belongs to his
people (may the Eternal his God
be with him), let him go up
thither."]]

1 In the first year of Cyrus king
of Persia, that the prediction of
the Eternal announced by Jere-
miah might be carried out, the
Eternal moved Cyrus king of
Persia to issue a proclamation
throughout all his realm and to
2 put it in writing. "By order of
Cyrus king of Persia: the Eter-
nal the God of heaven has given
me all the kingdoms of the earth,
and he has commissioned me to
build him a temple at Jerusa-
3 lem which is in Judah. Who-
soever among you belongs to
his people (may his God be with
him), let him go up to Jerusa-
lem which is in Judah and build
the temple of the Eternal, the
God of Israel, who is God in
4 Jerusalem. Wherever any such
survivor resides, let the men of
the place furnish him with silver
and gold and goods and beasts
of burden as well as with free-
will offerings for the temple of
5 God in Jerusalem." Then the
chiefs of the clans of Judah and
Benjamin, and the priests and
the Levites, who had been
moved by God, prepared to go
up and build the temple of the
6 Eternal in Jerusalem. And all
their neighbours helped them
with everything, with silver
and gold and goods and beasts
of burden and valuables as well
as with what was freely offered.
7 King Cyrus also took out the
utensils of the house of the
Eternal which Nebuchadnezzar
had removed from Jerusalem
and placed in the temple of his
8 gods; Cyrus king of Persia had
them taken out by Mithridates
the treasurer and counted over
to Sheshbazzar the head of
9 Judah, amounting to thirty
basins of gold, a thousand basins
of silver, twenty-nine censers,
thirty tankards of gold . . . 10
tankards of silver, and a thou-
sand other utensils. These 11
were all brought back by Shesh-
bazzar, when the company of
exiles went up from Babylon to
Jerusalem.

The following belonged to the 2
province of Judah among the
deported who returned from
exile after being carried away
to Babylon by Nebuchadnezzar
king of Babylon; they came
back to Jerusalem and Judah,
each to his own town, in the 2
company of Zerubbabel, Joshua,
Nehemiah, Seraiah, Reêliah,
Mordecai, Bilshan, Mispar, Big-
vai, Rehum, and Baanah.

A list of the laity of Israel: 3
the clan of Parosh, two thousand
one hundred and seventy-two;
the clan of Shephatiah, three 4
hundred and seventy-two; the 5
clan of Arah, seven hundred
and seventy-five; the clan of 6
Pahath-moab . . . the clan
of Jeshua and Joab, two thou-
sand eight hundred and twelve;
the clan of Elam, one thousand 7
two hundred and fifty-four; the 8
clan of Zattu, nine hundred and
forty-five; the clan of Zakkai, 9
seven hundred and sixty; the 10
clan of Bani, six hundred and
forty-two; the clan of Bebai, 11
six hundred and twenty-three;
the clan of Azgad, one thousand 12
two hundred and twenty-two;
the clan of Adonikam, six 13
hundred and sixty-six; the clan 14
of Bigvai, two thousand and
fifty-six; the clan of Adin, four 15
hundred and fifty-four; the clan 16
of Ater . . .; the clan of
Hezekiah, ninety-eight; the clan 17

of Bezai, three hundred and
18 twenty-three; the clan of Jorah,
19 one hundred and twelve; the
clan of Hashum, two hundred
20 and twenty-three; the clan of
21 Gibbar, ninety-five; the clan of
Behtlehem, one hundred and
22 twenty-three; the men of Neto-
23 phah, fifty-six; the men of Anâ-
thoth, one hundred and twenty-
24 eight; the clan of Azmâveth,
25 forty-two; the clan of Kiriath-
arim, Kefirah, and Beêroth,
seven hundred and forty-three;
26 the clan of Ramah and Geba,
six hundred and twenty-one;
27 the men of Michmas, one
28 hundred and twenty-two; the
men of Bethel and Ai, two
29 hundred and twenty-three; the
30 clan of Nebo, fifty-two; the clan
of Magbish, one hundred and
32 fifty-six; the clan of Harim,
33 three hundred and twenty; the
clan of Lod, Hadid, and Ono,
seven hundred and twenty-five;
34 the clan of Jericho, three
35 hundred and forty-five; the
clan of Senâah, three thousand
six hundred and thirty.

36 The priests: the clan of Je-
daiah, from the household of
Jeshua, nine hundred and sev-
37 enty-three; the clan of Immer,
one thousand and fifty-two;
38 the clan of Pashhur, one thou-
sand two hundred and forty-
39 seven; the clan of Harim, one
thousand and seventeen.

40 The Levites: the clan of
Jeshua and Kadmiel, from the
clan of Hodaviah, seventy-four;
41 a hundred and twenty-eight
singers from the clan of Asaph;
42 with warders, a hundred and
thirty-nine in all, from the clans
of Shallum, Ater, Talmon, Ak-
kub, Hatita, and Shobai.

43 The temple attendants: the
44 clans of Ziha, Hasupha, Tab-
45 baoth, Keros, Siaha, Padon,
Lebanah, Hagabah, Akkub, 46
Hagab, Salmai, Hanan, Giddel, 47
Gahar, Reaiah, Rezin, Nekoda, 48
Gazzam, Uzza, Paseah, Besai, 49
Asnah, Meûnim, Nephusim, 50
Bakbuk, Hakupha, Harhur, 51
Bazluth, Mehida, Harsha, Bar- 52
kos, Sisera, Tema, Neziah, and 53
Hatipha. 54

The sons of Solomon's ser- 55
vants: the clans of Sotai, Hasso-
phereth, Peruda, Jaalah, Dar- 56
kon, Giddel, Shephatiah, Hattil, 57
Pochereth-hazzebaim, and Ami.

The temple attendants and 58
the sons of Solomon's servants
all told, were three hundred
and ninety-two.

The following, who went from 59
Tel-melah, Tel-harsha, Kherub,
Addan, and Immer, were unable
to prove that their descent and
pedigree belonged to Israel: the 60
families of Delaiah, Tobiah, and
Nekoda, six hundred and fifty-
two of them. Among the 61
priests also, the families of
Habaiah, Hakkoz, and Bar-
zillai (he had married a daugh-
ter of Barzillai the Gileadite
and had taken his name) made 62
search for their record, but the
genealogy was not to be found;
so they were barred and ban-
ished from the priesthood. The 63
governor declared they were not
to partake of the most sacred food
till a priest appeared with oracles.

The entire company num- 64
bered forty-two thousand three
hundred and sixty, besides 65
seven thousand three hundred
and thirty-seven servants, male
and female, and two hundred
singers, male and female; they 66
had seven hundred and thirty-
six horses, two hundred and
forty-five mules, four hundred 67
and thirty-five camels, and six
thousand seven hundred and
twenty asses.

68 When they came to the
temple of the Eternal in Jeru-
salem, some of the chiefs of the
clans offered contributions to-
wards the rebuilding of the
69 temple of God; according to
their means they paid into the
building fund sixty-one thou-
sand guineas in gold and thirty-
five thousand pounds in silver,
and gave a hundred priestly
vestments.
70 Now the priests, the Levites,
the singers, the warders, the
temple attendants, and some
of the people were living in
Jerusalem, and all Israel in their
3 towns; but when the seventh
month arrived, the Israelites
in the towns gathered like one
2 man to Jerusalem, and Joshua
the son of Jozadak, with his
fellow-priests, and Zerubbabel
the son of Shealtiel with his
fellows, started to erect the altar
of the God of Israel and to offer
sacrifices on it, as prescribed by
the law of Moses the man of God.
3 They put the altar in its place,
because the surrounding peo-
ples were a terror to them, and
on it they offered sacrifices to
the Eternal morning and eve-
4 ning; they held the festival of
booths, as prescribed, and
offered the regular number of
daily sacrifices required each
5 day of the festival, followed by
the daily sacrifice, the sacrifice
at the new moon, at every fixed
and sacred festival of the Eter-
nal, and at every freewill offer-
6 ing made to the Eternal. From
the first day of the seventh
month sacrifice began to be
offered to the Eternal.

The foundation of the temple
of the Eternal was not yet laid,
7 however. But masons and
joiners were hired, and Sido-
nians and Tyrians were fur-
nished with food and drink and
oil, to bring cedars down from
Lebânon to the sea-coast at
Joppa, in terms of the permit
granted by Cyrus king of
Persia. It was in the second 8
month of the second year,
after they had reached the
house of God at Jerusalem, that
a start was made. Zerubbabel
the son of Shealtiel and Joshua
the son of Jozadak, with the
rest of their fellow-priests and
with the Levites and all the
exiles who had returned to
Jerusalem, appointed the Le-
vites, from twenty years old
and upwards, to superintend
the work on the house of the
Eternal; whereupon the clan of 9
Hodaviah, Jeshua and his sons
and brothers, and Kadmiel with
his sons, along with the clan of
Henadad and their sons and
brothers (who were Levites),
undertook to superintend the
workmen in the house of God.
When the builders laid the 10
foundation of the temple of the
Eternal the priests took their
place, furnished with trumpets,
the Levites who were Asaphites
with cymbals, to praise the
Eternal after the ritual of David
king of Israel; they sang their 11
responses of praise and thanks
to the Eternal, with the refrain,
"For he is good, his kindness
never fails to Israel"; and all
the people raised a loud shout
as they praised the Eternal that
the foundation of the temple of
the Eternal had been laid. But 12
many of the priests and Levites
and chiefs of the clans, old men
who had seen the former house
standing on its foundation, wept
aloud at the sight of this house;
and, as many were shouting
aloud for joy, the sound of the 13
joyful shout could not be dis-

tinguished from the sound of the lament, though the people were shouting so loud that the sound was heard far off.

4 When the enemies of Judah and Benjamin heard that the exiles were building a temple to the Eternal the God of **2** Israel, they came and said to Zerubbabel and the chiefs of the clans, "Let us build along with you, for we worship your God as you do; we have been sacrificing to him ever since Esarhaddon king of Assyria brought **3** us here." But Zerubbabel and Joshua and the rest of the chiefs of the clans of Israel told them, "You have nothing to do with us building a house for our God; we will build it ourselves for the Eternal the God of Israel, as king Cyrus of Persia has ordered **4** us." Whereupon the people of the land thwarted the people of Judah and were a trouble to **5** them as they were building; they hired agents against them, in order to defeat their purpose, all through the reign of Cyrus king of Persia and down to the reign of Darius king of Persia. **6** In the reign of Xerxes, at the opening of his reign, they wrote a letter accusing the inhabitants **7** of Jerusalem and Judah. Also, in the reign of Artaxerxes, Bishlam and Mithridates and Tabeêl and the rest of their associates sent a despatch to Artaxerxes king of Persia in Ara- **8** maic, with a translation. And Rehum the commander, with Shimsai the secretary, laid the following information against Jerusalem before king Arta- **9** xerxes. "From Rehum the commander and Shimsai the secretary and the rest of their associates, the magistrates, the generals, the writers, the secretaries, the citizens of Erech and of Babylon and of Susa (that is, the Elamites), and the rest of **10** the nations whom the great and famous Assurbanipal transported and settled west of the Euphrates, etc. Now"—this **11** is a copy of the letter sent to king Artaxerxes from his "servants west of the Euphrates, etc."—"Now be it known to the **12** king that the Jews who have come up from you to us have gone to Jerusalem, a rebellious and disaffected city; they are building it, finishing the walls and repairing the foundations. Let the king understand that **13** if this city is built and its walls finished, they will refuse to pay tribute, tax, or toll, and the revenue of the king will suffer. Now, as we are in the **14** royal service, and as it would be wrong for us to see the king injured, we send to assure the king that if the archives of **15** your predecessors are searched, you will find out from the archives that this is a rebellious city, a source of danger to your princes and provinces, and that the Jews have stirred up sedition in this very city from of old. That was why the city was laid waste. We assure the **16** king that if this city is built and its walls finished, you will lose all your territory west of the Euphrates." The king sent **17** this reply to Rehum the commander and Shimsai the secretary and the rest of their associates resident in Samaria, and the others who were west of the Euphrates: "Greeting, **18** etc. Well now, the letter you sent to us has been translated to me; I have ordered inquiries **19** to be made, and it has been found that this city has risen

from of old against kings and that rebellion and insurrection have been raised within it.
20 And besides, Jerusalem has had powerful kings who have ruled all the territory west of the Euphrates, exacting tribute,
21 taxes, and tolls. So issue a decree that these men are to stop, and that the city is not to be built, till I issue a decree
22 myself. Be careful to lose no time about this lest the damage increase, to the detriment
23 of the king." So when the copy of king Artaxerxes' letter was read to Rehum and Shimsai and their associates, they hurried to the Jews at Jerusalem and stopped them by main force.
24 This put an end to the work on the temple of God at Jerusalem; it was stopped until the second year of the reign of Darius king of Persia.

5 Now the prophets, the prophet Haggai and Zechariah the son of Iddo, prophesied in the name of the God of Israel to the Jews in Judah and Jeru-
2 salem, till Zerubbabel the son of Shealtiel and Joshua the son of Jozadak started again to build the temple of God at Jerusalem, helped by the prophets of God.
3 Tatnaî the satrap west of the Euphrates and Shethar-bozenai and their associates then came and asked them, "Who gave you a decree to build this temple and to finish this struc-
4 ture?" They also asked, "And what are the names of the men
5 who are building here?" But, by God's favour to the Jewish sheikhs, they were not to be stopped till the matter should be reported to Darius and a
6 reply received from him. Here is a copy of the despatch sent to king Darius by Tatnaî the satrap west of the Euphrates and by Shethar-bozenai and his associates, the generals west of the Euphrates; they wrote a 7
despatch as follows:

"To king Darius, all greetings! Be it known to the king 8
that we went to the province of Judah, to the temple of the great God; it is being built with huge stones, timber is being placed on the walls, and the work goes on apace, prospering in their hands. We put this 9
question to the sheikhs there, 'Who gave you a decree to build this temple and to finish this structure?' We also asked 10
their names for your information, that we might be able to write you the names of the men at their head. And this was 11
their reply: 'We are the servants of the God of heaven and earth, we are rebuilding the house that was built many years ago, built and finished by a great king of Israel. But as 12
our fathers provoked the anger of the God of heaven, he handed them over to the Chaldæan Nebuchadnezzar, king of Babylon, who destroyed this house and carried off the people to Babylon. In the first year of 13
Cyrus king of Babylon, however, king Cyrus issued a decree for the building of this house of God. And the gold and silver 14
utensils belonging to the house of God, which Nebuchadnezzar had taken out of the temple in Jerusalem and brought to the temple of Babylon, these utensils king Cyrus took from the temple of Babylon, handing them over to one Sheshbazzar, whom he had appointed governor, and telling him to take 15
these utensils and go and put them in the temple at Jerusa-

lem, and let the house of God
16 be built on its site. Then the
said Sheshbazzar went and laid
the foundation of the house of
God in Jerusalem; the building
has gone on ever since, and it
17 is still unfinished.' Now, if it
please the king, let search be
made in the treasury at Babylon
to find out whether king Cyrus
did issue a decree for the build-
ing of this house of God at Jeru-
salem. And let the king tell us
what is his pleasure in this mat-
ter."

6 Then by order of king Darius
search was made in the house of
archives at Babylon, where the
2 treasures were stored; and at
Ecbatana, in the citadel of the
province of Media, a paper was
3 found to this effect: "Memoran-
dum: in the first year of king
Cyrus a decree was issued by
king Cyrus with reference to
the house of God at Jerusalem.
Let the house be built, the place
where sacrifice is offered, let the
foundations be laid, and let the
building be ninety feet high and
4 ninety feet broad, with three
layers of stone and one of tim-
ber, the expenses to be paid out
5 of the royal revenue. Also, the
gold and silver utensils belong-
ing to the house of God, which
Nebuchadnezzar removed from
the temple at Jerusalem and
took to Babylon, are to be re-
stored and returned to their
places in the temple at Jerusa-
lem; put them in the house of
6 God." "Now then, Tatnaî
satrap west of the Euphrates,
Shethar-bozenai, and your asso-
ciates the generals west of the
7 Euphrates, stand off, let the
work on this house of God alone,
allow the Jewish governor and
the Jewish sheikhs to build this
8 house of God on its site. Fur-
thermore, I decree that you are
to assist these Jewish sheikhs
in building this house of God:
from the royal funds, the tribute
collected west of the Euphrates,
these men are to have their ex-
penses promptly paid. See to
this. Day by day without fail 9
let them have whatever they
require, young bullocks, rams,
and sheep, to be burnt in sac-
rifice to the God of heaven,
wheat, salt, wine, and oil, as the
priests at Jerusalem demand,
that they may offer sacrifices to 10
propitiate the God of heaven
and pray for the life of the king
and of his sons. And I issue
this decree: if any man alters 11
this command, a beam is to be
taken from his house, he is to be
impaled upon it, and, besides
that, his house is to be made a
dungheap. May the God who 12
has set up his Name there,
crush any king or nation that
shall attempt to alter this, or
to destroy this house of God at
Jerusalem! I Darius have is-
sued a decree: let it be carried
out to the letter."

At these instructions from 13
king Darius, Tatnaî the satrap
west of the Euphrates, Shethar-
bozenai, and their associates,
acted promptly; the Jewish 14
sheikhs went on building, and,
thanks to the prophesying of
the prophet Haggai and of
Zecharĭah the son of Iddo,
they succeeded. They finished
their building as the God of
Israel had commanded and as
Cyrus, Darius, and Artaxerxes,
kings of Persia, had decreed; the 15
temple was finished on the third
day of the month of Adar in
the sixth year of the reign of
king Darius. The children of 16
Israel, the priests and the Le-
vites and the rest of the exiles,

celebrated the dedication of this
17 house of God with joy; they
offered at the dedication of this
house of God a hundred bul-
locks, two hundred rams, and
four hundred sheep, with
twelve he-goats as a sin-offering
for all Israel, a he-goat for each
18 clan of Israel. They also ar-
ranged the priests in their divi-
sions and the Levites in their
classes for the worship of God
at Jerusalem, as prescribed in
19 the book of Moses. On the
fourteenth day of the first
month the exiles celebrated the
20 passover; the priests had puri-
fied themselves to a man, all of
them were pure, and the Le-
vites killed the paschal lamb
for all the exiles, for their fel-
lows the priests and for them-
21 selves; it was eaten by the
children of Israel who had re-
turned from exile and also by
those who had joined them,
forsaking the pollutions of the
pagans in the land in order to
worship the Eternal, the God
22 of Israel. For seven days the
festival of unleavened bread
was also celebrated with joy;
for the Eternal had made them
joyful, he had turned the heart
of the king of Assyria towards
them, to encourage them in
their work on the temple of
God, the God of Israel.

7 It was after this, in the reign
of Artaxerxes king of Persia,
that Ezra came up from Baby-
lon—Ezra the son of Seraiah,
the son of Azarĭah, the son of
2 Hilkiah, the son of Shallum,
the son of Zadok, the son of
3 Ahitub, the son of Amariah,
the son of Azarĭah, the son
4 of Meraioth, the son of Zera-
hiah, the son of Uzzi, the son
5 of Bukki, the son of Abishua,
the son of Phinehas, the son
of Eleazar, the son of Aaron the
first priest. This Ezra was an 6
expert scribe in the law of
Moses which had been given
by the Eternal the God of
Israel. Thanks to the favour
of the Eternal his God, the
king had granted him all he
asked; he was accompanied to 7
Jerusalem in the seventh year
of king Artaxerxes by some Is-
raelites, priests, Levites, singers,
warders, and temple attend-
ants, and he reached Jerusalem 8
in the fifth month of the seventh
year of the king. He started 9
to travel up from Babylon
upon the first day of the first
month, and, thanks to the kind
favour of his God, he reached
Jerusalem on the first day of the
fifth month. Ezra had set his 10
heart upon studying the law of
God, upon obeying it, and upon
teaching its rules and regula-
tions in Israel.

Here is a copy of the letter 11
given by king Artaxerxes to
Ezra the priest and scribe, the
scribe of the Eternal's com-
mands and rules for Israel.
"Artaxerxes, king of kings, to 12
Ezra the priest, the scribe of the
law of the God of heaven: all
greetings, etc. And now I 13
issue a decree that any of the
people of Israel in my kingdom
or any of their priests and Le-
vites who choose to go up to
Jerusalem may go with you;
the king and his seven advisers 14
send you to hold an inquiry
upon Judah and Jerusalem in
terms of the law of your God
which is in your possession, and 15
also to convoy the silver and
gold which the king and his ad-
visers have vowed to the God
of Israel, whose dwelling-place
is in Jerusalem, with any silver 16
and gold you can find in all the

province of Babylon, and with what the people and the priests freely offer for the house of
17 their God in Jerusalem. With this money you must take care to buy bullocks, rams, and sheep, and the usual cereal-offerings and libations, sacrificing them upon the altar in the temple of your God in Jerusa-
18 lem. The rest of the silver and gold, you and your fellows may spend as you think best, carrying
19 out the will of your God. The utensils given you for the worship of the house of your God, you will also present before the
20 God of Jerusalem. You will draw upon the king's treasury for any further sums which you require to spend on the house
21 of your God. I Artaxerxes the king, I issue this decree to all the treasurers west of the Euphrates: whatever Ezra the priest, the scribe of the law of the God of heaven, may demand from you, is to be granted him
22 without delay, up to forty-one thousand two hundred and fifty pounds in silver, a hundred quarters of wheat, nine hundred gallons of wine, nine hundred gallons of oil, and salt unlimited.
23 Whatever is commanded by the God of heaven, let it be carried out in full for the God of heaven; why should God's displeasure be upon the realm of the
24 king and of his sons? You are also instructed that it is unlawful to impose toll, tribute, or taxes upon any of the priests and Levites, singers, warders, temple attendants, or servants
25 of this temple of God. As for you, Ezra, by the wisdom of your God to which you have access, appoint magistrates and judges to rule all the people west of the Euphrates, men who know the laws of your God, and instruct any who are ignorant of them. And whoever 26
does not obey the law of your God and the law of the king, let sentence be executed upon him instantly, death, banishment, confiscation of property, or imprisonment."

Blessed be the Eternal, the 27
God of our fathers, who inspired the king to honour the temple of the Eternal in Jerusalem thus, and showed me kindness 28
in the presence of the king and his advisers and all his great officers; I was strengthened by the favour of the Eternal my God, and I gathered leading men from Israel to accompany me. The following are the 8
chiefs of clans, the list of those who accompanied me from Babylon in the reign of king Artaxerxes: from the house of 2
Phinehas, Gershom; from the house of Ithamar, Daniel; from the house of David, Hattush the 3
son of Shecaniah; from the house of Parosh, Zecharĭah, with whom were registered a hundred and fifty males; from 4
the family of Pahath-moab, Elihoênai, with whom were two hundred males; from the family 5
of Zattu, Shecaniah the son of Jahaziel, with whom were three hundred males; from the family 6
of Adin, Ebed the son of Jonathan, with whom were fifty males; from the family of 7
Elam, Jeshaiah the son of Athalĭah, with whom were seventy males; from the family of 8
Shephatiah, Zebadiah the son of Michael, with whom were eighty males; from the family of Joab, 9
Obadiah the son of Jehiel, with whom were two hundred and eighteen males; from the family 10
of Bani, Shelômith the son of

Josiphiah, with whom were a
11 hundred and sixty males; from
the family of Bebai, Zecharĭah
the son of Bebai, with whom
12 were twenty-eight males; from
the family of Azgad, Johanan
the son of Hakkatan, with
whom were a hundred and ten
13 males; from the family of Adon-
ikam (they came last), Eliphe-
let, Jeûel, and Shemaiah, with
14 whom were sixty males; and
from the family of Bigvai, Uthai
and Zakkur, with seventy
males.

15 I mustered them on the banks
of the Ahăva river, where we
encamped for three days; but on
looking over the people and the
priests I could not find any
16 Levites. So I summoned Elie-
zer, Ariel, Shemaiah, Elnathan,
Jarib, Nathan, Zecharĭah, and
Meshullam, leading men, as well
as Joiarib and Elnathan, who
17 were teachers, and despatched
them to Iddo the leading author-
ity at Casiphia, bidding them
tell Iddo and his fellows, the
temple attendants, at Casiphia,
to send us servants for the
18 house of our God. By the kind
favour of our God they brought
us a capable man belonging to
the family of Mahli, Sherebiah,
a leading Levite, with eighteen
19 sons and brothers; also Hasha-
bĭah, accompanied by Isaiah
from the family of Merari, with
20 twenty brothers amd sons; also
two hundred and twenty of the
temple servants, whom David
and his ministers had appointed
to wait upon the Levites (these
were all mentioned by name).
21 Then I proclaimed a fast at
the river Ahăva, that we might
humble ourselves before our
God and obtain from him a
straight course for ourselves,
our children, and our goods.
I was ashamed to ask the king 22
for a guard of cavalry to pro-
tect us against the enemy on
the road, for we had told the
king that "God's favour is kind
to all who seek him, but his
power and anger are against all
who forsake him." So we fasted 23
and besought our God for this
help, and he yielded to our en-
treaty. Then I selected twelve 24
leading priests, in addition to
Sherebiah, Hashabĭah, and ten
of their fellows, and weighed 25
over to them the silver and gold
and utensils, the gifts for the
house of our God which had
been offered by the king and his
advisers and officers and all the
Israelites present; I weighed 26
into their hands two hundred
and seventy thousand pounds
in silver, utensils of silver worth
forty-two thousand pounds,
utensils of gold worth five
hundred and seventy-seven
thousand pounds, twenty tank- 27
ards of gold worth a thousand
guineas, and two utensils of fine
bright bronze, as valuable as
gold. And I told them, "You 28
are consecrated to the Eternal,
and the utensils are also conse-
crated; the silver and gold are a
freewill offering to the Eternal,
the God of your fathers. Take 29
charge of them carefully, till
you weigh them before the
leading priests and Levites and
chiefs of the clans of Israel in
the chambers of the house of
the Eternal at Jerusalem." So 30
the priests and Levites took
over the weight of the silver
and gold, to convey them to
the house of our God at Jerusa-
lem. Then, on the twelfth day 31
of the first month, we left the
river Ahăva for Jerusalem; the
favour of our God was with us,
and he kept us safe from the

enemy and from any ambush
32 by the road. When we reached
Jerusalem, we remained three
33 days, and on the fourth day the
silver and gold and utensils were
weighed over in the house of
our God to Merêmoth son of
Uriah, the priest, along with
Eleazar the son of Phinehas,
who were accompanied by
Jozabad son of Jeshua and
Noadiah son of Binnui, the
34 Levites; everything was num-
bered and weighed, and the
entire weight was recorded on
35 the spot. Then the exiles who
had just returned offered sacri-
fices to the God of Israel, twelve
bullocks for all Israel, ninety-
six rams, seventy-seven sheep,
and, by way of a sin-offering,
twelve he-goats; all this was a
36 sacrifice to the Eternal. They
also delivered the king's com-
mission to the king's satraps
and the governors west of the
Euphrates, who lent their aid
to the people and to the house of
God.

9 After this had been done, the
leaders approached me. "The
people of Israel and the priests
and the Levites," they declared,
"have not separated themselves
from the abominable practices
of the natives, the Canaanites,
the Hittites, the Perizzites, the
Jebusites, the Ammonites, the
Moabites, the Egyptians, and
2 the Amorites; they have married
their daughters and married
their sons to their daughters,
mixing the sacred race with the
natives. Yes, and the authori-
ities and deputies have been
foremost in this offence."
3 When I heard that, I tore my
tunic and my robe, I tore my
hair and my beard, and I sat
4 down aghast. I was joined by
everyone who trembled at the
word of the God of Israel, on
account of the offence com-
mitted by the exiles. Till the
evening offering I sat aghast,
but at the evening offering I 5
rose from my fast, with my
tunic and robe rent, and, falling
on my knees, I spread out my
hands to the Eternal my God.
"O my God," I said, "I am 6
ashamed, I blush to lift my
face to thee, my God, for our
iniquities are higher than our
heads, and our guilt has reached
the skies. From the days of 7
our fathers to this day we have
been greatly guilty, and for our
iniquities we, with our kings
and our priests, have been
handed over to the kings of the
lands, to the sword, to captiv-
ity, to plundering, and to dis-
grace, as at this day. For a 8
brief moment the Eternal our
God has shown us favour by
letting a remnant of us escape,
and by giving us a footing in
his sacred place, that our God
may brighten our eyes and
grant us sustenance in the days
of our bondage. For bondmen 9
we are; and yet our God has not
forsaken us in our bondage, but
has shown us kindness in the
sight of the kings of Persia, to
grant us sustenance, to set up
the house of our God, to repair
its ruins, and to enjoy his pro-
tection in Judah and Jerusalem.
But after this, O our God, what 10
shall we say? We have for- 11
saken the commands which
thou didst issue through thy
servants the prophets, saying,
'The land which you are enter-
ing to possess is a land polluted
by the foulness of the natives,
by their abominations, for they
have filled it with their filth
from end to end. You must not 12
therefore marry your daughters

to their sons, nor your sons to their daughters; you must never seek their peace or prosperity, if you are to be strong and enjoy the good of the land and leave it for your children to inherit
13 for all time.' And after all that has come upon us for our misdeeds and our great guilt, after thou, our God, hast not punished us to the full for our iniquities but hast spared us
14 this remnant, are we again to break thy commands and intermarry with the peoples who practice such abominations? Wouldst thou not then be so angry as to destroy us, till neither remnant nor survivor
15 remained? O Eternal, the God of Israel, thou art just; a remnant of us is left surviving at this day, and here we stand guilty before thee, for none of us can face thee in this plight!"

10 As Ezra prayed and made confession, weeping and prostrating himself before the house of God, he was joined by a very large gathering of Israelites, men, women, and children; the
2 crowd wept bitterly. But Shecaniah the son of Jehiel, belonging to the family of Elam, said to Ezra, "We have broken faith with our God by marrying foreign women from the natives. Still, there is some hope for
3 Israel in this plight. Come, let us make a compact with our God to put away all these wives and their children, following the counsel of the Lord and of those who tremble at the command of our God; let us act
4 according to the law. Bestir yourself, for the business is yours, and we are on your side; be strong and take action."
5 Then Ezra got up and made the leading priests and the Levites and all the laity take an oath that they would carry this out.
6 They took the oath, and Ezra went up from before the house of God into the room of Jehohanan the son of Eliashib, where he spent the night, neither eating bread nor drinking water, but mourning over the broken faith
7 of the exiles. Then a proclamation was issued throughout Judah and Jerusalem to all the exiles, that they were to assem-
8 ble at Jerusalem, and that if anyone failed to appear within three days, the command of the authorities and the sheikhs was that all his property should be confiscated and he himself excommunicated from the community of the exiles. Within
9 three days all the men of Judah and Benjamin did assemble at Jerusalem; it was the twentieth day of the ninth month, and all the people sat in the open space in front of the house of God, shivering for fear and also from the heavy rain. Then Ezra
10 the priest rose and said to them, "You have broken faith, you have married foreign women, to add to the guilt of Israel.
11 Now confess to the Eternal, the God of your fathers, and do his will: separate yourselves from the natives and from the
12 foreign women." The community all answered with a shout, "It is for us to do as you
13 say. But the people are many, and it is the rainy season; we cannot stand outside; and this is not work for a day or two, it is a transgression which is far
14 spread. Let our authorities have charge of the community, and let all in our towns who have married foreign wives come at fixed times along with the sheikhs and magistrates of every

town, so as to avert the fierce
15 anger of our God." Jonathan
the son of Asahel and Jahzĭah
the son of Tikvah, however,
were opposed to this, and they
were supported by Meshullam
and by Shabbethai the Levite.
16 Then the exiles took action;
Ezra the priest was set apart,
with certain chiefs of clans,
representatives who were all
named, and on the first day of
the tenth month they sat to
17 investigate the matter. By the
first day of the first month they
had come to the end of all who
had married foreign wives.
18 Some sons of the priests were
found to have married foreign
19 wives; they promised to put
away their wives, and their guilt
offering was a ram of the flock
18*b* for their guilt. These were:
from the family of Jeshua the
son of Jozadak and his brothers,
Maaseiah and Eliezer and Jarib
20 and Gedaliah; from the family
of Immer, Hanani and Zeba-
21 diah; from the family of Harim,
Maaseiah and Elijah and Shem-
aiah and Jehiel and Uzziah;
22 from the family of Pashhur,
Elioênai and Maaseiah and Ish-
mael and Nethanel and Joza-
23 bad and Elasah; from the Le-
vites, Jozabad and Shimei and
Kelaiah (that is, Kelita) and
Pethahiah and Judah and Elie-
24 zer. From the singers, Eliashib.
From the warders, Shallum and
25 Telem and Uri. From the
laity: Ramiah and Izziah and
Malchijah and Mijamin and
Eleazar and Malchijah and Be-
naiah, from the family of Pa-
rosh; Mattaniah and Zecharĭah 26
and Jehiel and Abdi and Jerê-
moth and Elijah, from the
family of Elam; Elioênai and 27
Eliashib and Mattaniah and
Jerêmoth and Zabad and Aziza,
from the family of Zattu; Jeho- 28
hanan and Hananĭah and Zab-
bai and Athlai, from the family
of Bebai; Meshullam and Mal- 29
luch and Adaiah and Jashub
and Sheal and Jerêmoth, from
the family of Bani; Adna and 30
Chelal and Benaiah and Maas-
seiah and Mattaniah and Be-
zalêl and Binnui and Manasseh,
from the family of Pahath-
moab; Eliezer and Isshijah 31
and Malchijah and Shemaiah
and Shimeon and Benjamin and 32
Malluch and Shemariah, from
the family of Harim; Mattenai 33
and Mattattah and Zabad and
Eliphelet and Jeremai and Ma-
nasseh and Shimei, from the
family of Hashum; Maadai and
Amram and Uel and Benaiah 34
and Bedeiah and Cheluhu and 35
Vaniah and Merêmoth and 36
Eliashib and Mattaniah and 37
Mattenai and Jaasu and Bani 38
and Binnui and Shimei and
Shelemiah and Nathan and 39
Adaiah and Machnadebai and 40
Shashai and Sharai and Azarel 41
and Shelemiah and Shemariah
and Shallum and Amariah and 42
Joseph, from the family of Big-
vai; Jeiel and Mattithiah and 43
Zabad and Zebina and Iddo
and Joel and Benaiah, from
the family of Nebo. All these 44
had married foreign wives, and
some of the wives had borne
children.

NEHEMIAH

1 The story of Nehemiah, the son of Hakaliah.

It was in the month of Chislev, in the twentieth year, when
2 I was at the citadel of Susa, that Hanani, one of my kinsmen, came to me along with some men from Judah. I asked them about the Judæan remnant who had survived the exile and also
3 about Jerusalem. "The survivors of the exile in the province there," they told me, "are in great misery and oppression; also, the wall of Jerusalem is broken down and its gates have
4 been burned with fire." When I heard this, I sat down and wept and mourned for some days, fasting and praying be-
5 fore the God of heaven. I said, "O Eternal, God of heaven, the great and awful God, carrying out his compact of kindness for those who love him and carry
6 out his orders, may thine ear now be attentive and thine eyes open to listen to the prayer of thy servant which I offer before thee at this time, day and night, for the children of Israel thy servants, confessing the sins which the children of Israel have committed against thee. We have sinned, I and my father's
7 house. We have wronged thee deeply; we have not kept the commands or the rules or the regulations which thou didst
8 issue to thy servant Moses. Ah, remember thy charge to thy servant Moses: 'If you deal treacherously, I will scatter you far and wide among the
9 nations; but if you return to me and keep my commands and do them, then, even though your outcasts were under distant skies, I will gather them in and bring them to the place where I have chosen to fix my presence.' Now these are thy ser- 10
vants and thy people whom thou hast redeemed by thy great power and by thy strong hand. Ah, Eternal, may thine ear now 11
be attentive to the prayer of thy servant and to the prayer of thy servants who delight to reverence thy Name. Ah, let thy servant have success at this time, let him find favour in the sight of this man!" (for I was cupbearer to the king).

It was in the month of Nisan, 2
in the twentieth year of king Artaxerxes; the wine was placed before me, and I lifted it and gave it to the king. I enjoyed his favour, and the king said to 2
me, "Why is your face sad? You are not ill. This must be sadness of heart." I was dreadfully afraid at this. I said to 3
the king, "May the king live for ever! And why should not my face be sad, when the city with my fathers' graves in it is lying waste, and its gates have been burned with fire?" Then said 4
the king, "What request have you to make?" So I prayed to the God of heaven; and I said 5
to the king, "If it please the king, and if your servant has found favour in your sight, pray let me go to Judah, to the city of my fathers' graves, and rebuild it." The king asked me (his 6
queen sitting beside him), "How long will your journey take? When will you come back?" So I proposed a certain time to him, and the king was pleased to let me go. I also said to the 7
king, "If it please the king, let

me have letters to the governors west of the Euphrates, that they may let me pass till I reach
8 Judah, and a letter to Asaph the keeper of the king's park, ordering him to give me timber to make beams for the gates of the castle belonging to the temple and for the wall of the city and for the house in which I shall reside." This the king granted me, thanks to the kind
9 favour of my God. And when I reached the governors west of the Euphrates, I handed them the king's letters (the king had also sent with me some army
10 officers and cavalry). But when Sanballat the Horonite and the Ammonite slave Tobiah heard this, they were deeply hurt that a man had come to promote the welfare of the children of Israel.
11 Well, I reached Jerusalem, and after spending three days
12 there I got up during the night, I and one or two men with me; I did not tell anyone what my God was putting into my mind to do for Jerusalem, and there was no beast in my company except the beast I rode upon
13 myself. I rode out in the night by the Gaî gate toward the dragon-spring, and the dung gate, to inspect the broken walls of Jerusalem and the gates that
14 were burned with fire. Then I passed on to the fountain gate and the king's pool; but there
15 was no room for me to ride. So I went on by the brook and inspected the wall; then I turned back and came in by the Gaî gate on my way home.
16 The guards did not know where I went or what I was doing. I had not even told the Jews yet nor the priests nor the authorities nor the deputies nor the
17 rest of the workers. But I said to them then, "You see the plight we are in, Jerusalem lying waste and the gates burned with fire. Come, let us rebuild the wall of Jerusalem, and we shall no longer be scoffed at."
18 And I told them of God's kind favour to me, and also of what the king had said to me. So they said. "Let us start and build." And they set their hands bravely to the good work.

19 When Sanballat the Horonite and Tobiah the Ammonite slave and Geshem the Arabian heard it, they derided and despised us. "What are you doing?" they asked. "Are you rebelling
20 against the king?" But I replied, "The God of heaven, he will give us success; so we his servants will start to build. But there is no property, no rights, no memorial for you in Jerusalem."

3 Eliashib the high-priest started with his fellow-priests, and they built the sheep gate; they consecrated it, erecting its doors; as far as the tower of Hammeah they consecrated it, as far as the tower of Hananel. Next to him the men of
2 Jericho built, and next to them
3 Zakkur the son of Imri. The Fish gate was built by the sons of Hassenâah, who laid its beams and erected the doors and hinges and bars. Next to
4 them Merêmoth the son of Uriah, the son of Hakkoz, repaired; next to him Meshullam the son of Berechiah, the son of Meshezabel, repaired; next to him Zadok the son of Baana repaired. Next to him the Te-
5 koites repaired, though their chiefs would not submit to the
6 orders of the authorities. The old gate was repaired by Joiada the son of Paseah and by Meshullam the son of Besodiah, who

laid its beams and erected the
7 doors and hinges and bars. Next
to them Melatiah the Gibeonite
and Jadon the Meronothite,
with the men of Gibeon and the
men of Mizpah belonging to the
jurisdiction of the governor west
of the Euphrates, repaired.
8 Next to them Uzziel the son of
Barakiah, both goldsmiths, re-
paired; next to him Hananĭah
one of the perfumers, repaired;
they completed Jerusalem as
9 far as the broad wall. Next to
them Rephaiah the son of Hur,
ruler of half the suburbs of Jeru-
10 salem, repaired. Next to him
Jedaiah the son of Harumaph
repaired the part opposite his
own house; and next to him
Hattush the son of Hashabnĭah
11 repaired. Malchijah the son of
Harim and Hasshub the son of
Pahath-moab repaired a second
section and the tower of the
12 ovens. Next to them Shallum
the son of Hallohesh, ruler of
half the suburbs of Jerusalem,
repaired, he and his daughters,
13 The Gaî gate was repaired by
Hanum and the inhabitants of
Zanoah, who built it and erected
its doors and hinges and bars,
as well as five hundred yards
of the wall to the dung gate;
14 the dung gate itself was repaired
by Malchijah the son of Rechab,
ruler of the Beth-hakkerem dis-
trict, who built it and erected
its doors and hinges and bars.
15 The fountain gate was repaired
by Shallun the son of Col-
hozeh, ruler of the Mizpah dis-
trict, who built it, roofed it in,
and erected its doors and hinges
and bars; he also repaired the
wall from the pool of Siloam at
the king's garden as far as the
stairs that lead down from Da-
16 vid's burg. After him Nehe-
miah the son of Azbuk, ruler of
half the Beth-zur district, re-
paired, as far as the spot oppo-
site the grave of David and the
artificial pool and the arsenal.
After him the Levites repaired; 17
Rehum the son of Bani, and
next to him Hashabĭah, ruler of
half the Keilah district, on be-
half of his own district; after 18
him their fellows repaired, Bav-
vai the son of Henadad, ruler
of half the Keilah district, and, 19
next to him, Ezer the son of
Jeshua, ruler of Mizpah, re-
paired a second section oppo-
site the ascent to the arsenal
at the corner of the wall. After 20
him Baruch the son of Zakkai
repaired in the direction of the
hill a second section, from the
corner of the wall to the door
of the house of Eliashib the high-
priest. After him Merêmoth 21
the son of Uriah, the son of Hak-
koz, repaired a second section,
from the door of the house of
Eliashib to the end of the house.
After him the priests, who re- 22
sided in the plain, repaired.
After them Benjamin and Has- 23
shub repaired the part opposite
their house, and after them
Azarĭah the son of Maaseiah,
the son of Ananiah, repaired the
part beside his house. After 24
him Binnui the son of Henadad
repaired a second section, from
the house of Azarĭah to the
corner of the wall and the turn.
Palal the son of Uzai repaired 25
the part opposite the turn and
the tower that projects from
the upper house of the king
beside the guard-court. After
him Pedaiah the son of Parosh
repaired as far as the ground 26
opposite the water gate to the
east and the projecting tower.
After him the Tekoites repaired 27
a second section opposite the
great projecting tower as far as

26 the wall of Ophel (the temple attendants resided in Ophel).
28 The priests repaired above the horse gate, each opposite his
29 own house. After them Zadok the son of Immer repaired the part opposite his own house; after him Shemaiah the son of Shecaniah, warder of the east
30 gate, repaired; and after him Hananĭah the son of Shelemiah, and Hanun the sixth son of Zalaph, repaired a second section. After them Meshullam the son of Berechiah repaired the part opposite his residence.
31 After him Malchijah one of the goldsmiths repaired as far as the house of the temple attendants and of the traders opposite the gate of the muster and the turret
32 at the corner. Between the turret at the corner and the sheep gate the goldsmiths and the traders repaired.

4 When Sanballat heard that we were building the wall, he was angry and furious and
2 scoffed at the Jews. He addressed his fellows and the army of the Samaritans thus: "What are these feeble Jews doing? Will they leave themselves to their God? Will they sacrifice? Can they do it all in a day? Can they recover stones from the rubbish heaps, when the stones
3 are burned?" And Tobiah the Ammonite, who was beside him, added, "Let them build! If a fox went up, he would knock down that stone wall of theirs!"
4 Hear, O our God—for we are scorned—and turn their scoffs back upon their own heads; leave them to be plundered in
5 the land of their exile; forgive not their iniquity, and let not their sin be blotted out before thee; for the builders have heard them provoking thee.

So we built the wall to half its 6
height all round, for the heart of the people was in their work.
But when Sanballat and To- 7
biah and the Arabians and the Ammonites and the Ashdodites heard that the repairs upon the walls of Jerusalem went forward, and that the breaches were being closed, they were extremely angry; they all conspired to- 8
gether to go and attack Jerusalem and make confusion in the city. But we offered prayer 9
to our God and posted guards to watch them day and night.
Judah said, "The strength of 10
the labourers is giving way; the rubbish is great; we will never be able to build the wall." Our 11
enemies said, "They will hear and see nothing till we are in among them and slay them, and so stop the work." And when 12
the Jews who lived beside our enemies came in, they kept telling us, "They are gathering against us from all quarters."
The foe placed themselves in the 13
low ground behind the wall, at the breaches; but I posted the people by companies, armed with sword and spear and bow.
And when I saw they were 14
afraid, I rose and addressed the authorities and the deputies and the rest of the people: "Have no fear of them, remember the Lord who is great and terrible, and fight for your kinsfolk, your sons and your daughters, your wives and your houses." Our 15
foes heard that we knew of their plan, and God defeated their purpose; so we all went back to the wall, every man to his work. After that, half of 16
my retinue went on with the work, and half wore their spears and shields and bows and coats of mail, to support all the com-

munity of Judah who were
17 building the wall. The labour-
ers were armed; each of them
worked with one hand, and held
18 a weapon in the other. The
masons were each girded with a
sword, as they built. And the
19 bugler stood beside me. I told
the authorities and the deputies
and the rest of the people, "The
extent of the work is great, and
we are far apart from each
20 other on the wall; so, wherever
you hear the bugle sounding,
rally to us there. Our God will
21 fight for us." This was how I
and my men did our work; half
held their spears from dawn
22 until the stars appeared. I also
told the citizens at that time,
"Let each of you, man and ser-
vant alike, keep inside Jerusalem,
to provide us with guard duty
at night and with labour during
23 the day." As for myself and my
fellows and my retinue and the
guard who followed me, none of
us took off our clothes; each
kept his weapon in his hand.

5 Then a loud outcry arose
among the common people and
their wives against their fellow-
2 Jews. Some said, "There are
many of us, with our sons and
our daughters; let us have food,
3 to keep us alive." Others said,
"We are mortgaging our fields
and vineyards and houses, to get
4 food in the famine." Others
said, "We have had to borrow
money on our fields and vine-
yards, to pay the king's tax.
5 Our blood is the blood of our
fellows, our children are like
their children, and yet we must
let them have our sons and
daughters to be their slaves.
Some of our daughters have
been enslaved already, and we
have no money to buy them
back, for our fields and vine-
yards are in the hands of
others." When I heard their 6
outcry and complaints, I was
very angry; I thought over it 7
and confronted the authorities
and the deputies. I said, "You
are all taking interest from your
own people." So I held a great
assembly to deal with them. I 8
said, "We have done all we
could to buy back our fellow-
Jews who had been bought by
foreigners. And you would sell
your fellows? You would sell
them back to us?" They were
silent, they had not a word to
say. So I went on: "You are 9
doing wrong. Will you not live
in awe of God, with an eye to the
sneers of our foreign foes? I 10
and my fellows and my retinue
have been supporting these
people with money and food.
Come, let us give up taking
interest from them. Come, re- 11
store to them, this very day,
their fields, their vineyards, their
oliveyards, and their houses,
with the interest on the money
and the food and the wine and the
oil that you have been taking
from them." They answered, 12
"We will restore it all, we will
take no interest from them; we
will do as you bid us." Then,
summoning the priests, I made
the moneylenders swear they
would do as they had promised;
and I shook out my arms, say- 13
ing, "So may God shake out
from house and property every
man who does not perform his
promise! So may he be shaken
out and emptied!" "Amen,"
said all the community, and
they praised the Eternal. The
men did as they had promised.

Again, ever since I had been 14
appointed governor in the land
of Judah, from the twentieth
to the thirty-second year of

king Artaxerxes, for twelve years, I and my fellows never ate the governor's provisions.
15 The former governors, who had been before me, laid a heavy burden on the people by taking bread and wine from them at the rate of five guineas a day, and their servants lorded it over the people. But I did not;
16 I was in awe of God. Also, I kept at my work on this wall, and my retinue were all there at the work; none of us bought
17 any land. Again, I entertained at my table a hundred and fifty Jews who had come to us from
18 the surrounding foreigners; my daily provision was an ox and six choice sheep, with fowls and —every ten days—wine for all the company. But even so, I made no claim for the governor's provisions, since the dues
19 lay heavy on the people. O my God, remember to my credit all I have done for this people!

6 Now when Sanballat and Tobiah and Gashmu the Arabian and the rest of our enemies heard that I had built the wall and that there was no breach left in it (though I had not yet erected the doors in the gate-
2 ways), Sanballat and Gashmu sent to ask me, "Come, let us meet at some village in the plain of Ono." They meant to harm
3 me. But I sent messengers to them, saying, "I am doing a great work, and I cannot come down. Why should the work stop, while I leave it and come
4 down to you?" They sent four times, to the same effect, and I answered them to the same
5 effect. The fifth time Sanballat sent, his servant brought me an
6 open letter. He wrote: "It is reported among the nations, and Gashmu says so, that you and the Jews mean to rebel, and that this is why you are building the wall; you are to be their king—so people say. You have even 7
set up prophets at Jerusalem to proclaim, 'There is a king in Judah'—meaning yourself. Now the king will be told what people say. So come and let us talk over the matter." Then I 8
sent him this message: "Nothing of what you say has taken place; you are making it up, yourself." (For they all wanted 9
to terrify us; they thought, "Their hands will drop the work, and it will not be done." But now, strengthen thou my hands!)

When I went to the house of 10
Shemaiah the son of Delaiah, the son of Mehetabel, who kept himself apart, he said, "Let us meet in the house of God, in the temple, with shut doors, for they are coming to kill you—coming to kill you by night." But I said, "Is a man like me to 11
run away? besides, who would go into the temple, simply to save his life? I will not go in!" I detected at once that he had 12
no mission from God; he was acting as a prophet against me, for Tobiah and Sanballat had bribed him, to terrify me into 13
this act of sin, that it might be a scandal, and that they might sneer at me. O my God, remem- 14
ber all this against Tobiah and Sanballat and the prophetess Noadiah and the rest of the prophets who would have scared me!

On the twenty-fifth day of 15
Elul the wall was finished, in fifty-two days. When all our 16
enemies heard this, when the surrounding foreigners saw it, they were sorely disconcerted; they realized that it was the

17 work of God. But all the time
many letters had been passing
from the authorities of Judah
to Tobiah, and from Tobiah
18 to them; many within Judah
had conspired with him, for he
was the son-in-law of Shecaniah
the son of Arah, and his son
Jehohanan had married the
daughter of Meshullam the son
19 of Berechiah. They would tell
me about his virtues, and tell
him anything I said. Indeed,
Tobiah himself used to send
letters to scare me.

7 Once the wall was built and
the gates erected and the ward-
ers, the singers, and the Levites
2 appointed, I put Jerusalem in
charge of my kinsman Hanani
and of Hananĭah the captain
of the castle—for he was a truly
reliable man, who reverenced
3 God more than most. I said to
them, "The gates of Jerusalem
are not to be opened till the sun
is high, and . . . let the doors
be closed and barred. Arrange
guards from the inhabitants of
Jerusalem, every man to take
his own watch, and every man
to be posted opposite his house."
4 (The city was wide and large,
but there were few people, for
houses had not been built.)
5 Now my God put it into my
mind to assemble the author-
ities and the deputies and the
people, in order to take a census
of them. And I found a census
record of those who had come
up first of all, as follows:
6 The following belonged to the
province of Judah among the
deported who returned from
exile after being carried away
by Nebuchadnezzar king of
Babylon; they came back to
Jerusalem and Judah, each to
7 his own town, in the company
of Zerubbabel, Joshua, Nehe-
miah, Azarĭah, Raamiah, Naha-
mani, Mordecai, Bilshan, Mis-
pêreth, Bigvai, Nehum, and
Baanah.

A list of the laity of Israel: 8
the clan of Parosh, two thousand
one hundred and seventy-two;
the clan of Shephatiah, three 9
hundred and seventy-two; the 10
clan of Arah, six hundred and
fifty-two; the clan of Pahath- 11
moab . . . the clan of Jeshua
and Joab, two thousand eight
hundred and eighteen; the clan 12
of Elam, one thousand two
hundred and fifty-four; the clan 13
of Zattu, eight hundred and
forty-five; the clan of Zakkai, 14
seven hundred and sixty; the 15
clan of Binnui, six hundred and
forty-eight; the clan of Bebai, 16
six hundred and twenty-eight;
the clan of Azgad, two thousand 17
three hundred and twenty-two;
the clan of Adonikam, six hun- 18
dred and sixty-seven; the clan 19
of Bigvai, two thousand and
sixty-seven; the clan of Adin, 20
six hundred and fifty-five; the 21
clan of Ater . . . the clan of
Hezekiah, ninety-eight; the clan 22
of Hashum, three hundred and
twenty-eight; the clan of Bezai, 23
three hundred and twenty-four;
the clan of Hariph, one hundred 24
and twelve; the clan of Gibeon, 25
ninety-five; the men of Bethle- 26
hem and Netophah, one hun-
dred and eighty-eight; the men 27
of Anâthoth, one hundred and
twenty-eight; the men of Beth- 28
azmâveth, forty-two; the men 29
of Kiriath-jeârim, Kefîrah, and
Beêroth, seven hundred and
forty-three; the men of Ramah 30
and Geba, six hundred and
twenty-one; the men of Mich- 31
mas, one hundred and twenty-
two; the men of Bethel and Ai, 32
one hundred and twenty-three;
the men of Nebo, fifty-two; the 33

35 clan of Harim, three hundred
36 and twenty; the clan of Jericho,
three hundred and forty-five;
37 the clan of Lod, Hadid, and Ono,
seven hundred and twenty-one;
38 the clan of Senâah, three thou-
sand nine hundred and thirty.
39 The priests: the clan of Je-
daiah, from the household of
Jeshua, nine hundred and sev-
40 enty-three; the clan of Immer,
one thousand and fifty-two; the
41 clan of Pashhur, one thousand
two hundred and forty-seven;
42 the caln of Harim, one thousand
and seventeen.
43 The Levites: the clan of
Jeshua and Kadmiel, from the
clan of Hodeiah, seventy-four.
44 The singers: the clan of Asaph,
one hundred and forty-eight.
45 The warders: a hundred and
thirty-eight from the clans of
Shallum, Ater, Talmon, Akkub,
Hatita, and Shobai.
46 The temple attendants: the
47 clans of Ziha, Hasupha, Tab-
48 boath, Keros, Sia, Padon, Leb-
49 anah, Hagaba, Salmai, Hanan,
50 Giddel, Gahar, Reaiah, Rezin,
51 Nekoda, Gazzam, Uzza, Paseah,
52 Besai, Meûnim, Nephisheshim,
53 Bakbuk, Hakupha, Harhur,
54 Bazlith, Mehida, Harsha, Bar-
55 kos, Sisera, Tema, Neziah, and
56 Hatipha.
57 The sons of Solomon's ser-
vants: the clans of Sotai,
58 Sophereth, Perida, Jaala, Dar-
59 kon, Giddel, Shephatiah, Hat-
til, Pochereth-hazzebaim, and
Amon.
60 The temple attendants and
the sons of Solomon's servants,
all told were three hundred and
ninety-two.
61 The following, who went
from Tel-melah, Tel-harsha,
Kherub, Addon, and Immer,
were unable to prove, that their
descent and pedigree belonged
to Israel: the families of De- 62
laiah, Tobiah, and Nekodah,
six hundred and forty-two of
them. Among the priests also, 63
the families of Habaiah, Hak-
koz, and Barzillai (he had mar-
ried a daughter of Barzillai the
Gileadite and had taken his
name) made search for their 64
record, but the genealogy was
not to be found; so they were
barred and banished from the
priesthood. The governor de- 65
clared they were not to partake
of the most sacred food till a
priest appeared with the oracles.

The entire company num- 66
bered forty-two thousand three
hundred and sixty, besides seven 67
thousand three hundred and
thirty-seven servants, male and
female, and two hundred
and forty-five singers, male and
female; they had seven hundred 68
and thirty-six horses, two hun-
dred and forty-five mules, four 69
hundred and thirty-five camels,
and six thousand seven hundred
and twenty asses.

Some of the chiefs of the clans 70
contributed to the work. The
governor paid into the funds a
thousand guineas in gold, fifty
bowls, and five hundred and
thirty priestly vestments. Some 71
of the family chiefs paid into the
building fund twenty thousand
guineas in gold, and fifteen
thousand pounds in silver. What 72
the rest of the people gave was
twenty thousand guineas in gold,
over thirteen thousand pounds
in silver, and sixty-seven priestly
vestments.

Now the priests, the Levites, 73
the warders, the singers, the
temple attendants, and some of
the people were living in Jerusa-
lem, and all Israel in their towns; 8
but when the seventh month
arrived, all the people gathered

like one man in the open space
in front of the water gate, calling
upon Ezra the scribe to bring
the book of the law of Moses
which the Eternal had imposed
2 upon Israel. So on the first day
of the seventh month Ezra the
priest and scribe laid the law
before the community, both
men and women and all who
3 could listen intelligently; he
read from it, in the open space
in front of the water gate, from
early morning to noon, in pres-
ence of the men and the women
and all who could understand
it; they all listened closely to
4 the book of the law. Ezra the
scribe stood on a wooden plat-
form made for the purpose; on
his right hand stood Mattithiah,
Shema, Anaiah, Uriah, Hilkiah,
and Maaseiah, and on his left
Pedaiah, Mishael, Malchijah,
Hashum, Hashbaddanah, and
5 Zechariah. Ezra opened the
book in the sight of all the peo-
ple (for he stood above them
all), and when he opened it all
6 the people rose; then Ezra
blessed the Eternal, the great
God, and all the people an-
swered "Amen! Amen!" rais-
ing their hands; they bowed
their heads and fell down before
the Eternal with their faces to
7 the ground. Jeshua, Bani,
Sherebiah, Jamin, Akkub, Shab-
bethai, Hodiah, Maaseiah, Kel-
ita, Azariah, Jozabad, Hanan,
and Pelaiah, who were Levites,
also explained the meaning of
the law to the people as they
8 stood; they read from the book,
from the law of God, translating
as they went and explaining the
meaning, so that the people
understood what was read.
9 Then Nehemiah the governor
and Ezra the priest and scribe,
and the Levites who instructed
the people, said to all the people,
"This is a day sacred to the
Eternal your God; do not mourn
and do not weep" (for all the
people were weeping when they
heard the words of the law).
Ezra added, "Come, eat the 10
dainty pieces and drink sweet
wine, and send a portion to him
who has nothing ready, for this
is a day sacred to our Lord; do
not be downcast, for to rejoice
in the Eternal is your strength."
And the Levites quieted all the 11
people, saying, "Hush, it is a
sacred day; do not be down-
cast." So all the people went 12
away to eat and drink and send
portions and make merry, be-
cause they had understood the
meaning of what they heard.

On the second day all the 13
chiefs of the clans, the priests,
and the Levites gathered round
Ezra the scribe to study the
words of the law. And in the 14
law they found it written how
the Eternal had given orders,
through Moses, that the Israel-
ites were to live in booths on the
festival of the seventh month.
On hearing this, they issued a 15
proclamation throughout all
their towns and throughout
Jerusalem: "Go to the hill-
country and bring in branches
of olive, oleaster, myrtle, palm,
and evergreen, to make booths
as prescribed." So the people 16
went out and brought them,
and made booths, on the roof of
each house and in the courts, in
the courts of the house of God,
in the open space at the water
gate and in the open space at
the gate of Ephraim. All the 17
community of those who had
returned from exile made booths
and sat under them (which the
Israelites had never done since
the days of Joshua the son of

Nun); there was great rejoicing.
18 And every day, from the first
day to the last, Ezra read from
the book of the law of God.
They celebrated the festival for
seven days, and on the eighth
day there was a closing cele-
bration, in terms of the enact-
ment.

9 On the twenty-fourth day of
that month the Israelites gath-
ered, fasting and in sackcloth,
with earth thrown on their
2 heads; and the race of Israel
separated themselves from all
the foreigners, and stood up to
confess their sins and the iniq-
3 uities of their fathers; they
rose in their place and read from
the book of the law of the Eter-
nal their God, one quarter of
the day, while during the other
quarter of the day they made
their confession and fell down
before the Eternal their God.
4 On the stairs of the Levites
stood Jeshua, Binnui, Kadmiel,
Shebaniah, Bunni, Sherebiah,
Bani, and Chenani, calling aloud
5 to the Eternal their God. And
the Levites Jeshua, Kadmiel,
Bani, Hashabnĭah, Sherebiah,
Hodiah, and Pethahiah said:
"Rise and bless the Eternal
your God, for ever and ever,
saying, 'Blessed be thy glorious
name, high above all blessing
6 and praise! Thou alone art the
Eternal; thou hast made heaven,
the heaven of heavens, and all
their host, the earth and all
things in it, the seas and all in
them, and thou art preserving
them all; the host of heaven
7 worships thee. Thou alone art
the Eternal, the God who didst
choose Abram and didst bring
him from Ur of the Chaldæans,
giving him the name of Abra-
8 ham; thou didst find his heart
faithful before thee, and didst
make a compact with him to
give the land of the Canaanites,
the Hittites, the Amorites, the
Perizzites, the Jebusites, and the
Girgashites—to give it to his
race. Thou hast done as thou
hast promised, for thou art true.
Thou didst note the distress of 9
our fathers in Egypt, thou didst
listen to their cry at the Reed
Sea, thou didst do signal deeds 10
on Pharaoh, and all his servants
and all the people of his land,
for thou knewest how haughtily
they treated our fathers. So
didst thou win for thyself
honour to this day. Thou didst 11
divide the sea before them, till
they went through the middle
of the sea on dry ground, and
their pursuers thou didst throw
into the depths, like a stone
into the mighty waters. By a 12
column of cloud thou didst lead
them by day, and by a column
of fire by night, to give them
light on the road they were to
take. Thou camest down upon 13
mount Sinai, speaking to them
out of heaven and giving them
just decrees and true laws, good
statutes and commands; thou 14
didst reveal to them thy sacred
sabbath, and didst lay down for
them commands and statutes
and instructions by the hand
of Moses thy servant. Thou 15
gavest them bread from heaven
when they were hungry, and
didst bring water out of the rock
for them when they were thirsty.
Thou didst order that they were
to enter and take possession of
the land which thou hadst sworn
to give them. But they and our 16
fathers were insolent and obsti-
nate, they would not listen to
thy commands and refused to 17
obey; thy wonderful deeds with
them they forgot; they were
obstinate, and they appointed

one to lead them back to their bondage in Egypt. But thou art a God ready to pardon, kind and pitiful, slow to be angry and rich in mercy; thou didst not
18 abandon them. Even when they made a metal calf and said, "This is your god, who brought you up from Egypt," even when they acted most blasphemously,
19 thou in thy manifold mercy didst not abandon them in the desert; the column of cloud never left them by day, nor the column of fire by night, to give them light and show them the
20 road they were to take; thy good spirit thou gavest to instruct them, thou didst not withhold thy manna from their mouth, thou gavest them water
21 when they were thirsty. For forty years thou didst support them in the desert, and they lacked for nothing; their clothes never grew old, and their feet
22 never blistered. Thou gavest them kingdoms and peoples, allotting them every corner of the land, till they possessed the land of Sihon king of Heshbon and the land of Og king of
23 Bashon. Their children thou didst multiply like the stars of heaven, and thou didst bring them into the land which thou hadst promised their fathers that they would enter and
24 possess it. So the children went in and took possession of the land; thou didst subdue the inhabitants of the land before them, even the Canaanites, delivering them into their hands, that they might do as they pleased with these kings and
25 peoples of the land. They captured fortified towns and a rich country, they seized houses full of all goods, cisterns already hewed out, vineyards, olive-yards, and plenty of fruit-trees; they ate their fill, they throve, they revelled in thy great goodness. Then they disobeyed 26
and rebelled against thee, casting thy law behind their backs, killing thy prophets who warned them in order to turn them back to thyself, and acting most
blasphemeously. So thou didst 27
hand them over to their foes, who tormented them; and in the hour of their distress, when they cried to thee, thou didst hear from heaven and in thy manifold mercy thou gavest them saviours to save them from the
grasp of their foes. And then, 28
after their relief, they did evil again in thy sight; so thou didst abandon them to their foes, who ruled over them. Yet when they returned to thee with a cry, thou didst hear from heaven, many a time, rescuing them
in thy mercy and warning them, 29
in order to bring them back to thy law. But they were insolent, they would not listen to thy commands, they sinned against thy decrees (by obedience to which a man shall live), they were stubborn and obstinate and would not listen.
Many a year didst thou bear 30
with them, warning them by thy spirit through thy prophets, but they would not attend; so thou didst hand them over to the peoples of this land. Yet in thy 31
manifold mercy thou didst not make an end of them nor abandon them, for thou art a kind
and pitiful God. And now, our 32
God, the great, the mighty, the awful God, keeping thy compact of kindness, let not all this hardship that has befallen us seem a little thing to thee, this hardship of our kings, our nobles, our priests, our proph-

ets, our fathers, and all thy people from the days of the kings of Assyria to this day!
33 Whatever has befallen us, thou art just, for thou hast been true; but we have acted wickedly,
34 neither our kings nor our nobles nor our priests nor our fathers have obeyed thy law, nor listened to thy commands and to the warnings of thy witness;
35 they have not served thee in their kingdom or amid the great goodness which thou didst give them in the large and rich land which thou didst set before them, nor have they turned from their
36 wicked deeds. Here we are, this day, in slavery; here we are, slaves in the very land thou gavest to our fathers to enjoy
37 the food and good of it; it produces richly for the benefit of kings whom thou hast set over us because we have sinned; they are masters of our bodies and they do as they please with our cattle, and we are in great dis-
38 tress. In view of all this we pledge our faith, and sign our names to it; our nobles, our Levites, and our priests endorse it.' "

10 Those who endorsed it were: Nehemiah the governor, (the son of Hakalĭah,) Zedekiah,
2 Seraiah, Azarĭah, Jeremiah,
3 Pashhur, Amariah, Malchijah,
4 Hattush, Shebaniah, Malluch,
5 Harim, Merêmoth, Obadiah,
6 Daniel, Ginnethon, Baruch,
7 Meshullam, Abijah, Mijamin,
8 Maaziah, Bilgai, and Shemaiah
9 —these were the priests; the Levites were: Jeshua the son of Azaniah, Binnui belonging to the family of Henadad, and Kadmiel, with their fellows,
10 Shebaniah, Hodijah, Kelita,
11 Pelaiah, Hanan, Mica, Rehob,
12 Hashabĭah, Zakkur, Sherebiah,
Shebaniah, Hodiah, Bani, and 13
Beninu; the chiefs of the people 14
were: Parosh, Pahath-moab,
Elam, Zattu, Bani, Bunni, 15
Azgad, Bebai, Adonijah, Bigvai, 16
Adin, Ater, Hezekiah, Azzur, 17
Hodiah, Hashum, Bezai, Ha- 18
riph, Anâthoth, Nebai, Mag- 19
piash, Meshullam, Hezir, Me- 20
shezabel, Zadok, Jaddua, Pela- 21
tiah, Hanan, Anaiah, Hoshea, 22
Hananĭah, Hasshub, Hallohesh, 23
Pilha, Shobek, Rehum, Hashab- 24
nah, Maaseiah, Ahiah, Hanan, 25
Malluch, Harim, and Baanah. 26
And the rest of the people, the 27
priests, the Levites, the warders, 28
the singers, the temple attendants, and everyone who had separated from the natives for the law of God, along with their wives and sons and daughters, everyone old enough to understand, they all adhered to their 29
fellows, the chiefs swearing, under penalty of a curse, to follow the directions of God given by Moses the servant of God, and to observe and fulfill all the commands of the Eternal our Lord, all his rules and regulations; we swore that we would 30
not marry our daughters to the natives of the land, nor marry their daughters to our sons, and 31
that, if the natives of the land brought any wares or food to be sold on the sabbath, we would not buy from them on the sabbath or on a sacred day; also, that we would forego all claims for debt in the seventh year.

We also drew up rules for in- 32
curring yearly the payment of a shilling each towards the service of the house of our God, for 33
the bread of the Presence, for the regular cereal-offering and the regular burnt-offering, for the sabbaths, for the offerings at the new moons, for the fixed

festivals, for sacred purposes,
and for the sin-offerings that
make expiation for Israel, as
well as for all the work done
34 upon the house of our God. We
drew lots, pr ests, Levites, and
people, to arrange who should
bring the wood for the offerings
into the house of our God at
fixed times, year by year, ac-
cording to our fathers' houses,
the wood to be burnt on the
altar of the Eternal our God as
35 prescribed in the law; also about
bringing the firstfruits of the
land, the firstfruit of every tree,
year by year, into the house of
36 the Eternal, and the first-born
of our sons and of our cattle, as
prescribed in the law, and the
firstlings of our herds and flocks
for the house of God, for the
priests who serve in the house
37 of our God; also we arranged to
bring the firstfruits of our groats
and all our offerings, fruit, wine,
and oil, to the chambers of the
house of our God for the use of
the priests, and the tithe of our
land for the Levites, since the
Levites take the tithes in all the
38 towns where we till. The
Aaronite priest is to be with the
Levites when they take the
tithes, and the Levites are to
bring a tenth of their tithes to
the chambers or treasury of the
39 house of our God. The laity
and the Levites are to bring the
offerings of corn, wine, and oil
to the chambers where the uten-
sils of the sanctuary are stored
for the ministering priests, the
warders and the singers. We
will not neglect the house of our
God.

11 It was the authorities of the
nation who resided at Jerusa-
lem. The rest of the people
drew lots: one man in ten was
to be sent to reside at Jerusa-
lem, while the other nine stayed
in the towns. Some offered of 2
their own will to reside at Jeru-
salem, and these were all praised
by the people.

The following are the provin- 3
cial chiefs who resided at Jeru-
salem; in the towns of Judah
everyone stayed on his own
property in the towns, laity,
priests, Levites, temple attend-
ants, and the families of Solo-
mon's servants, but some Judah- 4
ites and Benjamites resided at
Jerusalem. The Judahites were,
Athaiah the son of Uzziah, the
son of Zecharĭah, the son of
Amariah, the son of Shephatiah,
the son of Mahalalel, belonging
to the sons of Pharez; and 5
Maaseiah the son of Baruch,
the son of Col-hozeh, the son of
Hazaiah, the son of Adaiah, the
son of Joiarib, the son of Zecha-
rĭah the Shilonite (the sons of 6
Pharez who resided at Jerusalem
were four hundred and sixty-
eight in all, able-bodied men).
The Benjamites were, Sallu the 7
son of Meshullam, the son of
Joed, the son of Pedaiah, the son
of Kolaiah, the son of Maaseiah,
the son of Ithiel, the son of Je-
shaiah; and after him Gabbai, 8
Sallai . . . nine hundred and
twenty-eight, their overseer 9
being Joel the son of Zichri
(Judah the son of Hasenuah
being over the second district of
the city). The priests were, 10
Jedaiah, Joiarib, Jakin, and Se- 11
raiah the son of Hilkiah, the son
of Meshullam, the son of Zadok,
the son of Meraioth, the son of
Ahitub, the chief authority in
the house of God; their fellows, 12
who did the work of the house,
were eight hundred and twenty-
two. There was also Adaiah
son of Jeroham, the son of Pela-
liah, the son of Amzi, the son

of Zecharîah, the son of Pashhur,
13 the son of Malchijah, with his
fellows, chiefs of the clans, to
the number of two hundred and
forty-two; also Amashsai son of
Azarel, the son of Ahzai, the son
of Meshillêmoth, the son of
14 Immer, and his fellows, most
efficient men, to the number of
one hundred and twenty-eight,
their overseer being Zabdiel
15 the son of Haggedolim. The
Levites were Shemaiah the son
of Hasshub, the son of Azrikam,
the son of Hashabĭah, the son of
16 Bunni, with Shabbethai and
Jozabad, Levite chiefs who
looked after the outside work
17 upon the house of God, and
Mattaniah son of Mica, the son
of Zabdi, the son of Asaph, who
led the praise and the prayers,
and Bukkiah, who was second
to him in the company, and
Abda son of Shammua, the son
of Galal, the son of Jeduthun.
18 There were two hundred and
eighty-four Levites altogether
19 in the sacred city. The warders,
Akkub, Talmon, and their fel-
lows, who kept guard at the
gates, numbered one hundred
21 and seventy-two. The temple
attendants stayed in Ophel,
headed by Ziha and Gishpa.
22 The overseer of the Levites at
Jerusalem was Uzzi son of Bani,
the son of Hashabĭah, the son of
Mattaniah, the son of Mica, be-
longing to the family of Asaph,
the singers; he attended to the
business of the house of God.
23 (For the king had given instruc-
tions regarding the Levites and
had ordered provision to be
made duly for the singers every
24 day. All business connected
with the people was in the hands
of the king's representative,
Pethahiah the son of Mesheza-
bel, belonging to the family of
Zerah the Judahite.) The rest 20
of the laity, the priests, and the
Levites were all over the towns
of Judah, each in his own in-
heritance. As for the hamlets 25
and their fields, some of the
Judahites stayed at Kiriath-
arba and its hamlets, at Dibon
and its hamlets, at Jekabzeêl
and its hamlets, at Jeshua, Mo- 26
ladah, Beth-pelet, and Hazar- 27
shual, at Beêrsheba and its ham-
lets, at Ziklag, at Mekonah and 28
its hamlets, at En-rimmon, 29
Zorah, and Jarmuth, at Zanoah 30
and Adullam and their hamlets,
at Lakhish and its fields, and at
Azekah and its hamlets; they
were settled from Beêrsheba to
the valley of Hinnom. The 31
Benjamites were settled from
Geba onwards, at Michmash,
Aijah, Bethel and its hamlets,
Anâthoth, Nob, Ananiah, Ha- 32
zor, Ramah, Gittaim, Hadid, 33
Zeboim, Neballat, Lod, Ono, 34
and Craftsvale. Some sections 35
of the Levites belonging to 36
Judah were attached to Benja-
min.

The following were the priests 12
and Levites who accompanied
Zerubbabel son of Shealtiel,
and Joshua: Seraiah, Jeremiah,
Ezra, Amariah, Malluch, Hat- 2
tush, Shecaniah, Rehum, Merê- 3
moth, Iddo, Ginnethoi, Abijah, 4
Mijamin, Maadiah, Bilgah, 5
Shemaiah, Joiarib, Jedaiah, 6
Sallu, Amok, Hilkiah, and Je- 7
daiah; these were the heads of
the priests and their fellows in
the days of Joshua. The Le- 8
vites were, Jeshua, Binnui, Kad-
miel, Sherebiah, Judah, and
Mattaniah (Mattaniah had
charge of the choirs, he and his
fellows); Bakbukiah and Unni 9
and their fellows relieved them
in their watches.

Joshua was the father of Joia- 10

kim, Joiakim of Eliashib, Eliashib of Joiada, Joiada of Jonathan, and Jonathan of Jaddua.
12 In the days of Joiakim the following priests were heads of the guilds: Meraiah of Seraiah,
13 Hananĭah of Jeremiah, Meshullam of Ezra, Jehohanan of
14 Amariah, Jonathan of Meliku,
15 Joseph of Shebaniah, Adna of Harim, Helkai of Meraioth,
16 Zecharĭah of Iddo, Meshullam
17 of Ginnethon, Zichri of Abijah, . . . of Miniamin, Piltai of
18 Moadiah, Shammua of Bilgah,
19 Jehonathan of Shemaiah, Mattenai of Joiarib, Uzzi of Jedaiah,
20 Kallai of Sallai, Eber of Amok,
21 Hashabĭah of Hilkiah, and
22 Nethanel of Jedaiah. The Levites in the days of Eliashib, Joiada, Johanan, and Jaddua were registered as heads of guilds; so were the priests during the reign of Darius the Persian.
23 The house of Levi, the heads of guilds, were entered in the records of the chronicles, down to the days of Johanan the son
24 of Eliashib. The heads of the Levites were, Hashabĭah, Sherebiah, and Jeshua the son of Kadmiel, who, with their fellows to relieve them, led the praise and thanksgiving, as David the man of God had ordered, re-
25 sponsively; also Mattaniah, Bakbukiah, Obadiah, Meshullam, Talmon, and Akkub, who were warders in charge of the
26 storehouses at the gates. These men lived in the days of Joiakim son of Joshua, the son of Jozadak, and in the days of Nehemiah the governor and of Ezra the priest and scribe.
27 When the wall of Jerusalem was dedicated, the Levites were sought and brought from every quarter to Jerusalem in order to hold the dedication with gladness and thanksgiving, to the music of cymbals, lutes, and lyres; the musicians assembled 28
from the plain round Jerusalem and from the villages of Netophath, from Beth-gilgal, and 29
from the fields of Geba and Azmâveth, for the musicians had built villages round Jerusalem. Then the priests and 30
the Levites purified themselves; they also purified the people and the gates and the wall. I made 31
the authorities of Judah ascend the wall, and I arranged two large companies for the thanksgiving; the one procession went along the wall to the right, at
the dung gate, followed by 32
Hoshaiah and half of the nobles of Judah, by Azarĭah, Ezra, 33
Meshullam, Judah, Benjamin, 34
Shemaiah, and Jeremiah, by 35
some of the priests with trumpets, Zecharĭah son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Micaiah, the son of Zakkur, the son of Asaph, and his fellows Shem- 36
aiah, Azarel, Milalai, Gilalai, Maai, Nethanel, Judah, and Hanani, carrying the musical instruments of David the man of God, and preceded by Ezra the scribe. They marched to 37
the fountain gate, straight in front of them, up the stairs of David's burg, at the ascent of the wall above the house of David, to the water gate on the east. The other procession 38
marched to the left, followed by myself and the other half of the people, along the wall above the tower of the ovens as far as the broad wall, then past the gate 39
of Ephraim and the old gate and the fish gate and the tower of Hananel and the tower of Hammeah, as far as the sheep gate, halting at the gate of the guard.

40 Then both processions stopped
at the house of God (I had with
41 me half of the deputies, the
priests Eli̇̆akim, Maaseiah, Min-
iamin, Micaiah, Elioênai, Zech-
ari̇̆ah, and Hanani̇̆ah, who car-
42 ried trumpets, and Maaseiah,
Shemai̇̆ah, Eleazar, Uzzi, Jeho-
hanan, Malchijah, Elam, and
Ezer); the musicians chanted
43 aloud, led by Jezrahiah, and
great sacrifices were offered
that day; all rejoiced, for God
had made them rejoice greatly;
the very women and children
rejoiced, so that the joy of Jeru-
salem was heard far off.

44 On that day men were ap-
pointed to take charge of the
store-rooms, the offerings, the
firstfruits, and the tithes, to
collect, from every town and
its fields, the legal provision for
the priests and Levites (for
Judah rejoiced in the priests
45 and Levites who served). The
singers and warders also dis-
charged the offices of their God,
and the office of purification, as
David and Solomon his son had
46 commanded (for in the days of
David long ago Asaph was the
head of the singers, and there
were songs of praise and thanks-
47 giving to God). In the days of
Zerubbabel and Nehemiah all
Israel used to pay the daily dues
of the singers and the warders;
they also set apart something
for the Levites, and the Levites
set apart for the Aaronites.

13 On that day, when the book
of Moses was being read aloud
to the people, it was found writ-
ten that the Ammonite and the
Moabite were never to enter
2 God's assembly, because they
had not met the Israelites with
bread and water, but had hired
Balaam to curse them—though
our God turned the curse into a
blessing. So, on hearing the 3
law, they excommunicated all
the mob of aliens from Israel.
Before that, Eliashib the priest, 4
who was in charge of the cham-
bers of the house of our God,
and who was connected with
Tobiah, had prepared a large 5
chamber for Tobiah, in which
formerly it had been the custom
to place the cereal-offerings, the
frankincense, the utensils, and
the tithes of corn, new wine,
and oil, assigned as dues to the
Levites, the singers, and the
warders, as well as the offerings
for the priests. I was not at 6
Jerusalem then, for in the
thirty-second year of Artaxerxes
king of Babylon I went back to
the king at the end of the time
for which I had asked leave of
the king. But when I reached 7
Jerusalem and noted the evil
done by Eliashib in preparing a
chamber for Tobiah in the
courts of the house of God, I was 8
deeply hurt; I threw all To-
biah's belongings out of the
chamber and ordered the cham- 9
bers to be purified. Then I
brought back the utensils of the
house of God, with the cereal-
offering and the frankincense.
I also learned that the Levites 10
had not been given their pro-
visions, and had retired, with
the singers who were on duty,
each to his own field. Then I 11
confronted the deputies; I said,
"Why is the house of God being
neglected?" And I collected
the Levites and put them in
their place again. All Judah 12
brought in the tithe of corn,
new wine, and oil to the store-
rooms, and in charge of the 13
store-rooms I appointed as treas-
urers Shelemiah the priest and
Zadok the scribe and Pedaiah
from the Levites, assisted by

Hanan the son of Zakkur, the
son of Mattaniah, who were
reckoned reliable men; their
duty was to distribute the tithe
14 among their fellows. My God,
remember this to my credit; for-
get not the good service I have
done to the house of my God
and its rites!
15 In those days I saw some
people in Judah treading the
winepress on the sabbath, and
carrying in corn loaded on
asses, with wine, grapes, figs,
and all manner of loads, which
they brought to Jerusalem on
the sabbath day. I protested
on the day when they sold their
16 provisions. Tyrians also resided
in Jerusalem, who brought in
fish and all manner of produce,
which they sold on the sabbath
to the people of Judah in Jeru-
17 salem. So I confronted the
authorities of Judah. I said to
them, "What evil is this you
are doing, profaning the sab-
18 bath day? Did not your fathers
do so, till our God brought all
this evil on us and on this city?
And yet you are bringing fresh
wrath on Israel by profaning
19 the sabbath!" So when dark-
ness began to fall on the gates
of Jerusalem, before the sab-
bath, I ordered the gates to be
shut, and ordered that they
were not to be opened till after
the sabbath, placing some of my
retinue at the gates to see that
no load was brought in on the
20 sabbath day. For one or two
sabbaths the traders and dealers
in all manner of wares trafficked
21 outside Jerusalem. But I pro-
tested. I said to them, "Why
are you remaining about the
walls? If you do it again, I will
punish you." From that mo-
ment they never came again on
22 the sabbath. Then I ordered
the Levites to purify them-
selves and come to keep the
gates, that the sabbath might
be hallowed. My God, remem-
ber this also to my credit, and
spare me in thine own great
goodness!

In those days I also saw Jews 23
who had married women from
Ashdod, Ammon, and Moab;
their children spoke half in the 24
tongue of Ashdod, they could
not speak Jewish, but only one
or other of these tongues. I 25
confronted them and cursed
them. I struck some, pulled
out their hair, and made them
swear by God that they would
not marry their daughters to the
sons of the foreigners, nor marry
their sons to their daughters,
nor marry foreigners them-
selves. "Was not this the sin 26
of Solomon king of Israel?
There was no king like him in all
the nations; he was beloved by
his God, and God made him
king over all Israel. Yet even
he was led into sin by his foreign
wives. And is it to be thought 27
of that you should do this great
evil and break faith with our
God by marrying foreign
wives?" One of the sons of 28
Joiada the son of Eliashib, the
high-priest, had married the
daughter of Sanballat the Hor-
onite, and I drove him from
my presence. Remember it 29
against them, O my God, their
corrupting of the priesthood and
the compact of the priesthood
and the Levites!

Thus I purified them from 30
everything foreign, and I ar-
ranged the duties of the priests
and Levites, each for his task,
and arranged for the offering 31
of wood at the times fixed and
for the firstfruits. My God,
remember it to my credit!

ESTHER

1 It was in the reign of Xerxes, the Xerxes who reigned from India to Ethiopia, over a hundred and twenty-seven prov-
2 inces. It was when king Xerxes had seated himself on his royal
3 throne in the citadel of Susa, in the third year of his reign, that he gave a banquet to all his officials and courtiers, and in presence of the officers of the Persian and Median army and of the nobles and officials of the
4 provinces displayed his royal treasures in their splendour and his rare kingly robes for many a day, indeed for a hundred and
5 eighty days. When this was over, he gave a banquet to all the men within the citadel of Susa, to high and low alike, for seven days, in the park belong-
6 ing to the royal palace; there were hangings of white and violet cotton, corded with white and purple linen, caught up on silver rings and marble columns; the couches of gold and silver were stretched on a mosaic pavement of porphyry, coloured marble, and mother-of-pearl.
7 The wine was served in cups of gold (no two alike), and the wine
8 flowed right royally; but the rule about drinking was this, that no one was forced to drink, the king's orders being that the attendants of his household should allow every guest to
9 please himself. Vashti the queen also gave a banquet to the women in the royal apartments
10 belonging to king Xerxes. On the seventh day, when the king's heart was merry with wine, he ordered Mehûman, Biztha, Harbona, Bigtha, Abagtha, Zethar, and Karkas, the seven eunuchs who served in the retinue of king Xerxes, to bring queen 11
Vashti before the king wearing the royal crown, in order to let the men and the officials see her beauty. For she was lovely to behold. But queen Vashti re- 12
fused to come, when the eunuchs brought the king's order. Then the king was furious, his anger blazed up, and he consulted the 13
sages who were familiar with usage and precedent (for any royal action was always discussed with those who were expert in law and custom). Those next him were Karshĕna, 14
Shethar, Admatha, Tarshish, Meres, Marsĕha, and Memûcan, the seven viziers of Persia and Media, who had access to the royal presence and sat next to the royal throne. He asked 15
them what ought to be done to queen Vashti for refusing to obey the king's order by the eunuchs. Memûcan replied, in 16
presence of the king and the viziers, "Queen Vashti has wronged not only the king but all the officials and all the men in every province of king Xerxes. This behaviour of the 17
queen will come to the ears of every woman, and they will look down upon their husbands, when the saying goes that king Xerxes ordered queen Vashti to be brought before him and she would not come. This very 18
day the ladies of Persia and Media who have heard of the queen's conduct are talking proudly and petulantly enough to all the king's officials! If 19
it please the king, let him issue a royal edict, and let it be engrossed among the laws of the

Persians and the Medes, never to be repealed, that Vashti never come again into the presence of king Xerxes; let the king assign her royal position to a better
20 woman. So, when the king's decree, which he shall issue, is proclaimed in every quarter of his realm (great though it is), all women shall show honour to their husbands, high and
21 low." This counsel pleased the king and the viziers, and the king acted as Memûcan had
22 advised; he sent despatches to all the royal provinces, to each province in its own script and to each nation in its own language, directing that every man should be master in his own house and give what orders he chose.

2 When this was done, the anger of king Xerxes calmed down. Then, as he recalled what Vashti had done and the
2 edict against her, his pages said, "Let beautiful girls be sought
3 out for the king; let the king appoint commissioners in every province of his realm to bring all the beautiful girls to the citadel of Susa, placing them in the hareem under the keeping of Hegê, the king's eunuch, who has charge of the women; let the girls be provided with all the
4 perfumes they require, and the girl who pleases the king, let her be queen instead of Vashti." This proposal pleased the king, and so he did.

5 Now in the citadel of Susa there was a Jew called Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Ben-
6 jamite; he had been carried off from Jerusalem along with the exiles who were deported with Jeconîah king of Judah, whom Nebuchadnezzar king of Babylon had deported. He had 7
brought up Hadassah (that is, Esther), his uncle's daughter, for she had neither father nor mother; the girl was handsome and lovely, and, as her father and mother were dead, Mordecai adopted her as his own daughter. Later on, when the 8
king's word and command were proclaimed, and when a number of girls were being brought to the citadel of Susa and placed in charge of Hegê, Esther was taken into the royal house in charge of Hegê, who had charge of the women. The girl pleased 9
him; she became a favourite, and he lost no time in giving her the perfumes and the dainties and the seven maids which were her due, picked from the royal house; he also promoted her to the best apartments in the hareem. Esther had not said 10
anything about her people or her descent, for Mordecai had told her to say nothing about it. Every day Mordecai walked 11
in front of the court of the hareem, to ask how Esther was and how she fared.

Now, when the turn came 12
for every girl to go to king Xerxes, after she had spent twelve months undergoing the treatment prescribed for the women (this was how they were spent: six months' treatment with oil of myrrh and six months with preparations of perfume and scent), this was the rule for 13
the girl who went to the king: she was allowed to take whatever she chose from the hareem when she entered the king's house. She went in the evening, 14
and next morning she came back to the second hareem, in charge of Shaashgaz, the king's eunuch, who had charge of the

concubines. She never went to the king again, unless the king desired her and summoned her
15 by name. When the turn came for Esther, the daughter of Abîhaîl, the uncle of Mordecai (who had adopted her as his daughter), to go to the king, she asked for nothing except what Hegê the king's eunuch advised. Esther won the admiration of
16 all who saw her. And when she was taken to king Xerxes, into his royal house, in the tenth month, which is month Tebeth, in the seventh year of his reign,
17 the king loved Esther more than all his wives, and she won his grace and favour more than all the girls; he placed the royal crown upon her head, and made her queen instead of Vashti.
18 The king then gave a great banquet to all his officials and his courtiers; it was a banquet held in honour of Esther. He granted a holiday to the provinces and made presents right royally.

19 It was during a second levy of girls, as Mordecai still sat in the
20 king's Gate (for Esther had not yet said anything about her descent or her people, by Mordecai's orders; she still did what Mordecai told her, just as when she had been brought up by
21 him), it was then, as Mordecai was sitting in the king's Gate, that Bigthan and Teresh, two of the royal eunuchs who guarded the king's apartments, in a fit of anger tried to murder king
22 Xerxes; but the plot became known to Mordecai, who disclosed it to queen Esther. Esther told the king, in Mordecai's
23 name, and when the affair was investigated and found to be so, the men were both hung on the gallows. The story was recorded in the annals kept within the king's apartments.

It was after this that king 3
Xerxes promoted Haman the son of Hammedatha the Agagite, bringing him forward and seating him above all his fellow-officials. All the royal courtiers 2
within the king's Gate bowed low and prostrated themselves before Haman, for such were the king's orders regarding him. But Mordecai would not bow low, he would not prostrate himself. So the royal courtiers who 3
were within the king's Gate said to Mordecai, "Why are you disobeying the king's order?" Day after day they said this to 4
him, but he would not listen to them. So they spoke to Haman, to see if he would stand Mordecai's conduct; for Mordecai had told them he was a Jew. But although Haman was en- 5
raged when he noticed that Mordecai did not bow low and did not prostrate himself, he thought 6
it beneath him to murder Mordecai alone. They had told him what his race was, and so Haman planned to destroy all the Jews throughout the entire kingdom of Xerxes, even the race of Mordecai. In the first month, 7
the month of Nisan, in the twelfth year of king Xerxes, the lot "pur" was cast for day after day and month after month, till it fell upon the thirteenth day of the twelfth month, the month of Adar. Then Haman 8
said to king Xerxes, "There is one race scattered and separated among the races in all provinces of your kingdom; their laws are different from those of every other race; they do not obey the king's laws; therefore it is not proper for the king to tolerate them. If it 9

please the king, let an edict be written for their destruction, and I will pay over four million silver pounds to the royal treasurers for the royal treasury."
10 So the king drew off his signet-ring and gave it to Haman the son of Hammedatha, the enemy of
11 the Jews. "Keep your money," said the king to Haman, "and do what you like with the race; they are in your hand."
12 Then, on the thirteenth day of the first month, the king's secretaries were summoned, and a despatch was drawn up in terms of Haman's orders for the royal satraps, for the governors of every province, and for the officials over every race, written for every province in its own script and for every nation in its own language; it was written in the name of king Xerxes and sealed with the king's signet.
13 Instructions were sent by means of couriers to all the king's provinces, to destroy, slay, and massacre all the Jews, young men and old, children and women, in a single day, on the thirteenth day of the twelfth month, the month of Adar, and to plunder
14 their property. The contents of the edict, to be promulgated in every province, were published to all races: they were to hold themselves ready for that
15 day. The couriers rode out in haste, by order of the king, and the edict was published in the citadel of Susa. The king and Haman sat down to drink, but the city of Susa was perplexed.

4 When Mordecai learned all that had been done, he tore his clothes, covered himself with sackcloth and ashes, and went out into the city-square, shriek-
2 ing bitterly; he even went in front of the king's Gate (for inside the king's Gate no person in sackcloth was allowed to pass). Indeed, wherever the 3
king's command and edict arrived, throughout all the provinces, there was loud mourning among the Jews, fasting and weeping and wailing, most of them lying in sackcloth and ashes. Esther's maids and 4
eunuchs came and told her about Mordecai, and she was distressed; she sent robes to clothe Mordecai, that he might have his sackcloth removed. But he would not have it. So 5
Esther summoned Hathak, one of the royal eunuchs whom the king had appointed to wait upon her, and bade him go and find out from Mordecai what was the matter and what was the meaning of it all. When Ha- 6
thak went out to Mordecai in the city-square in front of the king's Gate, Mordecai told him 7
all that had happened, and the total sum of money which Haman had promised to pay over to the royal treasury for the destruction of the Jews; he also 8
gave him a copy of the edict drafted and published in Susa for their destruction, which he was to show and explain to Esther, charging her to go to the king with an appeal and entreaty on behalf of her race.
Hathak went and told Esther 9
what Mordecai had said, and 10
Esther gave Hathak this message for Mordecai: "Everyone 11
at court and throughout the provinces is well aware that there is one penalty for the person, man or woman, who goes to the king in the inner court without having been summoned: it is death, except for the person to whom the king holds out the golden sceptre,

which means life. And I have not been summoned to go to the
12 king for thirty days." When Esther's message was given to
13 Mordecai, Mordecai had this answer sent to Esther: "Do not imagine you will escape, inside the king's house, any more than the rest of the Jews.
14 If you persist in saying nothing at this crisis, relief and succour will appear for the Jews from some other quarter, but you will perish, you and your family. Besides, who knows what may happen if you go to the king at
15 this moment?" Then Esther had this answer sent to Mordecai,
16 "Go and gather all the Jews to be found in Susa, fast for me, eat and drink nothing for three days and three nights; I and my maids will fast as you do; and so I will go to the king, though it is against the law. If I perish, I perish."
17 Mordecai went away and carried out all Esther's orders.
5 And on the third day, after putting on her royal robes, Esther stood in the inner court of the royal palace, opposite the king's house. The king was sitting on his royal throne in the royal palace opposite the
2 entrance, and when he noticed queen Esther standing in the court, she won his favour; he held out to Esther the golden sceptre in his hand, and Esther approached and touched the tip
3 of the sceptre. "What is your wish, queen Esther," said the king, "what is your request? You shall have it, were it half my kingdom." Esther said,
4 "If it please the king, let the king and Haman come to-day to a banquet which I have pre-
5 pared for the king." "Bring Haman at once," said the king, "that Esther's wish may be granted." So the king and Haman came to the banquet prepared by Esther. As they 6
were at their wine, the king said to Esther, "What is your petition? you shall have it. What is your request? were it half my kingdom, it shall be done for you." But Esther replied, "My 7
petition, my request?—well, if 8
I have won favour from the king, if the king be pleased to grant my petition and to agree to my request, let the king and Haman come to a banquet which I will prepare for them, and to-morrow I will speak out as the king has bidden me."

That day Haman went away 9
glad and gratified. When he noticed that Mordecai neither rose up nor trembled before him in the king's Gate, he was indeed furious with Mordecai, but 10
he restrained himself and went home. Then he sent for his 11
friends and his wife Zeresh, and Haman recounted to them the vastness of his wealth, the number of his children, all the promotion he had received from the king, and how the king had exalted him over the royal officials and courtiers. "Yes," 12
Haman added, "and queen Esther invited no man except myself along with the king to the banquet she had prepared. And she has invited me again to-morrow along with the king. But all this is no good to me so 13
long as I see Mordecai the Jew sitting at the king's Gate!" Then his wife Zeresh and all his 14
friends said to him, "Have a gallows made, eighty feet high; speak to the king to-morrow morning, and let Mordecai be hung on it; then go in to the banquet merrily along with the

king." This pleased Haman, and he had the gallows erected.
6 But that very night sleep left the king; so he had the book of annals brought and read aloud
2 in his presence, and in it was found the story of how Mordecai had given information about Bigthan and Teresh, two of the royal eunuchs who guarded the king's apartments and who had tried to murder king Xerxes.
3 The king asked, "What honour, what dignity has been conferred on Mordecai for this service?" The king's pages who waited on him said, "Nothing has been
4 done for him." Then said the king, "Who is in attendance at court?" Now Haman had entered the outer court to speak to the king about hanging Mordecai on the gallows which he
5 had erected; so the king's pages said to him, "There is Haman, standing in the court!" "Let
6 him enter," said the king. So in came Haman. And the king asked him, "What should be done to the man whom the king delights to honour?" Haman said to himself, "Whom would the king delight to honour more
7 than myself?" Then said Haman to the king, "As for the man whom the king delights to
8 honour, let them bring a royal robe which the king has worn, and a horse on which the king has ridden, with a royal crown
9 upon its head; let robe and horse be entrusted to one of the king's highest officials, to see that the man whom the king delights to honour is arrayed and led on horseback through the city-square, with the proclamation, 'This is what is done for the man whom the king
10 delights to honour.'" And the king said to Haman, "Quick, get the robe and the horse as you have said, and do all this to Mordecai the Jew who sits at the king's Gate; leave out nothing of what you have proposed." So Haman took the 11
robe and the horse and arrayed Mordecai and made him ride through the city-square, proclaiming before him, "This is what is done for the man whom the king delights to honour." Mordecai went back to the 12
king's Gate, but Haman hurried home lamenting, with his head veiled. And when Haman re- 13
counted to his wife Zeresh and to all his friends everything that had befallen him, his advisers and his wife Zeresh said to him, "If Mordecai, before whom you have begun to fall, belongs to the Jewish race, you will never succeed against him, you will fail and fall before him."

Just as they were talking to 14
him, the royal eunuchs hurried in to fetch Haman to the banquet which Esther had prepared. And when the king and 7
Haman had gone to feast with queen Esther, on the second 2
day of the banquet, the king again asked Esther, as the wine was being served, "What is your petition, queen Esther? you shall have it. What is your request? Were it half my kingdom, it shall be done for you."
Queen Esther replied, "If I have 3
won your favour, O king, and if it please the king, give me my life—that is my petition! Grant me my people—that is my request; for I and my people have 4
been sold to be destroyed, to be slain, to be massacred. If we had been merely sold into slavery, I would have said nothing. . . ." Then said 5

king Xerxes to queen Esther, "Who is it? Where is the man
6 who has dared to do this?" "It is a foe, an enemy," said Esther, "this wicked Haman!" Haman trembled before the king and
7 queen, and when the king rose in fury from his wine and went into the palace garden, Haman stayed to beg his life from queen Esther, for he saw that the king had determined to ruin him.
8 When the king came back from the palace garden to the banqueting room, there was Haman prostrate on the couch where Esther sat! "Will the man actually violate the queen in my very presence?" said the king, and as the word left his lips the attendants covered Haman's
9 face. One of the royal eunuchs, Harbônah, said, "In Haman's house gallows are standing, eighty feet high, which he erected for Mordecai, who did good service to the king." "Hang him on that!" said the
10 king. So they hanged Haman on the gallows which he had erected for Mordecai. And the king's anger calmed down.

8 On that day king Xerxes gave queen Esther the property of Haman, the enemy of the Jews. And when Mordecai entered the king's presence (for Esther told
2 his relationship to her), the king drew off his signet-ring, which he had taken from Haman, and gave it to Mordecai. And Esther put Mordecai in charge of the property of Ha-
3 man. Then Esther spoke once more to the king, falling at his feet with tears and begging him to countermand the mischief of Haman the Agagite and the plot he had devised against the
4 Jews. The king held out to Esther the golden sceptre, and she rose from the ground and stood before the king, saying, "If it please the king, and if I 5
have won his favour, and if the king judge it right, and if I am pleasing to him, let there be a decree to reverse the despatches drawn up by Haman the Agagite for the destruction of the 6
Jews in all the king's provinces. For how can I bear to witness the ruin that befalls my race? How can I bear to witness the destruction of my kindred?" King Xerxes said to queen 7
Esther and to Mordecai the Jew, "See, I have given Esther the property of Haman, and him they have hanged on the gallows because he laid hands on the Jews. Now then, write 8
any instructions you please regarding the Jews; write in the name of the king and seal it with the signet of the king, for no man can repeal a document written in the name of the king and sealed with the signet of the king." So the king's secretaries 9
were summoned on the twenty-third day of the third month, the month of Sivan, and a despatch was drawn up in terms of Mordecai's orders for the Jews, the satraps, the governors, and the officials of the provinces from India to Ethiopia, the hundred and twenty-seven provinces, written for every province in its own script and for every nation in its own language and for the Jews in their script and their language. Mordecai wrote 10
in the name of Xerxes and sealed the document with the king's signet-ring. He sent the despatches by couriers mounted on fast horses, royal coursers bred from the stud, giving the king's 11
permission to the Jews in any city to muster and defend their

lives, to destroy, slay, and massacre all the armed forces of any race or province that might attack them, to kill their children and women, and to plunder
12 their property, upon a given day throughout all the provinces of king Xerxes, that is, on the thirteenth of the twelfth month,
13 the month of Adar. The contents of the edict, to be promulgated in every province, were published to all races: the Jews were to be ready on that day to take vengeance upon
14 their enemies. So the couriers rode away, mounted on fast horses, royal coursers, urged on in haste by order of the king, once the edict was published
15 in the citadel of Susa. Mordecai came from the royal presence clad in royal robes of violet and white, with a large golden crown, and with a mantle of fine linen and purple; and the city
16 of Susa shouted for joy. The Jews had light and joy and
17 gladness and honour; wherever the king's command and edict arrived, in every province and city the Jews had joy and gladness, banqueting and holiday. Indeed, many pagans became Jews, for fear of the Jews had fallen upon them.

9 On the thirteenth day of the twelfth month, the month of Adar, when the king's command and edict was to be put in force, the very day when the enemies of the Jews expected to get the upper hand of them, it proved exactly the reverse; the Jews got the upper hand of
2 their adversaries. The Jews mustered in their cities throughout all the provinces of king Xerxes, to kill those who planned their ruin; none could hold out against them, for the fear of them had fallen upon all races. Indeed, all the officials 3
of the provinces and the satraps and the governors and those who managed the king's affairs gave help to the Jews; the fear of Mordecai had fallen upon them, for Mordecai was high 4
in the royal household and his fame spread throughout all the provinces; the man Mordecai grew more powerful than ever. So the Jews smote all their 5
enemies with the sword, slaughtering and destroying them and working their will upon their adversaries. In the citadel of 6
Susa the Jews slew and destroyed five hundred men. They slew 7
Parshandatha and Dalphon and Aspatha and Poratha and Ada- 8
lia and Aridatha and Parmashta 9
and Arîsaî and Arîdaî and Vaizatha, the ten sons of Haman 10
the son of Hammedatha, the enemy of the Jews; but they laid not a finger on the plunder.

That day, the number of 11
those who had been slain in the citadel of Susa was laid before the king. And the king said to 12
queen Esther, "In the citadel of Susa the Jews have slain and destroyed five hundred men and also the ten sons of Haman. What, then, must they have done in the other provinces of the king? Now, what is your petition? you shall have it. What is your next request? it shall be done for you." "If it 13
please the king," said Esther "let the Jews in Susa be allowed to act to-morrow also in terms of the edict for to-day. And let Haman's ten sons be hanged on the gallows!" The king or- 14
dered this to be done; an edict was issued, Haman's ten sons were hanged, and the Jews in 15
Susa mustered on the fourteenth

day of the month Adar as well and slew three hundred men in Susa—though they laid not a
16 finger on the plunder. The other Jews throughout the king's provinces had also mustered to defend their lives, had taken vengeance on their enemies, and slain seventy-five thousand of their adversaries; but they laid not a finger on the
17 plunder: this was on the thirteenth of the month Adar, while on the fourteenth they rested, making that a day of feasting
18 and rejoicing. The Jews in Susa mustered both on the thirteenth and on the fourteenth, resting on the fifteenth and making that a day of feasting
19 and rejoicing. This is why village-Jews residing in unwalled townships make the fourteenth day of the month Adar a day for rejoicing and feasting and holiday-making and sending dainties to one another.

20 [[Mordecai wrote as follows to all the Jews in all the provinces of king Xerxes, to those near
21 and to those far away; his letter bade them keep both the fourteenth and the fifteenth of the
22 month Adar every year, as days on which the Jews had relief from their enemies, days in a month which had been changed for them from grief to gladness, from mourning into a holiday: these days they were to make days of feasting and rejoicing, sending dainties to one another
23 and gifts to the poor. So the Jews undertook to keep this as a yearly custom, as Mordecai
24 had written to them. For Haman the son of Hammedatha the Agagite, the enemy of all the Jews, had plotted to destroy the Jews and had cast "pur," that is, the lot, to defeat them and destroy them; but, when 25
the king heard of the matter, he gave command by letters that his wicked plot, devised against the Jews, should recoil upon his own head, and that he and his sons should be hanged on the gallows. Hence they 26
called these days "Purim," after "Pur." And in consequence of all that was written in this letter, and of their own experiences, the Jews agreed for 27
themselves and for their descendants, and for all who should adhere to them, that it should be an irrevocable custom to keep these two days, in terms of Mordecai's written message, at the fixed time every year, that 28
these days should be remembered and kept by each generation, family, province, and city, that these days of Purim should never be repealed among the Jews, and that the memory of them should never cease from their descendants.

Queen Esther, the daughter 29
of Abîhaîl, also wrote with full authority in order to ratify the following second message about Purim; letters were sent by her 30
to all the Jews throughout the hundred and twenty-seven provinces of Xerxes, in terms of good will and loyalty, for the 31
purpose of fixing these days of Purim and their date, as Mordecai the Jew had enjoined, and as the Jews had undertaken for themselves and their descendants in the matter of fasting and wailing. Esther's command 32
fixed these arrangements for Purim, and they were set down in writing.]]

King Xerxes imposed tribute 10
on the mainland and the islands. But as for all his deeds of power 2
and might, and the full account

of the authority to which the king promoted Mordecai the Jew, are not these recorded in the chronicles of the kings of
3 Media and Persia? (For Mordecai the Jew ranked next to king Xerxes; he was a great man among the Jews and popular among all his fellow-countrymen, for he sought the welfare of his people and cared for the prosperity of all his race).

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